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Washathiyyah Character of Muslim Generation in the Perspective of Abdullah Nashih Ulwan, Hamka and Zakiah Drajat

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Abstract

This study discusses character education in instilling washathiyyah values for the Muslim generation. Some Indonesian scholars who study the value of washathiyyah are Abdullah Nashih Ulwan, Hamka, and Zakiah Drajat. They are a row of scholars who spend all their lives inviting people to goodness through their works, pens and oral advice. Through their works and thoughts, they have contributed a lot in accompanying the journey of Muslims, especially in practicing the religion that is Rahmatan Lil 'Alamin. This research is a descriptive literature review with qualitative research. From the results of the study, it can be concluded that Abdullah Nashih Ulwan stipulates that the cultivation of washathiyyah Islamic values in building character must be carried out at every marhalah of the human journey from the age of conception, the phase of children, adolescents, and adults. likewise, the type of parenting will affect the growth and development of children as a generation of Muslims. There are parenting patterns that are democratic, authoritarian, permissive, and neglectful. Hamka views that the applied parenting should contain the values of shaja'ah, iffah, wisdom, and adl. Zakiah Drajat reveals feelings, behavior /actions, healthy body and mind as the key to grounding washathiyyah values for the Muslim generation. It is hoped that this paper will be able to provide an overview of the Indonesian Muslim Ulama and a reference for writing scientific papers based on the views of the three Ulama.

Keyword: *Character, Generation, Muslim, and Washathiyya,*

Abstrak

Kajian ini membahas seputar pendidikan karakter dalam penanaman nilai-nilai washatiyah bagi generasi muslim. Beberapa Ulama Indonesia yang mengkaji nilai washatiyah ini adalah Abdullah Nashih Ulwan, Hamka, dan Zakiah Drajat. Mereka merupakan deretan ulama yang menghabiskan semua usianya untuk mengajak manusia pada kebaikan melalui karya, pena dan petuah lisan mereka. Melalui karya dan buah pikirnya telah banyak memberikan kontribusi dan kontribusi dalam menemani perjalanan umat Islam, utamanya dalam pengamalan keagamaan yang Rahmatan Lil 'Alamin. Penelitian ini merupakan kajian

kepustakaan (literature review) yang bersifat deskriptif dengan jenis penelitian kualitatif. Dari hasil penelitian dapat disimpulkan bahwa, Abdullah Nashih Ulwan menetapkan bahwa penanaman nilai-nilai Islam washatiyah dalam membangun karakter harus dilakukan pada setiap marhalah perjalanan manusia sejak usia kandungan, fase anak-anak, remaja dan dewasa. demikian juga jenis pola asuh akan memengaruhi tumbuh kembang anak sebagai generasi muslim. Ada pola asuh yang bersifat demokratis, otoriter, permisif, dan penelantar. Adapun Hamka memandang bahwa pola asuh yang diterapkan hendaknya memuat nilai-nilai syaja'ah, iffah, hikmat dan adl. Sementara Zakiah Drajat mengungkapkan perasaan, kelakuan/perbuatan, Sehat badan dan pikiran sebagai kunci dalam membumbukan nilai-nilai washatiyah bagi generasi muslim. Sehingga harapannya tulisan ini mampu memberikan gambaran umum dari Ulama Muslim Indonesia tersebut dan rujukan menulis karya ilmiah berdasarkan pandangan ketiga Ulama tersebut.

Kata Kunci: Generasi, Karakter, Muslim, Washatiyah

Introduction

Character education is an approach to the educational process that aims to form and develop moral values, ethics, and positive attitudes in individuals. This approach prioritizes the formation of good character and personal integrity as an integral part of formal and non-formal education. Character education does not only focus on cognitive aspects (knowledge) but also affective (emotions) and psychomotor (skills) aspects. The modern era in this era of globalization has had quite a high impact with technology developing rapidly. This technology starts with gadgets, television, and so on (Nur F et al. 2023). This rapid development has an impact on the character development of our children.

The large number of wrong shows that children watch on television is a cause for concern for parents. Research results obtained from various sources show that showing favorite animated series influences children's behavior. This is proven by the results of research on the existence of various children's cartoon films in Indonesia, where children are starting to learn new things from the cartoon films they watch. What children see from the film turns out to invite behavior and influence children's daily language(Nur F et al. 2023).

A philosophy written by Montessori means that children are not blank sheets of paper passively waiting to be written on. Children have potential within themselves, but do not yet have many colors (Fatmalia 2022). Here the

role of parents is to shape children into individuals who are in accordance with the teachings of the religion they adhere to. Parents have an important role in forming a child's personality (Rahiem 2023). This valuable learning can be provided by parents through Washatiyah Nivels for Muslim Generation in The Vision of Abdullah Nashih Ulwan, Hamka and Zakiah Drajat.

The Islamic Qur'an is the Islamic Quran, the Quran is the Quran, and the Qur'aan is the Qur'an. The phase of human development can be understood that the Muslim generation according to the study of the spiritual science of the development of Islam can be started from within the womb. It is because of the fact that the creation of man began from the fetus and was pumped into his soul "nyawa" (Pransiska 2017). This is what can be observed psychologically in every phase of their growth. The word "child" in the expression of the Qur'an is mentioned with the term child begins to birth until the age of baligh (Samsuri 2020). So, Islam places attention to each Muslim generation from the growing phase of childhood which includes:

1. Children's Religious Soul

This religious soul is growing rapidly with religious knowledge. At the age of four to five, for example, a child with a language ability has begun to ask about heaven and hell, how to go there and about God. The child will receive all the answers given without division.

2. Children's Needs in Education

Educational efforts are done or endeavored by humans based on certain beliefs. This belief is based on a view, both philosophical and theoretical. This is a reasonable point of rejection. It means that everyone will do a job if the goal and the result of the work they believe can be achieved. The importance of the child's needs for education is urgent.

3. Education of Islamic Children

In Islam, the Qur'an and Hadith cannot be ignored. As the Qur'an says, "The Son of Allah is the Prophet." It will be a good time for them to return to God. The term al-awlad or al-walad in Islamic literature is usually associated with a pessimistic meaning connotation, so it requires special

attention in the care, maintenance and growing development of the primary attention to their education. However, the Qur'an also sometimes calls the child with the phrase "al-banun" which contains the meaning of optimistic understanding, so that sometimes it brings pride and tranquility especially in the hearts of every phase and achievement in every child.

Given how growing a child is a future cycle for the formation of a civilization in the future, then all parties need to cooperate in protecting and caring for every growing child that starts from home. Islam says that the mother is the first madrasah for every child. So, the role of the mother and father is very important in shaping the character of the child as much as possible so every parent should understand that the child is a great responsibility before it is released into society.

Methods

This research is a bibliography research that is descriptive analytical with a qualitative approach. This study will reveal the position of thought of Abdulah Nashih Ulwan, Hamka and Zakiah Drajet related patterns of assumption in the implantation of washatiyah values for the Muslim generation. The method used, namely a literature review, can provide an in-depth explanation so that it can become a research reference.

The author examines several books that are relevant to the scholars Abdulah Nashih Ulwan, Hamka and Zakiah Drajet. There were sixth books studied. Apart from that, it also examines several journals that are relevant to the title that is the topic of analysis. Some of the books and journals used were dissected by reading them over all and draw conclusions about the research topic taken. The conclusions drawn are then studied in depth and in detail so that the final results are good and as expected.

Result and Discussion

1. Character Education in Building a Muslim Generation According by Abdullah Nashih Ulwan

Abdullah Nashih Ulwan mentions that the pattern of caregiving has a great impact on the growth of children, because the society is formed based on the educational pattern and the patterns of parenting by both parents against their children from their respective homes. In practice, there are families that apply different patterns of care. There are authoritarian, democratic, authoritarian, imperialistic, and even despotic (Dede Darisman 2014).

Abdullah Nashih Ulwan noted that: Authoritaria lies in the high parent control over child behavior, but low in warmth. Parents tend to play the role of "boss", according to demanding obedience, being rigid, full of rules (Imron 2016). As a result of this pattern of caring, the child's personality is easily formed anxious, less confident, less communicative, difficult to make decisions, prone to rebellion, easily sad and depressed, but disciplined, self-reliant, responsible and idealistic.

Next, there is a democratic pattern of childcare that prioritizes the interests of children but does not hesitate to check them. Such a pattern of caring, unfortunately, tends to be stable or rational. Parents based their actions on ration. They are realistic about the child's abilities and do not expect to exaggerate.(Wiyani 2017) As a result, children become independent, sociable, able to cope with stress, interested in new things and accustomed to working with others.

A pattern of authoritarian care that sets absolute standards to be followed.(Amaliati 2020) Sometimes they are accompanied by threats, for example, if they don't want to eat, they won't talk or even get bitten. Such parents will make the child insecure, cowardly, silent, closed, uninitiative, avid to oppose, like to violate norms, weak personality and often withdraw from his social environment.

Furthermore, Abdullah Nashih Ulwan mentioned that in addition to the authoritarian care model, there is also a democratic care model that prioritizes the interests of children but does not hesitate to analyze them pat in any case.(Amaliati 2020) Such a pattern of caring, unfortunately, tends to be stable or rational. Parents based their actions on ration. They are realistic about the child's abilities and do not expect to exaggerate. As a result, children become independent, sociable, able to cope with stress, interested in new things and biased to collaborate with others.

The relationship in the concept of implanting the value of the warrior for the Muslim generation, can be applied depending on the situation and the condition of the elderly and the child in doing the pattern of childcare. In this case the case of the application of education carried out by Lukmannul judge with his son where a father gave lessons and education to his son through walking. Lukman taught and taught his son with what he saw he explained directly or told his son and he told the argue and greatness of Allah as mentioned in the Qur'an surah Al-Lukman verse 13.

In this case, Shaikh Abdullah Nashih Ulwan said that when the son was born, he was in the condition of fitrah tauhidi who worshiped God in a way that was evil. So if the child gets a good education, raised in a good social environment and a favorable educational climate, then the child will grow up with a strong foundation of faith, noble and educated (Fikri 2018).

The child is a trust for both of them, his holy heart and his still pure mind are the most valuable things in starting the cultivation of religious values to them. When he is taught and raised in good, he grows in good; he will have happiness in this world and in the Hereafter. But when he is accustomed to doing evil and left as animals, he will be miserable and perish, and his parents will be the first to feel the impact.

Next is the authoritarian (Setiawan and Kurniawanto 2016). An authoritarian pattern is a pattern that sets absolute standards that must be followed. Sometimes it is accompanied by threats, such as not eating, not speaking or even being bitten or other threats. Such parents will make the

child insecure, cowardly, silent, closed, unintuitive, avid to oppose, like to violate norms, weak personality and often withdraw from his social environment.

The child's most perceived negative impact of this authoritarian pattern of caring is a timid attitude that is a contagious mental situation in young children and adults, men and women. This attitude is sometimes recommended, as long as it is still the natural boundaries of children. They are used to protect and protect children from all kinds of dangers. But if the feeling of fear goes beyond the natural boundaries, it can cause it. This is considered to be a psychological problem that needs to be overcome and observed.

In the first year of life, children sometimes show signs of fear when sudden turmoil occurs or when they see something suddenly falling, or something like that. By the age of six months, a child will be afraid of people he does not know. At the age of 3 years, a lot of things are feared such as animals, cars and other moving objects and this is common to happen at a certain age (Diana 2010).

Some of the most important factors that can increase fear in children are(M Syahran Jailani 2014):

1. The habit of a mother to scare her child with shadows of darkness or creatures - other creatures;
2. Mother's habit of exaggerating and dictating children excessively;
3. Educate ordinary children alone and shelter in the back walls of the house;
4. I often talk about fantasies related to Jinn.

To solve the above problems, there are things that need to be considered(Nini Aryani, 2015):

1. Children are taught to believe in God and to worship Him.
2. Give the child the freedom to act, take responsibilities and practice to perform tasks according to the level of understanding of his or her growth and development so that he or she enters the common sense;
3. Do not frighten children with wild animals, forests and demons.

4. When the child reaches the age of being able to think, it should be given the possibility to communicate in a practical manner;
5. Teach them the stories of the War of Rasulullah.

The next step is the permissive or licensed pattern. This type often provides very loose surveillance. Give her a chance to do something without sufficient supervision from her. They tend not to discourage or warn children. This kind of parent gives excessive affection. The child's character becomes impulsive, disobedient, fragile, less self-sufficient, willing to win, less confident and less socially mature. In this pattern, many parents have these patterns. Parents are afraid to set clear boundaries and worry about their children being unhappy. In this case, such a nature cannot be applied in Islamic religious education because it will result in mischief on the child who will surely harm them in the future.

Parental control in this pattern of permissive care does not assume the actions of all children are correct.(Yuyun 2014) Generally, this can be applied to adults who are not children and who are immature in how they think and act. Then there is also a pattern of parenting where parenting patterns type parenting. Parents give very little time and money to their children. Prefer to be busy. Characteristically, children are moody, impulsive, aggressive, less responsible, reluctant to give up, have low self-esteem, and have trouble with friends.

In this case, the asylum pattern cannot be applied to Islamic religious education. The child is the greatest gift given by God to the parents, but the parent leaves his child behind because of the burden and neglect of the actual responsibility of implanting religious values. Because educating, guiding, and teaching are the duties of all old people, Islam guarantees equal rights for boys and women. Islam does not distinguish between the treatment of love between boys and girls according to the word of Allah. Surah al-Maidah, verse 8.

Al-Ghazali also explained the position of the child for his parents as well as his spiritual characteristics. Al-Ghazali said that the child for both parents is like a tribute; the child's heart is holy like a precious jewel, purely a painting. The statement of the priest Al-Gazali is consistent with the empirical philosophy of education initiated by Jhon Lock and known as the theory of tabularism (Rahmat 2018). It teaches that personal development is determined by environmental factors, especially education. He concluded that every individual is born as white paper, and it is the circle that writes white paper.

2. Character Education in Building a Muslim Generation According to Hamka

All human work arises from the consideration of the mind. He thinks of the purpose and the way to the goal, and he thinks about the consequences of what he will receive when he does it (Abdul et al. 2020). Hamka is multiplayer. In addition to being a poet, he is also a thinker. Among his thoughts is the idea of education. For Hamka, education is a means of educating personal character. The birth of man in this world is not just to know what good and bad mean. But in addition to worshiping God, it is also beneficial for others and their surroundings.

Therefore, the greatness of the modern education system, according to Hamka, cannot be removed without being offset by religious education. He was one of the educational thinkers who encouraged religious education in the school curriculum. In fact, Hamka further advanced his suggestion that there be dormitories that accommodate schoolchildren. In such hostels, children not only get accommodation and logistics but also spiritual loads and their applications in everyday life. From here, as Hamka stated, general education should be balanced with religious education. Because the students only get general education, it is less good if they are not given religious education so that, morally and personally, they can be a worthy person to their parents, friends, and society in the surrounding environment (Alfian 2019).

There are four ways in which a person can be better educated and perfect in daily worship, apart from what Hamka has formulated about the priorities mentioned above, namely syaj'ah, iffah, wisdom, and adl. These four qualities are the center of all goodness and glory (Salik 2014). The fourth is the first, and the second is the second.

a) Shaja'ah

Shaykhah is a term derived from the human habit of the name Ghadab, which means anger. According to Hamka, the habit of Ghadab must be in every human being. Without ghadab habits, there is no defense. Human beings cannot defend themselves from the attacks and violations of others. Hamka also said that anger means the movement of desire (self), which at once blows up the blood of the heart from the surgeon to defend itself and release vengeance (Mayra, 2013).

Hamka quoted from half of the Hukama, who said: The angry person is like a burning stone cave; the fire is encased in it, and the wind enters and swallows it so that it is gathered in the cave of smoke and steam, which adds heat. The sound of fire devoured everything around it, turning it to coal. Even if it is tried to irrigate, the irrigation water will eventually become like oil, adding to the hardness of fire. This is not the case if the anger is not stopped before it occurs. Man forgets the truth; he is blind to his ears even though he is taught, and sometimes even the teaching given adds to his anger as well.

Anger can vary depending on its level. As Al-Ghazali is quoted by Hamka, he said, "Human anger is varied, half angry, half calm, and the anger disappears. Half of it is slow to be angry, and it ends, and this is the praise." Therefore, to avoid and not follow the nature of tahawwur so that one can be a syaja'ah, the person should be aware of the consequences that will be achieved if the tahawur is also followed. Be aware of the danger and force yourself not to do it.

Thus, shaja'ah, or courage, belongs as a fadhilah in morality (Nasihuddin 2016). Shaja'ah is not merely the courage to fight on the battlefield but a mental attitude in which one can control his soul and act

according to his desire. Anger is one of the mental attitudes that must be mastered within a person, from the viewpoint of Hamka. The man who can control his soul is a brave man.

b) Iffah

Iffah (peace and blessings be upon him) is the one who teaches the Qur'an. To protect yourself from all evil and to preserve honor should be done at all times. With strict self-care, you can be protected and always be in a state of holiness. It is done to keep the heart (qalbu) from making bad plans and dreams. Hamka clarified the term iffah, saying: "Iffah means being good at controlling yourself. It is used against those whose lives are difficult and whose money is not enough, but because of the panda's shopping, no one knows. (Haris 2018) He is thought to be rich as well. But if a frog wants to be a bull, its revenue is greater than its output, so that it can be seen that it is able, and the left-handed debt is called a shepherd.

Hamka seems to be depicting someone whose life is afterwards. Sometimes shopping is not enough. But in this situation, the person is able to manage and satisfy his life needs with a patient attitude, can control himself from excess, and is grateful for what God has given to his servant. Even though it's far from what has been accepted by others.

c) Hikmah

Hamka said, "The wise are those who know what is right and what is wrong." Hamka said: We want to know the truth about something, and we want to understand its position. We work hard, pouring out all reason and mind, investigating into the depths. Because of the sincerity of our hearts, the secrets of what we are looking for have been revealed, so we have faith and belief in them. That is what is called wisdom (Yaakob 2012).

Hamka also translates wisdom into the meaning of wisdom. It is that which God has bestowed upon man so that he may control his sins and his anger and not fall astray (Najib 2019). Thus, wisdom is meant by Hamka, the priority that a person possesses so that he can control his wrath and anger through reason and wisdom according to his needs.

d) 'Adl

In connection with this justice, Hamka said, "Justice is a noble rule of reason, of anger, and of desire for wrath" (Rofi, Prasetya, and Agus Setiawan, 2019). Righteousness here is to mix the salt of life and control yourself so that anger, anger, and reason are balanced. Hamka also said, "In the basic laws of the world, justice consists of three things: equality, independence, and ownership" (Saniati, 2021).

Equality is the right of all humans. Because all human beings are the same, their need for life is the same. Let them both have a right to life. Equal rights in life and equal rights before the law Independence is the spirit of human life and the milestone of its success. Man is born free. He came out of his mother's stomach without knowing the difference. In his life, he continues to be free. Do not be bound by the bonds of slavery and prisoners. Merdeka expresses her feelings. He pulled himself up, went home, and went. Merdeka in all the graces given by God since he was born so that his freedom would not interfere with the freedom of others or the peace of the people.

Therefore, human life will not be clean and clear if freedom is limited. The dust of the Middle Ages. Ownership: the law recognizes the ownership of one's own property. The government does not interfere with people's rights. That is the difference between the measure of justice in an advanced age and in a dark age. At that time, the people had nothing. The one who possesses the land, the house, and all his possessions is the king or landlord (feodalisme) (Rudi Aji Mulya 2014). For if the king sees the riches of the people, he will take them. No one dares to argue. In the law of justice, the people punish the king before the law if the king takes his property without following the rules that have been established.

The three things in the above law of justice, it turns out, are very important to mankind because those three things must be owned by each person and deserve what he gets. But the primary duty in society is to respect others in their lives, their freedom, and their personalities. If a person is able to respect the beliefs and property of others, then that person will also be

treated as he has treated the other person. Respect for human life is the primary goal of the law of justice.

In order to do that, one must be healthy in mind and body. Both the teacher and the teacher themselves for if the soul is healthy, it by itself radiates the shadow of health to the eyes, and from there radiates a glowing light arising from an unhealthy shade. Likewise, the health of the body opens the mind, enlightens the mind, and leads to mental hygiene. And can cultivate good morals in self and mind. If the soul is sick, for example, afflicted with anger, sorrow, illness, distress, jealousy, and other liver diseases, then the soul and body can feel it; the mind does not move again, and the mind becomes dull.

From what Hamka stated above about the four priorities mentioned, it seems that Hamka emphasizes the attitude and actions of a person to be able to protect himself from heart disease. So that he can form the morals of a good person and be able to think positively about doing whatever work he does.

Hamka also submitted to the Akhlak Education Center as follows (Abdul et al. 2020):

1. The family

The family is the first and primary educational environment for a child to develop his or her intellectual potential. Through the touch of love, the family can influence the growth and formation of a child's soul (personality). There are at least two forms of parents' obligations to their children, namely: First, the obligation to maintain physical health, which includes health, eating and drinking that is lawful, and other physical needs. Second, the duty to nurture the inner, which includes kenyamann and serenity, as well as education as a preparation for his life behind the scenes, The first thing that should be implanted in the child are the values of God, because with these values, according to Hamka, the soul of the child will be patriotic with values subdued to Khalik.

In an attempt to cultivate akhlaq al karimah in the child, the main thing done by parents is to implant religious values that should be done from an early age. People who have a child aged 7 should be invited to do

prayer and have the right to force and beat him with compassion if he still does not want to perform prayer until the age of 10 years. In this regard, Hamka quotes the view of Umar bin Khattab, that is, Didik budi worti your children, that is different from your condition that the akhlak is by teaching the values of the good worti since the age of the child is still small. Hamka also quotes the word of the Judge that stated that Teach children to be civilized from a young age, like wood, can the branches of it be turned and turned during a small time. If it is large, it cannot be rotated and turned again but must be cut with a cork.

In the first instance, the teaching of the children is guided by the guidance of the parents. The task of both parents is to exemplify good behavior and attitude, to advise, guide, and control, not to form the child's personality, so that the dynamics of the child develop as much as possible in accordance with the values of his religious teachings and according to the moral values that have been shown before.

Quoting the opinion of Al Hakim al-Musta'shim, Hamka gave a speech to both parents about the implementation of education for children (Alfiyah 2017):

To get the child to wake up and go to sleep faster because a lot of sleep will make him too lazy to think and be creative.

- a) Incorporate a noble moral education with the teaching of simplicity.
- b) Habituate the child to believe in himself and not depend on others, to instill tauhid values and divine values.
- c) The family in this case, the parents, as the main fortress of the children's educational values, hold an important role in the implementation of moral education in the child as the first institution where the child is born. The child and the child shall be treated in the same manner as they are treated.

2. The school

According to Hamka, the education developed in the school should stimulate the dynamics of reason by adding to science and multiplying research. Because through this process of thinking, the search for truth will never cease. With the process of investigating and thinking continuously, eventually man will find the true meaning of truth.

In order for the above objectives to be fulfilled well, according to Hamka, an educator must first know about his duties and responsibilities as an educator who seeks to help and guide the student to have broad knowledge, noble morality, and master skills that are beneficial to himself and society in general. Therefore, the teacher is required to have a broad knowledge of the subject and to streamline the work of the worker because he is an example for his pupils.

Samsul Nizar concluded that some of Hamka's thoughts about the duty of a teacher are (Hidayat 2017):

- a) It is fair and objective for all students.
- b) Preserve his dignity with akhlaq al-karimah, appear attractive, and stay away from the wrongdoing.
- c) Respect the existence of students by giving them the freedom to think, create, think, and find various other scientific conclusions.
- d) Provide knowledge appropriate to his intellectual capacity and the development of his soul. Give them all the knowledge they have.
- e) In addition to transferring knowledge (education), an educator is also required to improve the ethics of his pupils (education) with wisdom.

A teacher acts as a substitute for parents in conducting education in school; according to Hamka, in addition to having to provide his intelligence, he must also constantly add experience and reading. Build a harmonious relationship with parents and teachers.(Ghofur, n.d.) A teacher not only teaches science but also morality, fraternity, unity, and confidence in oneself.

The main goal of teaching children in school is to instill a sense of love for God. However, it does not disregard some of the material that has been shown previously. Moral teaching means teaching about the inner form of a person that is seen in his behavior. Therefore, it is clearly stated that a person who has good behavior will be seen on a good day with a praiseworthy deed as a manifestation of a good deed. As a person who does not engage in formal education, Hamka's care for education cannot be underestimated. Hamka's involvement directly in educational institutions is a real reality of Hamka's practice in the world of education.

For Hamka, the existence of educational institutions is a sufficiently strategic means for building dynamic thinking and modern civilization. In the current context of education, the school, as a second institution replacing parents in fields that cannot be done by parents themselves, should be able to blend or insert values or moral materials into any discipline and not only deliver them through religious education.

Schools are learning institutions that will instill noble moral values and form human beings with noble character through their teaching, so that a strong and resilient young generation is created to face their lives. As Hamka said, the provision for the younger generation's lives is knowledge and morals.

3. Character Education in Building a Muslim Generation According to Zakiah Daradjat

The cultivation of the values of washathiyyah is carried out through the concept of moral education, according to Zakiah Daradjat, which consists of four factors that must be met, namely (Mawangir 2015):

a) The feeling

It is the inner atmosphere a person experiences at a time that does not involve much of the physical aspects because of its quiet and closed nature. Feeling (consciousness) is the most important mental function because mental skills can be learned through feelings. The feeling of moving from the most positive end, which is very happy, to the most

negative end, which is very unhappy, begins with the process of recognition.

The feeling is subjective. One person's perception will be different from the other's, even if the objects are the same. What is pleasant to one person does not necessarily feel the same to another. In addition, nature is also temporary (not permanent); something that feels good and pleasant at one time does not necessarily feel the same at another time.

Feeling is the five senses response that considers good or bad, wrong or right, in acts or morals. Feeling is not merely the five senses response but a mental attitude that we can use to control the soul and do as we need to control the soul.

b) The mind

Many think that the mind is in the brain while the heart is in the heart. This is not justified because mind and heart (heart) are something abstract that is in the human soul and is not an organ of the body. Mind is not matter but a powerful magnetic energy that can affect anything people, animals, plants, even objects (Arroisi and Perdana, 2021).

The mind is the result of thinking; using the mind is a moral determination because, to know something, we must think, consider, and decide what is good or bad, right or wrong. And the mind to determine what we will do in deeds.

c) behavior and actions

Behavior is the act, the behavior, the matter of the situation. In this case, behavior is one of the most fundamental forms of morality in determining the morality of a person's actions.

d) A healthy body

A healthy body is the whole body (the whole human body, the body, and sports), and its parts are free from pain that brings good to the body as well as healing from good and normal pain in the mind. In creating a healthy body, we must take care of our mental health and always do

positive deeds that are part of our very noble morals (Iwan Janu Kurniawan 2012).

4. Equations and Differences in Planting Washatiyyah Character Values for Muslim Generations, According to Hamka and Zakiah Daradjat

a. Equations

There are four ways in which a person can be better educated and perfect in daily worship, apart from what Hamka has formulated about the priorities mentioned above, namely sya'ah, iffah, wisdom, and adl. In order to do that, one must be healthy in mind and body. Both the teacher and the teacher themselves for if the soul is healthy, it by itself radiates the shadow of health to the eyes, and from there radiates a glowing light arising from an unhealthy shade. Likewise, the health of the body opens the mind, enlightens the mind, and leads to mental hygiene. And can cultivate good morals in self and mind. If the soul is sick, for example, afflicted with anger, sorrow, illness, distress, jealousy, and other liver diseases, then the soul and body can feel it; the mind does not move again, and the mind becomes dull.

The equation of the concept of akhlak education according to Hamka and Zakiah Daradjat is both equally emphasizing that the basis of Akhlak education is the teaching of Islam, and with akhlak, one can make life better and quieter with perfection in worship and face the problems faced. According to Hamka and Zakiah Drajet, the role of Islamic education is very important in building mental health. With Islamic education, one will be able to perform the tasks that are placed on him. A man's ability to make a plan depends very much on his peace of mind. If his soul is nervous, then he will not be able to overcome the difficulties that may arise in the implementation of the plan.

Therefore, every person must be equipped with faith and fear as a responsibility in education, both at home, at school, and in society. This means that in Islamic education, it is necessary to be accompanied by knowledge of mental health, applied in everyday life, so that the child can live independently, which is useful for religion, nusa, and nation.

b. The Difference

From what Hamka stated about the four priorities mentioned, it seems that Hamka emphasizes the attitude and actions of a person to be able to protect himself from heart disease. So that he can form the morals of a good person and be able to think positively about doing whatever work he does.

The role of Islamic education in mental health, in Zakiah Daradjat's view, can be expressed as follows: First, providing guidance in life Zakiah Daradjat affirmed that the primary controller in human life is the personality, which encompasses all the elements of experience, education, and beliefs acquired since childhood. The second is help in trouble. The opinion of Zakiah Daradjat in this regard is very reasonable, because with inner peace, one will be able to analyze the factors that cause his disappointment. Even in his turn, he was able to avoid the disturbance of feelings that was the effect of that disappointment. He will live his life with optimism. Third, to remove the stitches. The Qur'an says: "Wherefore the wrath of the righteous is revealed, there is a way of worshiping the wicked. Not a little, we hear people whose confusion in their lives has not been different, but after starting to know and implement religious teachings, inner reconciliation will come. The fourth is moral control.

Zakiah Daradjat stated that the moral values in Islamic religion are regulated and explained in the form of the prohibition of God. What God commanded was a good value, and what he forbidden was a bad value. The words, actions, and ways of life of every Muslim must be in accordance with the values of Islamic teachings. Fifth, the therapy of mental disorders Zakiah emphasized that in order to find alternatives to the difficulties suffered by people in modern society, the variety of human sciences has developed rapidly, especially in this modern century. Therefore, in psychiatry and psychiatrics, there arose experts with their own theories, the whole aim of which is to restore happiness to every person who suffers.

From the above description, it can be understood that the role of Islamic education is very important in building mental health. With Islamic education, one will be able to perform the tasks that are placed on him. A man's ability to make a plan depends very much on his peace of mind. If his soul is nervous, then he will not be able to overcome the difficulties that may arise in the implementation of the plan.

Conclusion

Character Education in Building a Muslim Generation According to Hamka, Muslims have four priorities for a person's happiness in life, namely: a) Shaja'ah means courage because of truth and fear because of wrong. This warfare is able to withstand a person's anger without being excessively angry. It can also be said that there is an inheritance in a person. In order to do so, the person must be aware of the consequences that will be taken if the trial continues. To be aware of the danger and to force oneself not to do so. b) Iffah, which means the ability to withhold. It is useful to restrain yourself from wanting to go through a pleasure that brings damnation. In order to 'iffah, a person needs to avoid the danger of the desire for evil that will bring misery by avoiding something delicious or graceful that is only a moment. c) Wisdom:

Hamka articulates it with wisdom. It is that which God has bestowed upon man so that he may control his sins and his anger and not fall astray. In order to do so, one must be able to eliminate the nature of stupidity that lies within. Therefore, it is necessary to have education and teaching in order to eliminate nature so that wisdom can be attained at the end. d) "Justice is a noble rule of reason, rather than anger and anger. A man is able to act righteously so as to be able to control himself so that he is angry and reasonable. To do so, one must be able to put justice in the right situation.

Character Education in Building a Muslim Generation According to Zakiah Drajat, there are four factors that must be possessed for peace and mental health: a) Feelings are the responses of the *the five senses* that consider good or bad, wrong or right in acting or morals. Feeling is not merely a

pancaindra response but a mental attitude that we can use to control the soul and do as we need to control it in everyday life. Using the mind is a moral determination because, to know something, we must think, consider, and decide what is good or bad, right or wrong. And the thought to determine what we will do in deeds. c) Behavior is the deed, behavior, warranty, or matter of the situation. In this case, behavior is one of the most fundamental forms of morality in determining the morality of a person's actions. d) A healthy body is both the whole body (the whole human body, the body, body, and awak) as well as the parts free from pain that bring good to the body and heal from the pain of good and normal in the mind. In creating a healthy body, we must take care of our mental health and always do positive deeds that are part of a very noble morality.

The equation of the concept of akhlak education according to Shaikh Abdullah Nashih Ulwan, Hamka, and Zakiah Daradjat is equally emphasizing the basis of Akhlak education in the teachings of Islam, and with akhlak, one can make life better and quieter with perfection in worship and face the problems faced. But they are both different in terms of perfection and peace of mind.

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