Research Article

The Role of Language in Character Formation Thorugh The Perspective of The Qur'an

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Abstract. This study aims to elaborate the role of language in character formation through the perspective of the Qur'an. Human life cannot be separated from language because all human activities allow the use of language. This research uses the literature review method to obtain the data. The result of this study is that language functions as a tool of social control that shapes character influencing people's attitudes and behavior. Use of language that 2 Good and right can prevent conflict and

strengthen relationships between individuals. Religious teachings such as the Quran emphasize the importance of speaking well and politely, which is part of character building. Good mastery of Indonesian also plays a role in the development of intelligence and personality. Language learning which includes listening, reading, speaking, and writing helps instill character values such as honesty, responsibility, and courtesy. Environmental, emotional, and social factors influence the use of coarse language, so it is important to teach verbal control early. Thus, language is not only a means of communication but also a reflection of one's morals and character.

Keywords: Character Building, Language, Qur'an

INTRODUCTION

Character can be expressed with character which is an elaboration of the notion of morality, but morality has a double meaning such as habits, manners, and behavior. Therefore, behavior is the most important definition of character. As behavior, character includes attitudes that are reflected by behavior.[1] Talking about character building, of course, it is closely related to topics of morals, ethics, and ethics. Character building is not just right or wrong, but about instilling habits about the good things in life, and forming a high awareness and understanding as well as concern for the commitment to implement policies in everyday life.[2]

In the context of character building, the Qur'an has a central role in providing guidelines and moral values that become the foundation for the development of a good personality. The Qur'an not only teaches about man's relationship with Allah, but also gives instructions on how man should interact with others and the surrounding environment. The Qur'an, as the main source of Islamic teachings, not only emphasizes the importance of acquiring knowledge, but also emphasizes the importance of good character and noble morals. Language is the main tool used to convey these messages to Muslims. In the context of education, language and the Qur'an are not only about reading and memorizing, but also about understanding and applying the moral teachings contained therein.

Students know the language of the family, school, and community. All of these are called Language learning environments. The language learning environment has a great influence on the character of students. The process of language formation takes place in a certain environment related to space and time. Therefore, the language learning environment must be made as effective and interesting as possible and contribute more to the development of student character.[3] Language determines how a speaker perceives and organizes his environment, such as as well as social.

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[1] Ibnu Fajar, "Pendidikan Karakter Dalam Al-Qur'an," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 17, no. 2 (2019): 144, https://doi.org/10.29062/arrisalah.v17i2.270.

[2] Erwin, "Peran Bahasa Indonesia Dalam Pembentukan Karakter Bangsa," *Pendekar : Jurnal Pendidikan Berkarakter* 4, no. 2 (2021): 38–44, http://journal.ummat.ac.id/index.php/pendekar.

[3] Harlina and Ratu Wardarita, "Peran Pembelajaran Bahasa Dalam Pembentukan Karakter Siswa Sekolah Dasar," *Jurnal Bindo Sastra* 4, no. 1 (2020): 63–68, http://jurnal.um-palembang.ac.id/index.php/bisastra/index.

Therefore, the language used helps in perceiving the environment. This will affect a person's outlook on life as well as his attitude and way of thinking.[4]

Human life cannot be separated from language because all human activities allow the use of language. In addition to being used as a direct communication tool, language is also used in indirect communication, namely written language. Direct and indirect communication is the role of language in conveying the contents of thoughts and serves as a channel of human expression in communicating.[5] Language plays the biggest role in communication, because weta is the main condition for communication. Language is a medium of communication and language reflects a person's character, meaning that a person can know his character and personality through language. Thus, language is one of the fields that plays an important role in shaping a person's character.[6]

By understanding the importance of the role of Language in shaping the character of students, especially through the perspective of the Qur'an, a holistic and continuous approach to Education can be developed that not only strengthens the academic aspects but also the moral and ethical values that are the foundation of a civilized Society

RESEARCH METHODS

The research method used is literature. Literature research is a study used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, historical stories. This research obtains data sources from relevant literature such as books, journals, and scientific articles related to the selected topic. The data collection technique used in this literature study is the search for data about things and variables that are based on notes, books, essays and articles.[7]

RESULTS AND DISCUSSION
The Nature of Language

Language is a communication tool used to exchange ideas between one another. In general, language is a communication or tool used to communicate. Therefore, the word "language" is often used with different meanings or as terms in various expressions in everyday life.[8]

According to Sadhono humans need others to solve problems so that language is needed as a gateway to solving problems. Language can be a link to create

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[4] Kustyarini, "Bahasa Dan Pembentukan Karakter," *LIKHITAPRAJNA Jurnal Ilmiah* 19, no. September (2017): 44–51.

[5] Riana Dia, Duwi Finata, and Silvina Noviyanti, "Peran Dan Fungsi Keragaman Bahasa Dalam Kehidupan Manusia," *Innovative: Journal of Social Science Research* 3, no. 5 (2023): 11124–33.

[6] Siti Murdiyati, "Peranan Bahasa Indonesia Dalam Membangun Karakter Generasi Muda Bangsa," *Educatif Journal of Education Research* 2, no. 3 (2020): 25–30, https://doi.org/10.36654/educatif.v2i3.21.

[7] Arikunto Suharsimi and C. S. A Jabar, *Evaluasi Program Pendidikan* (Bumi Aksara, 2010).

[8] Cecep Sobar Rochmat et al., "Peran Bahasa Dan Korelasinya Dengan Nilai-Nilai Pendidikan," *Thawalib | Jurnal Kependidikan Islam* 3, no. 1 (2022): 1–14, https://doi.org/10.54150/thawalib.v3i1.28.

interaction. In line with Krida Laksana's views, he believes that language is a system of phonetic symbols that are preferred and used for cooperation, relationship / interaction and self-awareness in society. This language is in the form of symbols / signs that can be seen and heard when communicating.[9]

In the Qur'an Language is considered as one of the signs of Allah's power and an important tool for humans to communicate and understand each other. The use of language in the Qur'an reflects the diversity and greatness of God's creation. One of the verses that alludes to language is QS. Abraham: 4 namely:

It means: *"And we sent not any apostle, except in the language of his people, that he might give an explanation to them. Thus, God deceives whomever He Wants (because of his tendency to go astray), and instructs whom He Wants (based on His readiness to receive instruction). He is the Almighty and the Wise".*

The verse explains that the Qur'an to the Prophet Muhammad SAW is a mercy for humans. Later in that verse, Allah also describes His other Mercy, which is that He sent the apostles when a people used the language used by that people. This facilitated communication between the apostles and their people to provide explanations and guidance to those people. However, even though the scriptures had been revealed in their own tongues, and the apostles had spoken with them in the same language, there were still those who refused to hear, understand, and follow them. Therefore, God allowed them to go astray and He gave instructions to those He wanted.

From this verse it can be understood that the language in the Qur'an is considered as an important tool for communication, understanding, and knowledge between people, as well as the grace of Allah which has many important functions including communication, education, delivery of revelation and maintenance of social relations. Language diversity is recognized as a sign of God's greatness and teaches people to appreciate and use Language wisely and gratefully.

The functions of Language in general are:

a. As a tool to express feelings and express yourself. Through Language, we can express openly everything that is in the heart and mind.

b. As a means of communication, language is a channel for conveying human intent, evoking emotions, and enabling social interaction. When using language as communication, it means having a goal so that the reader or listener becomes the main object of one's attention. Humans use two types of communication, verbal and non-verbal. Verbal communication is carried out using tools / media (oral and written) while non-verbal communication is carried out using media with various symbols, signals, codes, sounds such as traffic lights and sirens which are then translated into human language.

c. As a tool of integration and social adaptation. When adapting to the social environment, a person chooses the language to be used depending on the situation and conditions faced. Some people use non-formal language when

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[9] Yuni Revita, Sufyarma Marsidin, and Sulastri Sulastri, "Peran Bahasa Dalam Penerapan Ilmu Pengetahuan," *Journal on Education* 5, no. 2 (2023): 2981–87, https://doi.org/10.31004/joe.v5i2.949.

talking to friends, while formal language when talking to parents or other respected people.

d. As a tool of social control. Things that affect a person's attitudes, actions, and words. Social control can be applied to oneself as well as society.[10]

Based on the concepts above, it is undeniable that a person's communication skills are also related to language manners. Even Hymes argues that language is inseparable from the question of how and for what it is used. Therefore, what happens in wet activities deserves to be studied.[11]

The Nature of Character Building

This character is associated with moral strength, has positive connotations and is not neutral. A person of character is a person who has positive moral qualities. Therefore, character building implicitly means developing traits or behaviors that are based or tied to positive or good moral aspects, not negative or bad moral aspects. This is supported by the views of Petersonn and Seligman that directly connect character and Virtue. Strength of character is considered a psychological element that builds Virtue. One of the main criteria of "character strength" is that character makes a real contribution to the full realization of individual potential and ideals in building a good and beneficial life for himself, others, and the nation.[12]

A hadith that highlights the importance of character building in general Is: It means: *"The Prophet (peace be upon him) said: "I am actually sent to perfect noble morals"* (HR. Ahmad).

This hadith confirms that one of the main objectives of the mission of the Prophet (peace be upon him) was to improve and perfect human morals or character. Thus, character education is not only an additional aspect of Islam, but is at the core of the religion's teachings. This hadith underlines that an important part of the teachings of Islam is to form human beings who have good, noble, and dignified morals. Therefore, character education in Islam is emphasized as the main foundation for building responsible, empathetic, and moral individuals.

Character building is an important thing that must be applied in schools. This is because character education is the foundation for every subject and can be an important element in helping students become human beings. The growth and development of good character education can encourage students to take positive actions and pursue the right life goals.[13]

The school environment is not an absolute thing for students to get complete character building. Therefore, parents, family, environment, and community also play

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[10] Khairani et al., "Peran, Fungsi, Dan Kedudukan Bahasa Dalam Kehidupan Sehari-Hari," 2018, 2.

[11] Satinem, "Pendidikan Bahasa Indonesia Sebagai Wahana Pembentuk Karakter Bangsa," *Prosiding Seminar Nasional Bulan Bahasa UNIB* 1, no. 1 (2015): 320–30.

[12] Erni Zuliana, "Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Arab (Studi Pada Madrasah Aliyah Negeri 1 Sragen Jawa Tengah)," *An-Nabighoh* 19, no. 1 (2017): 128–56, http://www.majalahpendidikan.com/2011/10/apa-karakter-dan-pendidikan-.

[13] Nirra Fatmah, "Pembentukan Karakter Dalam Pendidikan" 29 (2018): 369–87.

an important role in the development of diversity. Characters are formed in several stages:

a. Knowledge stage. Data character education is instilled through knowledge, namely through every course given to students.

b. Implementation stage. Character education can be applied anywhere and anytime. Character education in the school environment can take place from before the learning process to the end of learning. Examples such as discipline character (students are taught discipline both in terms of time and discipline in obeying school rules), honesty (students are taught to be honest in everything such as completing tasks correctly, not cheating or giving cheat sheets to their friends), responsibility (can be instilled by doing pickets according to a predetermined schedule), independence (building independence by completing individual tasks), communicative (mutual respect and respect, respect for teachers and fellow friends, not discriminating and so on), and social care (carrying out social action activities such as providing charity boxes or donations and helping friends in distress).

c. Habituation stage. Character is not only instilled through knowledge and practice, but also needs to be familiarized. Because, even someone who has knowledge may not necessarily be able to act in accordance with this knowledge if someone is not used to doing shaleh charity.[14]

The Role of Language in Character Building

As a tool of social control, language influences people's attitudes, behavior and language. Through language, humans can control and be controlled by others and society. Information in books, speeches, lectures, orations, television programs, articles and social media influences listeners and readers. One example of language as a social control tool that is very easy to use is as anger control Writing is a very effective way to relieve anger, Express anger in writing which eventually the anger will gradually fade and will be able to see the problem more clearly and calmly.[15]

Language has a huge impact on a person's attitude and behavior and speech. When someone speaks using abusive language it is the attitude and character of the person himself, so it is necessary to teach verbal social control from an early age in order to interact properly. As explained in the Qur'an surah Al-Baqarah verse 263:
It means: *"A kind word and giving forgiveness is better than alms accompanied by something hurtful (the feelings of the recipient). Allah is Rich and Compassionate"*

The point of this verse is that Allah commanded His apostles to teach believers to talk to others. Let them speak in their conversations and discussions with kind words, otherwise Satan will cause enmity among them. Indeed Satan is a very clear enemy of hostility.[16]This verse confirms The importance of using good and correct

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[14] Fatmah.

[15] Eko Kuntarto et al., "Peran Dan Fungsi Bahasa," 2022, 1–11.

[16] "Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim Al-Qur'an under the Supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, Professor of the Faculty of Qur'an Islamic Univ of Madinah," n.d.

words in communicating. The use of positive and wise language can be helpful in preventing conflict and strengthening relationships between individuals.

Another verse also discusses QS. Al-Hujurat:11 is as follows:
It means: *"O believers, let not one group of men despise another, perhaps the one who is laughed at is better than them. And don't forget one group of women despised another, maybe the one who was degraded was better. And do not be reproachful of yourself and do not call with titles that contain ridicule. As bad as vocations are bad after faith and those who do not repent are tyrants."*

The verse explains that God commanded His apostles to teach believers to talk to others: Let them speak in their conversations and conversations with good words, otherwise Satan will cause enmity among them. Indeed Satan is a very clear enemy of hostility.[17] This verse teaches the importance of preserving speech and avoiding behavior that demeans others. The language used in speaking should be full of respect and politeness. Thus, character education according to the Qur'an emphasizes on the importance of respecting and respecting the dignity of each individual in every speech and action.

Although the verses do not explicitly address the role of language in character education, they provide insight into the importance of good communication, noble morals, and a deep understanding of the wonders of God's creation, all of which are important aspects in the formation of good character according to the perspective of the Qur'an.

On the other hand, mastery of Indonesian helps in the development of character, character and personality. A person who masters Indonesian both actively and passively will be able to express his understanding and skills consistently, systematically, logically, and directly. This can show the ability to organize one's personality related to the potential thinking, feelings and desires of hope expressed in various forms of positive behavior. Good character can be interpreted as good behavior, good speech, actions and deeds that can be accepted by others.[18]

Consciously using good and correct Indonesian will create a positive character. Minister Akbar Tanjung elaborated as follows at the 5th Indonesian Conference in 1988:
a. Consciously using good and correct Indonesian means getting used to discipline
b. Love for Indonesian is a manifestation of nationalism and patriotism that must be cultivated in the modernization process
c. The habit of using Indonesian properly and correctly will bring the perfect writing culture to the world. This is the most important prerequisite for mastering science and technology.[19]

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[17] "Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim Al-Qur'an under the Supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, Professor of the Faculty of Qur'an Islamic Univ of Madinah."

[18] Rina Devianty, "Efektivitas Komunikasi Guru Dalam Pembelajaran," *Ijtimaiyah: Jurnal Pendidikan Dan Ilmu Sosial* 1, no. 2 (2017): 79–101, http://repository.uinsu.ac.id/3523/1/EFEKTIVITAS KOMUNIKASI GURU DALAM PEMBELAJARAN.pdf.

[19] Devianty.

Language as an effort to shape the character of the younger generation as early as possible through language learning such as Indonesian. To learn Indonesian must at least be able to hear, read, speak and write. The values of character formation implicit in reading include the ability to evaluate the work of others, creativity, responsibility, and curiosity towards positive things. Teaching materials that contain character education values in Indonesian learning are listening, reading, speaking, composing, writing which in general these values can be in the form of honesty, courage, rationality, creativity, respect, courtesy and so on.[20]

In research conducted by Faridatul and Fathurrohman that language plays an important role in the formation of student character. Language is meant to reflect the nature, maleness, manners, and habits of its users. So that the use of good language reflects the good morals of its users, and vice versa. There are several factors behind the use of abusive words, such as:

a. Environmental factors of residence. This is one of the reasons Some students seem very accustomed to using harsh words because they are often encountered in everyday life, so it becomes a daily language and for them the language is no longer a crude language and is only seen as a complement to the language.

b. Excessive emotional factors and uncontrolled emotions are one of the factors behind students speaking roughly.

c. Social factors. Being aware of current trends and the fact that it may not provide good feedback makes students learn a new language that is trending. Even as concise as students try to adjust their language to the existing social environment to seem cool and not outdated.[21]

CONCLUSION

Language serves as a tool of social control that shapes character, influences people's attitudes and behavior. Good and correct use of language can prevent conflict and strengthen relationships between individuals. Religious teachings such as the Quran emphasize the importance of speaking well and politely, which is part of character building. Good mastery of Indonesian also plays a role in the development of intelligence and personality. Language learning which includes listening, reading, speaking, and writing helps instill character values such as honesty, responsibility, and courtesy. Environmental, emotional, and social factors influence the use of coarse language, so it is important to teach verbal control early. Thus, language is not only a means of communication but also a reflection of one's morals and character.

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[20] Dia, Finata, and Noviyanti, "Peran Dan Fungsi Keragaman Bahasa Dalam Kehidupan Manusia."

[21] Ana Siti Faridatul Bahiyyah and Irfai Fathurohman, "Peran Bahasa Sebagai Pembentuk Karakter Mahasiswa," *Prosiding Seminar Nasional Peran Bahasa Dan Sastra Indonesiia Dalam Industri Kreatif Era 5.0*, 2022, 1–9.

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