

Theoretical Study: *Aqidah Shohihah* in The Book of *Al Burhan Fii Masail Iman* And Its Implementation in The Formation Of Students' Characters

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Abstract: This research aims to describe the definition of *Aqidah Shohihah* according to the book *Al-Burhan fii masail iman* and its implementation in the formation of students' character to improve morals among students. This study also shows the synergistic role of various elements, such as parents and the environment in improving students' morale. data acquisition through primary source analysis and interviews. The analysis is carried out by categorizing, interpreting, and summarizing information to provide a comprehensive overview of the theory and implementation of *aqidah shohihah* in Islamic education management. The resource persons were selected through the 3M method (*mengetahui, memahami dan mengalami*) or commonly called the method of knowing, understanding and experiencing. The results of the study show that the principle of *Aqidah shohihah* contained in the book *Al-Burhan fii masail iman* can be the spearhead of preventing moral degradation among students. The synergy of parents, education and the environment is very important to instill the principle of *Aqidah shohihah* as early as possible in students. With the prevention of moral degradation from an early age, a harmonious society will be realized and the number of crimes that have occurred will be reduced.

Keywords: *Aqidah shohihah*, character formation, moral degradation

Abstrak: Penelitian ini bertujuan untuk menjabarkan definisi *Aqidah Shohihah* menurut kitab *Al-Burhan fii masail iman* dan implementasinya dalam pembentukan karakter peserta didik untuk memperbaiki moral diantara peserta didik. penelitian ini, juga menunjukkan peran sinergi berbagai elemen, seperti orang tua dan lingkungan dalam memperbaiki moral peserta didik. perolehan data melalui analisa sumber primer dan wawancara. Analisa dilakukan dengan mengkategorisasi, menginterpretasi, dan menyimpulkan informasi untuk memberikan gambaran menyeluruh tentang teori dan implementasi *Aqidah Shohihah* dalam manajemen pendidikan Islam. Narasumber dipilih melalui metode 3M (*mengetahui, memahami dan mengalami*). Hasil penelitian menunjukkan bahwa prinsip *Aqidah Shohihah* yang terdapat dalam kitab *Al-Burhan Fii Masail Iman* dapat menjadi ujung tombak pencegahan degradasi moral diantara peserta didik.

sinergi orang tua, pendidikan dan lingkungan sangat penting untuk menanamkan prinsip *Aqidah Shohihah* sedini mungkin dalam diri peserta didik. dengan adanya pencegahan degradasi moral sedari dini, akan terwujud masyarakat yang harmonis dan mengurangi angka kriminalitas yang telah terjadi.

Kata Kunci: *Aqidah Shohihah*, pembentukan karakter, degradasi moral

Introduction

The *Aqidah Shohihah* is the correct belief in the pillars of faith. The pillars of faith are faith in Allah, faith in his angels, faith in the al-Qur'an that Allah has revealed, faith in his messengers, faith in the last day, and faith in every good and bad provision and *taqdir* of Allah¹. With the *Aqidah Sahihah*, man can know the purpose of their creation in this world so that they will only use their age to do good and consider the consequences of each of their actions for the benefit of their hereafter. Because when one takes the wrong step, man will forever be trapped in misery.²

The purpose of the creation of man on earth is to worship and do deeds only to Allah.³ Allah rewards man's deeds with rewards, and with His Grace, man can enjoy paradise. This is obtained from the essence of Surah Az-Zummar, verse 65, as follows:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Imam As-Syaukani, in his book *Fathul Qodir*, explained that this verse warns about the dangers of shirk to all servants other than the messengers. The result of shirk deeds is the erasure of past practices. Allah forbids and protects the prophets from the deeds of shirk. When Allah forbids and protects the prophets from shirk, then even more so, this also applies to the Prophet. Shirk is to direct all forms of worship of the heart and body to other than Allah, and such acts are contrary to the purpose of human creation.

When there is a real implication of the *Aqidah Shohihah* on human practice, the messengers sent by Allah in every *ummah* always begin their

¹ Ahmad Chafidut Tamam and Abdul Muhid, "Efektivitas Metode Demonstrasi Pada Mata Pelajaran Ubudiyah Untuk Meningkatkan Religiusitas Siswa: Literature Review," *Kariman: Jurnal Pendidikan Keislaman* 10, no. 1 (2022): 39–60, <https://doi.org/10.52185/kariman.v10i1.195>.

² KH. Abdul Wahid Hasyim, 2 *البرهان غي مسائل الإيمان* (Pati, Jawa Tengah: معهد موحّد الإسلامى, 2015).

³ Oscar Wardhana Windro Saputro, "Tujuan Pendidikan Islam Menurut Para Ulama Salafi," *Jurnal Al-Fawa'id : Jurnal Agama Dan Bahasa* 12, no. 2 (2022): 205–24, <https://doi.org/10.54214/alfawaid.vol12.iss2.320>.

da'wah by conveying *tawheed*⁴. *Tawheed* is a matter of faith that is under the auspices of the great discussion of the *Aqidah Shohihah*. The Prophets call for worship only to Allah and deny any other worship that is directed to anyone other than Allah⁵

The *Aqidah Shohihah* is the basis for every action and behavior of a muslim.⁶ The *Aqidah Shohihah* contains all beliefs that will form students to adhere to religious rules. A deep understanding of *Aqidah Shohihah* not only affects an individual's relationship with Allah but also creates a positive mindset and attitude in social interactions. A Muslim who has a strong *shahihah* creed has a strong stance, is not easily shaken, and is not easily influenced. His presence always spreads peace and compassion to fellow creatures⁷. He is able to face various challenges and obstacles that may arise while still focusing on their ultimate goal, which is to achieve happiness and salvation in the afterlife.

Students experience a very crucial period in life when entering the education level⁸ where individuals are searching for their identity and forming personalities that will guide them in the future. In this phase, they are in the process of finding a life grip that will be an important provision when they finally step into the adult world⁹.

During the process of finding identity, if students do not have clear guidance or guidance, then there is a high chance that they will fall into negative behaviors that can contribute to social problems in society¹⁰. Without adequate support, it is possible to degrade character and plunge into unconstructive actions, such as substance abuse, crime, or other deviant

⁴ Hasyim, البرهان غي مسائل الإيمان 2.

⁵ Hasyim.

⁶ Ralph Adolph, "Nilai-Nilai Pendidikan Tauhid Dalam Kitab At-Tauhid Lish Shaffil Awwal Al-'Aliy Karya Dr. Shalih Bin Fauzan Bin Abdullah Al-Fauzan" (2016).

⁷ "Wahdaniyah and Malli - 2021 - Urgensi Pendidikan Islam Dalam Menghadapi Tantanga," n.d.

⁸ Imman Yusuf Sitinjak et al., "Jurnal Pendidikan: Kajian Dan Implementasi Kepemimpinan Sekolah Penentu Karakter Peserta Didik Peran Guru Dalam Membentuk Karakter Siswa Melalui Pembelajaran Ppkn Di Sekolah Dasar Untuk Menghadapi Tantangan Society 5.0," n.d., <https://journalpedia.com/1/index.php/jpki>.

⁹ Linda Ikawati, "Pengaruh Media Sosial Terhadap Tindak Kejahatan Remaja," n.d.

¹⁰ Annisa Intan Maharani et al., "Analisis Fenomena Penyimpangan Sosial: Tawuran Remaja Dalam Teori Anomie Emile Durkheim," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 2, no. 3 (October 27, 2023): 139-54, <https://doi.org/10.56910/jispendiora.v2i3.978>.

behavior. In the modern era full of moral and ethical challenges, the urgency of the *Aqidah Shohihah* is increasingly felt, especially among the younger generation.

Hasby Asshidiqi¹¹ referring to Salimin said that the increasing degradation of character makes the problems in society worse. Every day, the media is always reporting new cases of crime. Surprisingly, many crimes are committed by school-age children. According to a report from Kompas, this phenomenon is very concerning because the number of crimes involving underage offenders continues to increase. Data from the Directorate General of Corrections of the Ministry of Law and Human Rights shows an increase from 2020 to 2023. In August 2023, there were 2,000 children in conflict with the law (ABH), of which 1,467 were prisoners and 526 others were serving sentences as prisoners.¹²

Launching from the Detikjatim article, the Surabaya Police Smapta arrested three teenagers after they were involved in a brawl that occurred on Kapasari Street, Surabaya.¹³ This arrest began when the police conducted a social media patrol and saw two groups involved in a brawl through a live broadcast. The police rounded up the perpetrators and secured sharp weapons, mobile phones, buckles and motorcycles. Steps like this are taken to eradicate street crime and maintain public order in order to create a sense of security for the community, said AKBP Teguh Santoso.

Education is one of the determining factors in improving the quality of individuals in a nation¹⁴. In the context of Islamic education, the formation of students' character is one of the main goals that must be achieved.¹⁵ Good

¹¹ Program Studi, Pendidikan Matematika, and Iain Antasari Banjarmasin, "MEMBENTUK KARAKTER PESERTA DIDIK MELALUI MODEL PEMBELAJARAN SEARCH, SOLVE, CREATE, AND SHARE 6 Hasby Assidiqi," *Jurnal Pendidikan Matematika*, vol. 1, 2015.

¹² Zikrina Ratri and Budiawan Sidik A, "Aksi Pelaku Kriminal Berusia Anak-Anak Kian Mengkhawatirkan," *Kompas*, September 2024, https://www.kompas.id/baca/riset/2024/09/19/aksi-pelaku-kriminal-berusia-anak-anak-kian-mengkhawatirkan?open_from=Search_Result_Page&loc=hard_paywall.

¹³ Praditya Fauzi Rahman, "3 Remaja Di Surabaya Dibekuk Saat Hendak Tawuran Di Kapasari," *DetikJatim*, 2024, <https://www.detik.com/jatim/berita/d-7595873/3-remaja-di-surabaya-dibekuk-saat-hendak-tawuran-di-kapasari>.

¹⁴ "Sanga and Wangdra - 2023 - Pendidikan Adalah Faktor Penentu Daya Saing Bangsa," n.d.

¹⁵ Asri Karolina, "Rekonstruksi Pendidikan Islam Berbasis Pembentukan Karakter: Dari Konsep Menuju Internalisasi Nilai-Nilai Al-Qur'an," *Jurnal Penelitian*, vol. 11, 2017.

character is determined not only by intellectual intelligence, but also by the moral and spiritual values embedded in the individual. Good academics do not guarantee that a student has good character.

According to Thomas Lickona¹⁶ in his book entitled *Educating for Character*, the main goal of education is not only to develop students' intelligence, but also to guide them to have good and ethical morals. Lickona emphasized that intellectual intelligence alone is not enough to guarantee that a person will behave well or have moral integrity. This is where the important role of education in to instill a balance between intellect and morals in students, so that they can become individuals who are not only intelligent, but also responsible and ethical in social life.

Character education is an important aspect of the learning process that aims to shape the personality of students. According to research conducted by Ahmad Hifni Ali,¹⁷ character education is the process of providing guidance and developing students' ability to make good and bad decisions, as well as maintain positive values in daily life. This is in line with the concept of moral *Aqidah Akhlak* education which emphasizes basic moral education and the virtues of temperament that must be possessed by students.

Ahmad Hifni continued, in the context of Islamic education, learning *aqidah akhlak* does not only focus on teaching theory, but also on internalizing moral values in daily behavior. The research emphasizes that students need to be equipped with good habits in order to become individuals who are ready to live life as *mukallaf*. Therefore, the integration of character education in learning, both in the curriculum and in the interaction of the school environment, is very important to facilitate awareness of these values.

The formulation of the problem in this study is focused on the study of the teachings of *Aqidah Shohihah* contained in the book *Al-Burhan fi Masail Iman* and how the implementation of these values will contribute to the formation of students' character. This study attempts to theoretically examine the concept of correct *aqidah*, while identifying aspects that can be effective media in instilling *Aqidah Shohihah* to students. (problem formulation) Previous literature has discussed a lot about the integration of *Aqidah* and Moral values in the formation of students' character through the education curriculum. Most of these studies emphasize the importance of strengthening character education through internalization of moral values in the learning process and describe the great contribution of teachers in instilling these values in students. However, these studies tend to be general in nature and

¹⁶ Thomas Lickona, *Educating for Character*, ed. Uyu Wahyudin and Suryani (Jakarta: Bumi Aksara, 2013).

¹⁷ "Ali - 2021 - Jurnal Ilmiah Multi Science Vol. 3 No. 1 Tahun 2021," n.d.

have not specifically examined the concept of *Aqidah Shohihah* as the main foundation in character formation. Therefore, this journal focuses on an in-depth understanding of *Aqidah Shohihah* and identifying key aspects that support its role in character formation, both from a theological and applicative perspective. This approach is expected to provide a new contribution to the study of character education that is based on the foundation of true faith (*sohihah*).

Method

This study uses a descriptive qualitative approach that combines theoretical studies that focus on analyzing the concept of *Aqidah Shohihah* in the book *Al-Burhan fii Masa'il Iman* by KH. Abdul Wahid Hasyim, as well as exploring its implementation in the formation of students' character in the context of Islamic education. This approach was chosen because it fits the research objectives that emphasize more on understanding meaning and content than statistical measurement.

Data collection is carried out through two main methods. First, a literature study of primary sources in the form of the book *Al-Burhan fii Masa'il Iman*, as well as other supporting literature such as books of *Aqidah*, character education books and scientific journals. Second, data were obtained from semi-structured interviews to complement and strengthen the results of the literature review. The data analysis technique was carried out descriptively with the stages of categorizing information, interpreting the meaning contained in the text and interview results, and concluding findings in order to obtain a comprehensive picture of the relationship between the *Aqidah Shohihah* and the formation of students' character.

To complete the data and obtain a practical perspective on the implementation of *Aqidah* values in education, the researcher conducted an interview with Mr. Suparman. The selection of informants in this study uses the 3M approach (*mengetahui, memahami dan mengalami*) or commonly called the method of knowing, understanding and experiencing which is strengthened by the purposive sampling method. The main informant, Mr. Suparman, was specifically chosen because of his direct and active involvement in the editing process of the book *Al-Burhan fii Masail Iman*, besides being a student of KH. Abdul Wahid Hasyim. The researcher first found out his background, understood his role and intellectual contributions, and then conducted in-depth interviews to obtain information directly from his personal experiences. This approach allows researchers to obtain relevant, authentic, and in-depth data according to the focus of the study.

Result and Discussion

Abdul Wahid Hasyim, familiarly called Mbah Dul, was born during the Dutch colonial era. Since childhood, KH. Abdul Wahid Hasyim spent his time helping the people's struggle to expel the colonizers. In the family, KH Abdul Wahid Hasyim's was a leader of a militant group known as the Mujahid group. At the time, his father was being detained by the Dutch for being involved in a prolonged conflict. The detention did not reduce Mbah Dul's enthusiasm to continue fighting for the country's independence. With all the limitations that existed, he persistently supported the struggle to be a messenger for his father who was in detention.

KH. Abdul Wahid Hasyim spent his youth studying at the Ma'ahid Islamic boarding school in the Kudus area, Central Java. The Ma'ahid Islamic boarding school is a boarding school under the care of KH. Muhitch which was continued by KH. Ahmad Zaini Dahlan. There it is, KH. Abdul Wahid Hasyim studied various Arabic tools, including *nahwu*, *shorf*, *aqidah*, *fiqh*, *hadith*, *tafsir*, *ushul fiqh* and others. After graduating from the Islamic boarding school, he taught at PIM Mujahid while guiding students at his home. PIM Mujahid is a grant foundation from the government as a form of appreciation for the heroes of the Mujahid group who have fought for independence.

A few years later, KH. Abdul Wahid Hasyim inaugurated the guidance held at his home to become PGA (Religious Teacher Education). However, due to the large number of students from outside the region, KH. Abdul Wahid Hasyim planned to move it to an area that is easier to reach. All praise be to Allah, the heart of H. Kaso, a religious leader in the Bergat area, was moved to give land waqf for the establishment of a school. Until the time of writing this research, KH. Abdul Wahid Hasyim is still active as an advisor to several schools and Islamic boarding schools and exerts all his resources and efforts for the development of education and da'wah.

Etymologically, the term *Aqidah* is taken from the Arabic word *Al-aqdu* which means to bind matters. When someone says *عقدت كذا* the meaning of this expression is to bind it in the heart. In another definition, *Aqidah* is a rule that is obeyed by mankind. while in terminology, *Aqidah* is believing in the pillars of Islam, namely believing in Allah, faith in his messengers, faith in his angels, faith in the al-Qur'an, the last day and the *taqdir* of the good and bad of Allah.¹⁸

According to Mr. Suparman, one of the students of KH. Abdul Wahid Hasyim, the term *Shohihah* is to support the confession of faith on the pillars of faith along with other matters of faith that include the pillars of faith only

¹⁸ Amrozi Muhammad Rais, *Al Aqidah Ash Shohihah Wa Maa Yudhooduhaa* (Jakarta: Robithoh Alam Islami, 1993).

in the Quran and as-sunnah as exemplified by salaf scholars. The *salaf* scholars here are those who met the prophet, scholars from the *Tabi'in* generation and *Tabi'ut Tabiin*. They are an example, because they are always guided by the Qur'an and as-sunnah in every aspect of life, so that there is no division between them based on the difference in *Aqidah*. Allah praises the *salaf* scholars in various verses of the Quran, including in surah At-taubah verse 100

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

The Prophet Muhammad said that there will come a time when Muslims will be divided into 73 groups. All but one group will go to hell. This group is called *firqoh najiyah*, or in Indonesian it means a lucky group¹⁹. *Firqoh najiyaah* is considered to be those who survive the misery of the hereafter because they make the Qur'an and as-sunnah as life-sustaining.

The principles of *Aqidah Shohihah* are Faith in Allah, Faith in Angels, Faith in the Books, Faith in the Messenger, Faith in the Last Day and Faith in Qadar (Destiny) or called faith in the Pillars of Faith. *Aqidah* here, believing in the pillars of faith and the things of *aqidah* that accompany the Pillars of Faith which must be believed with a solid faith that is not mixed with doubts.

As the main foundation in religious teachings, *Aqidah* has the nature of *tauqifi*²⁰. It must be emphasized that *Aqidah* cannot be determined using *ijtihad* and logic evidence. The term *tauqifi* is a refers to refers that which has been determined based on revelation, which means that everything related to *aqidah* has been determined clearly and firmly based on the revelation revealed by Allah so that it cannot be arbitrarily changed by humans.²¹

Every detail of the phenomena that exist on Earth, from natural beauty, weather changes, to star constellations will lead us to a deep understanding of the essence of the Creator's existence.²² The presence of true knowledge, which is built on the basis of objective research, observation, and analysis, will clearly show the existence of the Creator²³. Thus, the search for knowledge is not just an effort to gain knowledge, but also a spiritual journey

¹⁹ Hasyim, 2 البرهان غي مسائل الإيمان

²⁰ Hasyim.

²¹ Konsep Keagamaan Muhammadiyah Dalam Islam Berkemajuan et al., "Jurnal Panrita Volume 03 Number 01," 2022.

²² Ade Jamarudin, "Fiqhul Ta'amul Ma'al Walidain, Asy Syaikh Al Muhaddist Musthofa Al 'Adawi Hafizhahullah," *Jurnal Ushuluddin* 16, no. 2 (2010): 136–51, <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/670/621>.

²³ Hasyim, 2 البرهان غي مسائل الإيمان

that brings us closer to the Creator. Because true knowledge will lead to the truth of the existence of a creator.

The term *iman* is taken from the Arabic verb يؤمن – آمن which means to believe in a reality. According to KH Abdul Wahid Hasyim,²⁴ *iman* is believing with the heart, reciting the belief verbally and realizing the belief with through practice. Believing with the heart is the conviction of the heart in the truth of a belief. A person who declares his belief in a belief, but in his heart he still has doubts, then he cannot be said to be a person who believes in that belief. Or more extremely, he can fall into hypocrisy.

Saying the sentence of *shahadatayn* is a form of reciting beliefs orally. A person who utter two sentences of *shahada*, has officially become a muslim and has the responsibility to implement the rules of Islam. Meanwhile, realizing through with practice is practicing every commandment in Islam and staying away from every prohibition. A person who believes in the truth of Islam in his heart, will definitely means practicing the Islamic commandments voluntarily. He believes that every Islamic rule is a truth and brings benefits both in this world and in the hereafter.

The main pillar of faith is faith in Allah, this pillar of faith is called tawheed. Tawheed is the fear of Allah, that is, it stipulates that various types of tawheed belong only to Allah.²⁵ There is no one in this world who is entitled to receive the recognition of various monotheisms other than Allah. KH. Abdul Wahid Hasyim divided the types of tawheed with tawheed of *rububiyah*, tawheed of *uluhiyah* and tawheed of *asma' and shifat* with the following explanations;

1. Tawheed of *rububiyah* is to please Allah in his deeds, that only Allah is able to create creatures, give sustenance to give the spirit of life and establish the death of His creatures.
2. Tawheed of *uluhiyah* is to satisfy Allah in worship that has been sharia followed by the dependence of the heart on Allah.
3. Tawheed of *asma wa shifat* is to please Allah by establishing the name and *shifat* after the decrees of Allah and His messenger found in the Quran and hadist.

There are three divisions of monotheism as mentioned earlier. The three are inseparable unity. It is impossible to believe in one part and deny the other. When a man believes that only Allah is able to grant all his prayers, then he will only pray to Allah. It is impossible for a person to pray to another object When his heart believes that only Allah can grant his prayer.

²⁴ KH. Abdul Wahid Hasyim, 1 البرهان في مسائل الإيمان (Pati, Jawa Tengah: (معهد موحّد الإسلامى), 2004).

²⁵ Hasyim.

An example is a role model that becomes the standard in the acceptance of a case. The existence of examples makes it easier for the individuals to carry out the commands assigned to them. In the book *Al-Burhan fii Masail Iman* there are various examples of the application of faith to the pillars of Islam in daily life. Examples are presented using the comparison method, where showing the negative side can provide a clearer context for the positive side. This method is used to make it easier for students to illustrate which behaviors can cancel their faith in the pillars of Islam.

One example of the application of faith found in the book *Al-Burhan fii Masail Iman* is the indication of shirk in women who refuse to cover the *aurah*. A woman who covers the *aurah* well is considered obedient and adheres to monotheism, because she obeys the commands of Allah and His Messenger. On the other hand, if a woman does not cover her *aurah* because she believes that covering her *aurah* is not mandatory and prefers to follow current fashion trends, then she can be considered a polytheistic woman, because she prioritizes her wishes over the law of Allah.

The desire that exists in us is a form of lust that drives a person to seek pleasure, even if it does not always conform to religious guidance. Every Muslim woman certainly knows that covering the *aurah* is an obligation in Islam. However, if a woman does not do it because she follows her personal desires, she will submit to her lusts and ignore the commands of Allah. If a person constantly obeys his desires and ignores the existing rules, he can gradually live carelessly and risk falling into harmful things both in this world and in the hereafter.

When students have their own illustrations of what is ordered and forbidden, they will instinctively begin to translate the illustrations into daily behavior. This process allows them to understand and internalize the values taught. Thus, their behavior will be loaded with religious values that are filled with good things. In addition, a deep understanding of these values will help them deal with various situations in life. By applying these values, students will become more responsible and ethical individuals. This will also create a positive environment around them.

This clausal relationship also applies in the formation of students' character. When students are instilled with the principles of the Pillars of Islam contained in *Aqidah Shohihah* from an early age, these values become the foundation in interacting with society. This finding is in line with Ahmad Hifni Ali's opinion that *Aqidah* must be instilled from an early age in order to form a strong and consistent character.

For example, when students have faith in the accountability of charity on the last day, they are used to considering actions before they are done. This reflects the internalization of moral principles that are not only

derived from social norms, but also from spiritual beliefs. In accordance with Ahmad Hifni Ali's theory, this habituation process from an early age will help students in sorting out which actions are beneficial and which are detrimental, both for themselves and others. Thus, the early internalization of the principles of faith contributes to the prevention of moral degradation in the long term.

This study found that weak understanding and practice of *iman* — especially in the context of the pillars of *iman* — is one of the main factors in moral degradation in students.²⁶ This shows that the problem of character comes not only from a weak habituation of values, but even deeper, from a lack of a strong theological foundation. In this context, the *Aqidah shohihah* becomes a very important element, because it is not just a doctrine of belief, but also has direct implications for one's behavior and morals in daily life.

Previous studies, as found in many literature, tend to focus on the contribution of the subject of *Akidah* and *Akhlak* in shaping the character of students through an approach to habituation of commendable morals and avoidance of reprehensible morals. The main focus of these studies is the role of teachers and the learning process in internalizing moral values. Although this approach makes a significant contribution, he has not specifically highlighted the position of the *Aqidah shohihah* as the main foundation in the personality structure of the students.

Different from this approach, this study emphasizes the importance of understanding *Aqidah Shohihah* as the core of Islamic teachings that determines the quality of one's practice.²⁷ The *Aqidah Shohihah* is the model and basis in behavior and deeds that ultimately produce righteous deeds.²⁸ With the right *Aqidah*, it will give birth to an attitude of life that is in harmony with Islamic values, while weak understanding can lead to moral and ethical deviations in life.²⁹ Therefore, this research makes a new contribution by offering the perspective that character education cannot be separated from the strengthening of the correct *Aqidah*, because from that is the birth of a solid personality, directed behavior, and a life orientation that comes from strong and valid faith values.

According to Thomas Lickona, good character includes understanding good values, exalting good values, and carrying out good

²⁶ Hery Saparjan Mursi et al., "Relevansi Dekadensi Moral Terhadap Degradasi Lingkungan" 8 (2023): 1, <https://doi.org/10.30868/at.v8i01.4474>.

²⁷ "Djainudin and Sirait - 2017 - PEMBELAJARAN TAUHID BERBASIS LINGKUNGAN DI SMP IT," n.d.

²⁸ "Wahdaniyah and Malli - 2021 - Urgensi Pendidikan Islam Dalam Menghadapi Tantanga."

²⁹ Hasyim, 2 البرهان غي مسائل الإيمان.

actions. When children are used to applying these three points, they will reach moral maturity. Children will be able to judge what is right, act according to their beliefs, care deeply about the values of truth, and practice what they consider to be right. They will have solid life principles and strive to defend those values. This principle will not waver even if they face temptation from outside as well as from within themselves³⁰.

Every religion, will definitely teach good values in it. Religious values and good values have important slices in the social and moral context. Religion teaches fundamental moral values, such as honesty, empathy, and responsibility, which contribute to the formation of good student character.³¹ Various religious worships, such as sharing food during the month of *Ramadan*, show how religious values encourage tangible actions that reflect goodness.

In Thomas Lickona's theory, there are at least three stages in the process of forming character in students. These stages are knowing the values of goodness, upholding the values of goodness and practicing the values of goodness. This Lickona theory is in line with the idea of KH. Abdul Wahid Hasyim in shaping the character of students by instilling the principles of *Aqidah Shohihah* and practicing these principles in real life, here are the stages;

I. Knowing and understanding the values of goodness

Students know the basic concept of *Aqidah Shohihah* and its scope using the original language of the classic book, namely Arabic. A deep understanding of the *Aqidah Shohihah* is essential to form a strong foundation of faith. By using Arabic, students can understand the terms and meanings contained in the original text. This is intended to avoid misunderstandings that may arise due to improper translation. In addition, accurate understanding can prevent changes in meaning caused by semantic shifts.

To facilitate students' understanding of the *Aqidah Shohihah*, in the book *Al Burhan fii Masail Iman*, there are many examples of the implementation of monotheism in daily life. These examples serve as a real picture of how the *Aqidah Shohihah* is implemented in daily life for students. Each example presented provides an in-depth understanding of the principles of *Aqidah Shohihah* and its application.

II. Upholding the values of kindness

³⁰ Lickona, *Educating for Character*.

³¹ Ilham Kamaruddin, "(Satianingsih., Maftuh, & Syaodih, 2018)" 5, no. 3 (2023).

In the great dictionary, the term “uphold” is to lift things above the head. But in another meaning, upholding also means respecting and obeying. Students who uphold the values of goodness will obey and obey the values they hold. By instilling the Aqidah of Sahih from an early age, it will accustom students to obey religious commandments in the future. And with the mentality of upholding *Aqidah*, students will stay away from values that are contrary to *Aqidah Shohihah*.

The mentality of upholding aqidah has a significant effect on the future. Students who have this attitude are not only obedient, but also an example for others. They are able to distinguish between right and wrong, staying away from values that undermine their faith. The role of family and the environment is crucial in supporting this process. With collaboration between formal and informal education, good values can be better internalized. The hope is that we can form a generation that has high moral integrity and creates a harmonious society.

III. Practicing the values of kindness

Among the substance of *Aqidah Shohihah* is the realization of faith in the pillars of Islam. First, the form of realizing faith is to believe with the heart, which means internalizing the belief in oneself. In addition, we must also recite the belief orally, where the speech is a reflection of the belief in the heart. Finally, implementing these beliefs through practice is a very essential step, where daily actions must be in harmony with the principles that have been believed and spoken. Thus, these three aspects – conviction in the heart, verbal utterance, and practice through practice – are tangible manifestations of perfect faith in the pillars of Islam.

Character formation is an effort that is carried out earnestly and systematically instilling Islamic values to shape the personality of students so that they have a clean *Aqidah*, true worship, diligent study, discipline and noble character as a form of faith and piety to Allah.³²

Systems such as family, school and community affect each other's development of students.³³ Synergy between parents and the environment is the key to instilling the *Aqidah Shohihah* faith. When *Aqidah* is embedded in a child, a strong character and integrity are formed. This process involves not only the teaching of religious values, but also the example of good behavior from the people around them. In addition, emotional and

³² Agus Sukrisman, “Pembentukan Karakter Peserta Didik Di Lembaga Pendidikan Islam Al-Izzah Kota Sorong” (UIN Alauddin Makassar, 2014).

³³ Anis Pusitaningtyas, “Pengaruh Komunikasi Orang Tua Dan Guru Terhadap Kreativitas Siswa,” *Proceedings of The ICECRS* 1, no. 1 (October 30, 2016), <https://doi.org/10.21070/picecrs.v1i1.632>.

social support from the surrounding environment plays an important role in strengthening these beliefs.

Among the aspects that have a big contribution to character development are parents.³⁴ The optimal period to build a child's personality is from an early age, because in this phase the child has a high ability to receive education and absorb information. The education provided by parents should begin with the teaching of faith as the basic foundation of religion. The cultivation of this faith is then continued with learning about the Qur'an, hadist, and the practice of worship (the role of parents in character building). Because children who do not have the foundation of the *Aqidah Shohihah* faith, will go through their adolescence with confusion about determining the purpose of their hiding lives the environment here is the school where the child spends time there.

Parents play an important role in instilling and directing children to uphold the *Aqidah Shohihah* and build good character. Every child is born in a state of *fitrah* that believes in the tawheed of Allah, which is a very precious gift. In the process of growth and development, children need guidance from parents to understand the correct religious and moral values.

According to KH. Abdul Wahid Hasyim, parents have a great influence in maintaining the *fitrah* of children, whether they will continue to believe in Allah or even abandon their *fitrah*. Seeing the real implications of the education of the *Aqidah Shohihah* from parents to children, show the urgency of learning *Aqidah Shohihah* for everyone. Everyone will be a guide for themselves and their families to survive in this world and the hereafter. This salvation can be realized by believing and practicing the *Aqidah Sahihah*. How can a person instill the *Aqidah Shohihah* in a child when he himself does not know the essence of *Aqidah Shohihah*.

The environment also plays an important role in shaping children's understanding of *Aqidah Shohihah* and good character. In this context, the environment serves as a role model for children to believe in the beliefs of the *Aqidah Shohihah* and apply them in daily life. When children see people around them consistently practicing religious values, they tend to imitate and internalize those behaviors. In addition, the environment is also a fertile ground for instilling good character, where children are taught about the morality and ethics that must be upheld. Through interactions with parents, teachers, and peers, children learn how to socialize healthily

³⁴ Program Studi et al., "JURNAL PACTA SUNT SERVANDA Pengaruh Pola Asuh Orang Tua Dalam Pembentukan Karakter Disiplin Pada," 2020, <https://ejournal2.undiksha.ac.id/index.php/JPSS>.

and appreciate differences. This positive experience in a social environment will strengthen their beliefs and form a strong personality.

Islamic education is currently trying to change the system that has been separated between general science and religious science into an integrated unit.³⁵ With this approach, it is hoped that students will not only develop intellectual intelligence, but also be able to strengthen their faith. The balance between worldly and spiritual knowledge is essential in creating a generation of character. The essence of the integration of knowledge in Islam is based on the principle of *Aqidah Shohihah*. This principle encourages every individual to see the relationship between science and faith. Thus, Islamic education focuses not only on the academic aspect, but also on the formation of noble morals.

The existence of integration between religious education and general education, as well as between Islamic sciences (*'ulum syar'iyah*) and natural sciences (*'ulum aqliyah*), will evenly increase and form intelligence for all students. The whole is intended to be between the development of students' intellectual and intellectual abilities that are balanced with the quality of faith and devotion to Allah.³⁶

Islamic education based on *Aqidah Shohihah* is to integrate or connect the sciences of *Aqidah* with other sciences in the learning process. Islamic *aqidah* is a principle of faith that includes all the pillars of faith, such as faith in Allah, Angels, the Book, the Messenger, the Day of Judgment, and faith in *Qada* and *Qadar*. That general education is a means to strengthen participants' belief in the *Aqidah shahihah*.

Aqidah Shohihah is an umbrella teaching material in the board discussion of Islamic religious education. The many benefits that can be reaped from the *Aqidah Shohihah* when the principles are perfectly practiced by the adherents, it shows the urgency of providing a portion of the lesson hours that are appropriate for the teaching of the *Aqidah Shohihah* itself. However, field facts show that Islamic religious education only gets a small portion in the total number of subjects in school. Quantitatively, in the limited time in public schools, the subject of Islamic Religious Education is only allocated 3 hours of study time, which with that narrow time, requires the delivery of Al-Qur'an Hadith, *Aqidah*, *Akhlak*, *Fiqih*,

³⁵ Novianti Muspiroh, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran IPA Di Sekolah," *Jurnal Quality* 2 no 1 (2014): 168-88, <https://journal.iainkudus.ac.id/index.php/Quality/article/view/2099>.

³⁶ Kurniati Kurniati, Nurdin Nurdin, and Nurasmawati Nurasmawati, "Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development," *International Journal of Contemporary Islamic Education* 2, no. 2 (2020).

history of Islam and Islamic Culture materials at the same time. Conditions like this do not provide opportunities for students to appreciate the values of Islam and mature their understanding of Islam.

This condition shows that efforts to form character based on *Aqidah Shohihah* are not enough just by inserting material at a glance in a dense and limited curriculum. The correct understanding and practice of *Aqidah* requires adequate space, both in terms of time, learning approach, and internalization of values. Without serious attention to this, religious learning will risk becoming a mere formality, without being able to touch the fundamental aspects of beliefs that are the source of behavior. Therefore, it is important to reconstruct the approach to Islamic religious education in schools, so that it is not only informative, but also transformative—by making *Aqidah Shohihah* the main foundation in building the character of students who have faith, morals, and behave according to Islamic guidance. These findings reinforce the urgency of reviewing the portions and teaching methods of *Aqidah* in the formal education system in order to be able to respond to the moral challenges of the current generation in a more substantial way.

Conclusion

The principles of *Aqidah Shohihah* are Faith in Allah, Faith in Angels, Faith in the Books, Faith in the Messenger, Faith in the Last Day and Faith in Qadar (Destiny) or called faith in the Pillars of Faith. *Aqidah* is believing in the pillars of faith and the things of *aqidah* that accompany the Pillars of Faith which must be believed with a solid faith that is not mixed with doubts. Through the support of various elements such as family, environment, and an adequate curriculum, the principles of *Aqidah shohihah* can be embedded in students and can be a guide for students in navigating the life of the world and achieving success in the hereafter. In addition, by applying *Aqidah shohihah*, students will get used to obeying the rules and considering the *mafsadah* contained in each act. Thus, the harmony between religious values and good values can be the foundation for building a more harmonious society.

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