

## Analysis of character education in the perspective of hadith

Noraini Bte Ithnin<sup>1\*</sup>, Zailani<sup>2</sup>, Ilyas Husti<sup>2</sup>

<sup>1</sup>Senior Executive Officer of Singapore Polytechnic, Singapore

<sup>2</sup>Universitas Islam Negeri Sutan Syarif Kasim Riau, Indonesia

\*noraini.umm@gmail.com

### Abstract

*In a global world full of challenges of moral decadence, character education is needed that not only emphasizes intellectual aspects but also involves aspects of emotional and spiritual intelligence. For this reason, the main source of character teaching is needed as the main value base in the concept of Islamic education. This article aims to analyze character education extracted from the sunnah of the Prophet Muhammad and see the main and basic values that exist in character education based on the Prophet's hadith. The research method used is qualitative research (library research), emphasizing meaning. The research data comes from hadith books and character education. Data analysis uses hermeneutics or text interpretation by means of content analysis. Textual and contextual discussions are associated with educational issues in order to obtain a more contextual and applicable meaning. The results showed that the concept of character education from the perspective of the Prophet's hadith aims to develop the students' nature of having good morals and being able to live in a social environment. The main and fundamental values that exist in character education based on the Prophet's hadith are to strengthen the human nature and basic character of a Muslim.*

**Keywords:** Character Education; Islamic Education; Singapore

### Abstrak

Dalam dunia global yang penuh tantangan dekadensi moral dibutuhkan pendidikan karakter yang bukan hanya sekedar menekankan pada aspek intelektual, tapi juga harus melibatkan aspek kecerdasan emosional dan spiritual. Untuk itu dibutuhkan sumber utama pengajaran karakter sebagai basis dasar nilai utama dalam konsep pendidikan Islam. Artikel ini bertujuan untuk menganalisis pendidikan karakter yang digali dari sunnah Nabi Muhammad SAW serta melihat nilai-nilai utama dan mendasar yang ada dalam pendidikan karakter berbasis hadis Nabi tersebut. Metode penelitian yang digunakan adalah penelitian kualitatif (library research), menekankan kepada meaning. Data penelitian berasal dari kitab-kitab hadis dan pendidikan karakter. Analisis data menggunakan hermeneutika atau interpretasi teks dengan cara content analysis. Pembahasan secara tekstual dan kontekstual dikaitkan dengan masalah-masalah pendidikan guna mendapatkan makna yang lebih kontekstual dan aplikatif. Hasil penelitian menunjukkan bahwa konsep pendidikan karakter dalam perspektif hadis Nabi bertujuan untuk mengembangkan fitrah peserta didik dalam memiliki akhlak yang baik dan mampu hidup di lingkungan sosial. Adapun nilai-nilai utama dan mendasar yang ada dalam pendidikan karakter berbasis hadis Nabi adalah untuk memantapkan fitrah kemanusiaan dan karakter dasar seorang muslim.

**Kata kunci:** Pendidikan Karakter; Pendidikan Islam; Singapura

## **Introduction**

The issue of character education is still a hot topic among the general public, researchers, and educators. This is a consequence of the fact that numerous modernities and advanced technologies have introduced new issues in terms of community character. According to Syafri (2012), the main difficulty in education is the problem of morals, attitude, character/morality. Noble character values such as honesty, compassion, togetherness, and religiosity have gradually faded in foreign cultures that are hedonistic, materialistic, and individualistic, to the point where these character values are no longer considered important if they conflict with the goals to be achieved (Nata, 2012). This syndrome causes the educational sector to focus solely on building academic intelligence, insight, and abilities, without balancing it with fostering emotional and spiritual intelligence. The development of science and technology is the main priority without involving the character and personality of education actors (Lilianti et al., 2023).

Until recently, students' achievements in the field of education had seen a lot of progress. Almost a 100% graduation rate is slowly being achieved at the end of their education. Educational institutions seem to be able to develop their education. Parents also focus on developing scientific intelligence in their children. However, social problems involving students are still quite troubling (Syafri et al., 2022a). In Singapore, some conditions are 'school drop-out' (Kiak, 2016), no longer interested in learning school lessons, smoking (Amrin, 2022), skipping school (Hussain, 2021), drugs (CNB, 2021), watching pornography, cyber bullying, addiction to online games, free thinkers, promiscuity resulting in pregnancy, to the increasingly low respect for parents and educators (Berita Harian, 2016). This further reinforces that the condition of education prioritizes the cognitive or intellectual aspects that prioritize knowledge, understanding, and thinking skills and marginalizes the affective aspects of students.

The importance of character education in the educational process has been the subject of much discussion and research in the world of education, especially in the world of Islamic education. The indicator of the progress of an education is not only based on the high and low quantity of students but also looks at the quality of competencies possessed by students and graduates, not only from academic scores but also on non-academic achievements, including the attitudes and behavior of good students and noble character (Musrifah, 2016). Character must be built through education, both at home (with family), at school, and in the community (Sajadi, 2019). The implementation of character education requires seriousness, habituation, and the acculturation of good values (Muhsinin, 2013). From some of these studies, it can be said that character education is very important to shape the personality of students so that they have ethics and a sense of good culture and realize it in everyday life. This character education must be done through education and requires seriousness, habituation, and acculturation about values. In addition, this character

education must also be carried out from an early age and, if ignored, will have a bad impact on the life of a nation.

The concept of character education was first introduced by Thomas Lickona (1991), who said that character education is a person's nature in responding to situations morally, which is manifested in real actions through good behavior, honesty, responsibility, and respect for others with the provision of knowledge (cognitives), attitudes, motivations, behaviors, and skills. UNESCO then encourages countries around the world to strengthen character education, which is considered an important and inseparable part of an education system, and provides suggestions for implementing the concept of developing four-pillar character education, namely learning to know, learning to do, learning to be, and learning to live together (Samani & Hariyanto, 2012).

In Islam, character education is an inseparable aspect of the overall notion of education in living the world's life (Syafri et al., 2022b). Character is also known as morals (Maududi, 1983), morals (Madjid & Andayani, 2017), or human personality that is closely related to divinity (tawhid) (Syafri, 2012), self, fellow human beings, the environment, and citizenship manifested in thoughts, attitudes, feelings, words, and actions based on prevailing religious norms, laws, manners, culture, and customs (Kurniawan, 2013). Character education in Islam has a definite source, which is taken from Allah's words in the Quran and the teachings of the Prophet Muhammad as His Messenger (Syafri, 2012).

As one of the sources of moral education, the life of the Prophet Muhammad is interesting to discuss and analyze. He became the role model of the entire world community until now, the most influential figure throughout human history, the only person who managed to achieve extraordinary success both in terms of spiritual and social success, able to manage a nation that was originally egoistic, barbaric, backward, and divided by tribal sentiments into a nation that is advanced in the fields of economy, culture, and military (Hart, 1993). Every Muslim looks up to him as "a beloved role model" (Siddiqi, 2006). Prophet Muhammad is the ideal human example for all times and places (Warner, 2010). The Quran has emphasized that what was said by the Prophet Muhammad SAW all came from revelation, which means that its authenticity is guaranteed. Mentioned in surah al-Najm verses 3–4,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

And he did not utter it (the Quran) according to the whim of his lust. His speech is nothing but a revelation revealed to him.

Based on the above verse, what comes from the Prophet Muhammad PBUH, whether in the form of words, actions, or decrees, must be accepted and become a source of law and guidance for Muslims in their lives. Everything that comes from the Prophet Muhammad PBUH is *haq* (right). So, it is an obligation for Muslims to follow his directions (Q.S. al-Nisa: 80; Q.S. Ali Imran: 32; and Q.S. al-Hasyr: 7).

Practicing his practices will bring perfection to life (Khallaf, 2002). This is because it is comprehensive, has a balance, is reality, and relates to everything related to humans.

Muslim character is formed from the example of the Prophet Muhammad SAW. The moral values that embody Islamic character education are the results of the implementation of his teachings, which have the potential to develop the characteristics of Islamic education values. This then becomes the basis for the discussion of character education, which also has its guidance in the Prophet's hadith. The obligation to follow the hadith for Muslims is as obligatory as following the Qur'an. The hadiths, besides being a source of Islamic teachings, are also bayan li al-Qur'an (an explanation of the contents of the Qur'an). The hadiths of the Prophet Muhammad SAW have been recorded in various books of hadith and have been circulated among the wider community. Without understanding and mastering the hadith, anyone will not be able to understand the Qur'an (Solahudin & Suyadi, 2011). Therefore, the hadith and the Qur'an have a very close relationship that cannot be separated from each other or run independently.

The core of Islamic education is moral education (Marzuki, 2015). Since children enter elementary school, the concept of moral education must be the main foundation in the process of educating and guiding them. This is in line with the main purpose of the Prophet Muhammad SAW sent in the midst of his people,

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect moral excellence." (HR al-Baihaqi from Abu Hurairah).

According to Muhammad bin Shalih al-Uthaimin (t.t.), noble morals can be attributed to a person as a name for all the praiseworthy actions and traits that appear in his behavior and *muamalah*. At the time of the religious heritage of Prophet Abraham, the Arabs were the people with the best morals. Long after the legacy of Prophet Abraham, the Arabs became disbelievers in the Prophet's *shari'a*. Therefore, Allah SWT sent the Prophet Muhammad SAW to perfect their morals by purifying their souls from bad morals so that they would become people who fear Allah. As clearly stated in QS. al-Baqarah: 151,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

As we have completed our favor upon you, we have sent you a Messenger among you who recited Our verses to you, purified you, taught you al-kitab and al-hikmah, and taught you what you did not know.

The preceding passage explains that following and imitating the Prophet Muhammad is inextricably linked to religion and Islam. Whatever Allah commands must be followed, and the prohibition must be avoided and abandoned. Character

education ideals cultivated via the Prophet's example are a powerful and effective means to develop a good individual, a good society, and a decent human civilization (Mustafa, 1987). By examining current reality, the author hopes to restore alternative answers to educational challenges to the Prophet Muhammad's traditions by examining how he created the character of his companions as well as ways to impart these character qualities to his companions.

They are also a source of information about numerous facets of human life that are applicable at all times and in all places. The hadiths are rich in scientific and educational themes that Muslims in general do not understand. The structure of Islamic education is built on the product of *ijtihad* rather than the content of the hadith. However, its interpretation still alludes to the meaning of the hadith or its modernist ideals, which does not imply that it should be abandoned entirely. This is extremely important in order for the hadith to survive and function in the midst of Islamic society (Khon, 2012).

The Prophet Muhammad's hadiths, which number in the thousands and even hundreds of thousands, provide a wealth of information. It is an everlasting source of inspiration for scientific advancement. Many commandments of the Prophet Muhammad SAW in his hadith underline the need of teaching with a focus on human values. According to Abuddin Nata (2005), the Prophet Muhammad SAW was a highly skilled educator. He was able to defend human principles and communicate with people of all abilities.

The example that the Prophet Muhammad has shown in his hadith is a reference and source that Muslims can use in all their life activities. This second main source of Islamic teachings has taught humans lessons about the importance of character education. pursued, Further study and analysis of the hadiths needs to be pursued considering the lack of in-depth studies on the hadiths that are understood from the perspective of character education. This needs to be done because one of the main bases of Islamic education is rooted in the Qur'an and hadith. Through its operational concept, it can be understood, analyzed, and developed through the process of acculturation, inheritance, and the development of religious teachings, culture, and civilization from generation to generation. Furthermore, practically, it can be understood, analyzed, and developed through the process of fostering and developing the Muslim personalities of each generation in the history of Muslims (Muhaimin, 2001).

There are many teachings in the hadith that are exceedingly moving, educating the soul, and awakening the spirit (Nahlawy, 1999). Selected hadiths, in addition to Qur'anic lessons, sagas of the righteous accompanied by examples of their behavior, are also alternatives for cultivating religious awareness in youngsters who have a strong influence to melt the religious spirit in children. This fundamental ability is essential at the age of the child in order for him or her to study many subjects at the next level of education (Fattah, 2016).

Seeing the Prophet's prophetic mission for approximately 23 years in Mecca and Medina in educating the building companions and the ways he transferred character to his companions; the author feels the need for further understanding of the Prophet's traditions by revitalizing the Prophet's character education to the companions. Character education must be exposed and analyzed as a source of ideas, inspiration, and material for contrast with modern education (Nizar, 2009). As a result, in order for education to achieve the desired results, it is critical to investigate what has made it effective and then adapt it to the practice of education and teaching today.

All of the examples given by the Prophet Muhammad (PBUH) can be applied to all aspects of Muslim life. As a result, the author attempts to explain character education via the lens of the Prophet's Sunnah. It is intended that this study will be able to go deeper into the side of character education from the standpoint of hadith and analyze how the scope that surrounds it might develop new interpretations that are more comprehensive, contextual, and relevant to present and future situations.

## **Research Methods**

The research method used in this research is a qualitative method with a literature study approach. Utilizing the library means that the author conducts a careful study of the literature related to the subject matter discussed and then examines it (Singarimbun & Efendi, 1995). This research also uses the content analysis method by utilizing a set of procedures to draw valid conclusions from books or documents (Moleong, 2012). The author also uses a hermeneutic approach or text interpretation to analyze the meaning of the hadith and study it in depth. This approach is done to understand what is contained in the hadith based on the theme of the research, namely character education. The purpose of this research is explorative research, which is research that seeks to examine something relatively new to be revealed (Arikunto, 2006).

This study uses two sources to collect valid data and information: primary data sources and secondary data sources. Primary data sources are the primary data sources derived from multiple references or sources that provide first-hand information. The principal books of hadith (*kutub al-sittah*) are the key data sources in this study. Secondary data sources in this study are used to supplement the primary data sources. They usually take the shape of documents or scientific studies and provide interpretations of the hadith's significance.

The focus of the research is useful for limiting the object of the research. Another benefit is that researchers are not trapped by the large amount of data obtained in the field. Determining the focus of research is more directed at the level of novelty of information to be obtained from this social situation, which is intended to limit qualitative studies as well as research in order to choose which data is relevant and which data is irrelevant. According to Sugiyono (2017), restrictions in qualitative



research are based more on the level of importance, urgency, and reliability of the problem to be solved. The focus of this research refers to a specific object of research and is in accordance with the formulation of the problem that has been determined. This research is focused on the traditions in the Prophet's Sunnah that are directly related to the Prophet Muhammad and his companions.

In the context of data collection, the author used the method of discussing hadith according to a certain theme issued from a book of hadith. All the traditions were traced and collected and then studied in depth and thoroughly from various aspects. The steps are: Searching for traditions about character education in the books of hadith using search facilities that exist in digital form in the form of websites, such as Kitab 9 Imam Software, *Lidwa Pusaka i-Software*, and *cari hadis.com*. The search was conducted by using the method of *takhrīj al-Ḥadīth bi al-Lafzī*; Collecting or gathering data on traditions related to one theme (*maudlu'i* method), both in terms of *lafaz* and meaning; Tracing the *asbābu al-wurūd* (causes of origin) of the hadith. The author does this to get a picture of the socio-historical context. Presenting the understanding of the traditions from several books of hadith commentaries and the opinions of education experts to strengthen the connection of the traditions with the discussion in this study; The last step provides a commentary or a conclusion on each hadith from the viewpoint of education.

Data analysis is an extremely significant element of research since it yields both substantive and formal findings. Data analysis is the process of organizing and classifying data into patterns, categories, and basic description units in order to find themes and construct and recommend workable hypotheses based on the data (Moleong, 2012). The purpose of this study debate is to understand a hadith (as a theoretical basis) related to character education topics that have yet to be considered, which are then presented objectively and systematically. Thus, the author's data analysis technique is data reduction, data presentation, and conclusion drafting.

Operationally, there are several steps or stages taken in analyzing the data of this research. First, review and re-read the traditions on character education using the hermeneutical method or text interpretation of hadith scholars. Second, analyze the traditions with a content analysis approach so that the data can provide a comprehensive description and explanation. Third, providing a novelty analysis of each analysis of the traditions and linking it with educational analysis the novelty analysis in this study uses a deductive approach, which is an approach that uses logic to draw one or more conclusions based on a given set of premises. In complex deductive systems, researchers may draw more than one conclusion. The deductive method is often described as drawing conclusions from something general to something specific (going from the general to the specific). Fourth, the results of the analysis are then generalized and conclusions drawn so that they become the essence of the results of research on character education from the perspective of hadith.

## **Results and Discussion**

### **A. Paradigm of Character Education in Hadith Perspective**

In the Islamic perspective, from the Arabic term, the word "character" is equivalent to "*akhlak*," which means temperament, behavior, *tabi'at*, basic character, habit, good civilization, and religion (Wehr, 1980). The word "character" comes from the Arabic "*al-akhlaq*" which is the plural form of the word "*al-khuluq*" (Munawwir, 1984). According to Ibn Manzhar, as quoted by Marzuki, it is said that "*al-khuluq*" is "*al-thabi'ah*" which means character, character, innate. The word "*al-sajiyah*" also means character, character, character (Marzuki, 2015). Ibn al-Jauzi (1984) explains that "*al-khuluq*" is the ethics that a person chooses. It is named *khuluq* because ethics are like *khalqah* (character) for him. Thus, *khuluq* is the ethics that a person chooses and strives for. As for the ethics that have become his innate nature, they are called *al-khaym*.

Nashiruddin Abdullah explained that the word "*al-akhlaq*" in Arabic etymology is a *masdar* form of the words "*akhlaqa*", "*yukhliq*", and "*ikhlaqan*," which means: "*al-sajiyah*" (temperament), "*al-thabiah*" (behavior, character, basic character), "*al-ada*" (habit, habitual), "*al-muru'ah*" (good civilization), "*ad-din*" (religion) (Turky, 2002). In addition, in connection with the definition of morals, Sahilun mentioned that the word "*khuluqu*" is also equated with the meaning: morality, courtesy, and which is a description of the inner and outer nature of man (Natsir, 1991).

Character, according to psychologists, is a set of ideas and habits that guide an individual's actions. As a result, if knowledge about a person's character is available, it is also possible to predict how the individual will react under particular scenarios. Character and morals have no discernible distinction in terms of comprehension. Both are described as actions that occur without further thinking since they are embedded in the mind, and so both can be referred to as habits.

When the terms character and education are combined, they form a compound sentence that compliments each other (character-education or character-education). Ratna Megawangi defines character education as an effort to teach youngsters to make sensible judgments and to put them into practice in their daily lives so that they can contribute positively to their surroundings.

The emphasis on moral education in Islam demonstrates the importance of character education. Moral education is theoretically directed by the Qur'an, but in practice refers to the personality of the Prophet Muhammad, known as *al-sunnah*. Scholars generally agree that *al-sunnah* is synonymous with *al-hadits*, which refers to anything attributed to the Prophet Muhammad in the form of words, actions, *taqrir*, or qualities (Anis et al., t.t; Mahzhur, t.t; Abu Suhbah, 1403). The word *al-hadits* has several etymological connotations, including the method or guidance, whatever is spoken. Thus, the wording of the report given by hadith narrators



frequently includes the phrase “*hatdasanah*” which means "informing us" in the narration of hadith. Thus, hadith is viewed similarly to *khobar*, *al-muhadatsah* (discussion), *al-karib* (the close one), *al-hikayah* (story) (Mahzhur, t.t)

After the Qur'an, the prophet's hadith is the second most important source of character teaching. Because Islam requires all followers to set the Prophet Muhammad SAW as an example in all realms of life. He directly told me that among his people, the most ideal person of faith is the one with the best character. As a result, every Muslim will be guided and trained to have good morals that pertain to Rasulullah SAW.

Ibn Maskawih expresses this moral viewpoint as follows: "*Islam is essentially an ethical flow. Islam strengthens human character in such a way that humans can form a community of association together. Love and affection are planted in the human soul by Islam.*" This clearly demonstrates that Islam's doctrine aims for perfection, goodness, and moral superiority. As a result, Muslims should serve as the best model for implementing these noble qualities, as demonstrated by the Prophet and his followers.

When the Prophet was asked by Nawwas ibn Sam'an, a companion of Anshar, about good and bad, he replied: "*Goodness (birr) is good character. Sin, on the other hand, is something that makes your heart uneasy, and you hate it when your sinful deeds are known to others*" (HR. Muslim).

In the Islamic perspective, noble character or morals are the fruit that results from the process of applying sharia (worship and *mu'amalah*) based on a solid foundation of faith. Like a building, character, or morals, are the perfection of the building after the foundation and building are strong. So, it is impossible for a noble character to be realized in a person if he does not have the right creed and sharia. A Muslim who has the right creed or faith will definitely manifest it in his daily attitudes and behavior based on his faith. For example, a person who believes in Allah correctly will always remember Allah (*dzikr*), follow all His commands, and stay away from all His prohibitions. Thus, he will be a pious person who always does good and stays away from things that are forbidden (bad).

A Muslim with noble character must begin with noble character toward the Prophet Muhammad. A Muslim must first love Allah and His Messenger before he can love his neighbor or himself. The quality of love for Allah and the Prophet should not be greater than the quality of love for others. The Prophet Muhammad's character is to obey and follow his *sunnah*, recite *selawat* and *salam* to him. Denying the Prophet and disregarding his *sunnah* are both prohibited in Islam. Humans indirectly shape their character by doing this properly and correctly.

The concept of character education from the hadith perspective in terms of purpose, urgency, material, and method is in line with the theories of character education put forward by scientists today. Rasulullah SAW, as *mu'allim*, educated

his *ummah* with a noble personality, and the teachings he taught avoided vanity. The material he taught was always in harmony with the morals he displayed. This can explain to his students that the knowledge that has been taught will not be in vain if accompanied by the practice in everyday life that will lead to the success of the *ummah*. With a clear and complete conceptual basis, character education will become broader and more meaningful. This is because a Muslim will have more faith in a concept of knowledge if it is framed by a clear source of teaching. Character education, in the perspective of the hadith, has represented that need.

Any material supplied by the Prophet in the formation of character education as the Prophet's hadith for instructing his companions was always focused towards character-building ideals. The Prophet attempted to instill character in his followers or students. For example, the Prophet associated faith with neighborliness, receiving guests, and speaking nicely. It is predicted that the process of internalizing character education will yield the best results. Students will be born with caring, creative, kind, and responsible personalities if the educational process is carried out with compassion, sincerity, and inventiveness. So that, in the end, character characteristics consistent with national identity can be simply fulfilled.

If students are only educated with prohibitions and orders, and their attitudes and behavior are controlled solely by a system of rewards (prizes and punishments), they will act in accordance with the norms without understanding what they mean, without being accompanied by critical thinking, and will be unable to be invited to do something new. In the end, learners' actions are motivated purely by fear or the desire not to be shamed.

Unlike in the Prophet's era, character education in the current imperative era of globalization, where access to sophisticated information and technology is now so easy and fast to obtain, requires a person to be able to filter which culture is good and which is not when accessing bad culture. If not, there will be victims of the fierce westernization culture that offers the concepts of hedonism, materialism, and other concepts that are contrary to Islamic law. Increasingly massive news of juvenile delinquency, students, *rasuah* cases, and so on reflect how damaged the nation's morals are. Humans should be able to take the positive side of globalization, but unfortunately, there are still many people who take the negative side of globalization. As a result of the lack of Islamic education values in humans, it is clear that the current condition of humans prioritizes technological knowledge rather than Islamic education. So, it is appropriate if character education taken from the hadith perspective is used as the main paradigm in directing the direction of Islamic education.

Humans can be taught to use their intelligence or intellect in the brain to conduct study, examine Allah's creation in this universe, and then develop it into sciences that are applied with various methods and strategies in the form of increasingly advanced technology today. If science and technology are applied by decent people, they will

give goodness and inspire people's lives. On the contrary, if science and technology are directed by individuals who lack character education, harm will result.

In the end, understanding the philosophy of character education from the perspective of the hadith is very necessary in order to realize an intelligent and noble nation so that an ideal social life is formed with the spirit of developing self-potential and utilizing it appropriately to achieve inner and outer happiness and salvation in the world and the hereafter. A perfect reinterpretation of the hadith according to the changing moral and social conditions of today can be done through an in-depth study of the hadith and reducing it to a living *sunna*. However, it should be kept in mind that not all of the Prophet Muhammad's traditions contained in the books of hadith written by hadith scholars are sahih. Therefore, it is necessary to examine the sahih traditions, especially about character education, so that they can be practiced in the world of education.

## **B. Values of Character Education in Hadith**

Values are typically defined as concepts or behaviors based on beliefs involving ideological stances and absolute criteria. Values are beliefs that motivate people to act based on their choices. Or a view of what is desired that determines the method of achieving the goal. Others argue that values are references to beliefs in making decisions. True and widely accepted values are values that produce a conduct, and that behavior benefits both those who carry it out and those who do not. This is the principle that allows for the attainment of peace or the avoidance of loss or sorrow.

The Prophet Muhammad SAW is a person whose character should be held up as an example to Muslims. In addition to possessing the four attributes required of a Messenger, the Prophet's character is ideal for serving as a life guidance for Muslims. As a result, any Muslim who wishes to have noble morals like the Prophet must be aware of his morals when dealing with his companions and being an educator for his *ummah*.

The purpose of the educational process is to instill character values (Daulay, 2014). Because each activity must have a reason or the right goal, education is the driving force behind nation-building. Without goals and intentions, the process will lose direction and meaning, leading to failure (Alim, 2014). Based on the hadith of the Prophet Muhammad SAW, the author concludes that there are two essential and fundamental values in character education.

*First*, develop *fitrah* of learners. The advantages of humans over other creatures are multipotential and multidimensional. The human dimension consists of physical and spiritual dimensions. In the physical and spiritual structure, God gives a set of basic abilities that have a tendency to develop. This basic ability is called potential, or *fitrah*. Etymologically, the origin of the word *fitrah* comes from Arabic, namely "*fitrah*," plural "*fithar*," which is defined as temperament, character, occurrence,

originality, religion, and creation (Langgulung, 1995). In the book *al-Muntaqi: Syarah al-Muwaththa'*, it is stated that *fitrah* is:

*Fitrah in the Arabic word is creation; it is said that Allah created the creatures in the sense that Allah created them. According to Shara', the state in which they were created by fitrah includes faith, knowledge, and acknowledgment of God (Imam Malik, 2010).*

Using the *tahrīj bi al-lafz* method (Weisink & Mansink, 1965), the author used the keyword "*fitrah*" on the web application Encyclopedia of the Book of 9 Imams of Hadith. The results were 17 hadiths in Bukhari, 12 hadiths in Muslim, 14 hadiths in Abu Daud, 23 hadiths in Nasa'i, 10 hadiths in Ibn Majah, 10 hadiths in Tirmidhi, 39 hadiths in Ahmad, 7 hadiths in Malik, and 8 hadiths in Darimi. Thus, the total number of traditions that speak about *fitrah* is found to be 140.

The purpose of education related to human nature can be seen from the hadiths, among others:

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ أَوْ يمجِّسَانِهِ كَمَا تُنْتَجِعُ الْبَيْهَةِ بِبَيْهَةٍ جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ { فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَائِمُ }

'Abdan narrated to us, 'Abdullah narrated to us Yunus narrated to us from Az Zuhri and Abu Salamah ibn 'Abdurrahman that Abu Hurairah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "No child is born unless he is born in a state of *fithrah* (innate). Then it is his parents who make him a Jew, a Christian, or a Mussulman, just as a cattle animal gives birth to a perfect animal. Do you see any defect in him?" Then Abu Hurairah said, (quoting the word of Allah swt, QS Ar-Ruum: 30, which means: 'As the *fitrah* of Allah who has created man according to that *fitrah*. There is no change in the *fitrah* of Allah. (That is the straight religion" (Sahih al-Bukhari Hadith, no. 1270, no. 1271).

From the above Hadith, the Prophet teaches his people to educate children with good education. Moreover, parents have an obligation to educate the child's creed. Human nature is basically Muslim, so it is the parents who can cause the child to become a disbeliever. Therefore, so that the child does not become a disbeliever and lose his *fitrah*, since the child is small, parents educate him and develop the Islamic *fitrah* in the child.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُولَدُ يُولَدُ عَلَى هَذِهِ الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ كَمَا تُنْتَجِعُونَ الْإِبِلَ فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ حَتَّى تَكُونُوا أَنْتُمْ تَجِدَعُونَهَا قَالُوا يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيرًا قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Muhammad ibn Rafi' narrated to us; 'Abdurrazzaq narrated to us Ma'mar narrated

to us from Hammam ibn Munabbih, who said, this is what Abu Hurairah narrated to us from the Messenger of Allah (peace be upon him), and then he mentioned some of the Hadiths among them: The Messenger of Allah (peace be upon him) said: "No baby is born except in this state of *fitrah*, so it is his father who makes him a Jew, or a Christian; as they get a camel born, will they find in him a defect, so it is you who make him a defect?" The Companions asked, "What do you think about a child who dies?" He replied, "Allah knows better what they do" (Sahih Muslim, no. 4805, no. 4806; Hadith Sunan Abu Dawud, no. 4091).

In the above Hadith, the Prophet teaches that the future of children depends on how parents and the environment shape them. If, from childhood, parents familiarize themselves with good habits for their children, good potential will be embedded in the child. So that in the future, the child will continue to develop the good potential that has been taught to him.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَبِيعَةَ الْبَنْدِيُّ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودِيَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُسْرِكَانِهِ قِيلَ يَا رَسُولَ اللَّهِ فَمَنْ هَلَكَ قَبْلَ ذَلِكَ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ حَدَّثَنَا أَبُو كُرَيْبٍ وَالْحُسَيْنُ بْنُ حَزْرِيثٍ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَقَالَ يُوَلَّدُ عَلَى الْفِطْرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَعَيْرُهُ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يُوَلَّدُ عَلَى الْفِطْرَةِ وَفِي الْبَابِ عَنْ الْأَسْوَدِ بْنِ سَرِيحٍ

Narrated Muhammad ibn Yahya Al Qutha'i Al Bashri; Narrated Abdul 'Aziz ibn Rabi'ah Al Bunani; Narrated Al A'masy from Abu Shalih from Abu Hurairah, who said: The Messenger of Allah said: "Every child is born on *al millah* (the religion of his *fitrah*, Islam); however, it is his parents who make him a Jew or a Christian, or make him a polytheist." Then he was asked, "O Messenger of Allah, what about those who perished before that?" He replied, "Allah knows better what they did." Abu Kuraib and al-Husayn ibn Huraitis both said: Waki' from al-A'masy from Abu Shalih from Abu Hurayrah from the Prophet (peace and blessings of Allaah be upon him) narrated to us in the same meaning, and he said: "Be born in a state of *fitrah*." Abu Isa said: This is a Hasan Saheeh hadeeth. It has also been narrated by Shu'bah and others from Al A'masy, Abu Shalih, Abu Hurayrah, and the Prophet, who also said, "Born in a state of *fitrah*" (Hadith at-Tirmidhi, no. 2064).

In the preceding traditions, the term "*fitrah*" has multiple meanings: First, *al-Khilqah* (creation) from birth, which is still neutral and unknown to faith and skepticism until the age of adolescence. Second, the "*al*" in "*al-fitrah*" refers to the understanding *fitrah*, which means that the child's *fitrah* follows the *fitrah* of both parents. If both parents are Muslims, a child's *fitrah* is Islamic, and vice versa. Third, *fitrah* refers to Islam's religion. As a result, even from non-Muslim parents, every kid is born with the *fitrah*, or religion of Islam.

According to the hadith above, every child possesses *fitrah*, or a potential that already exists inside him. It is the responsibility of the parents to develop this potential. This potential must be digested, encouraged, and nurtured in order for it



to develop positively and successfully (Tafsir, 2014). According to Ibn Athiyah (2002), the *fitrah* present in humans will subsequently develop and be modified by environmental situations. If the environmental conditions are favorable, *fitrah* will develop properly according to its nature; nevertheless, if the environmental conditions are unfavorable, *fitrah* will not develop properly according to its nature.

In Syarh Sahih Muslim, Iman Nawawi (1977) says that every kid is born on *fitrah*, which is to recognize Allah and be ready to receive Islamic teachings. This *fitrah* can develop and be influenced by its surroundings. Meanwhile, Imam Ghazali (Zainuddin, 1991) defines *fitrah* as the fundamental human being from birth, such as believing in God, being able and willing to receive goodness, and being ready to become the next generation. Curiosity to seek the essence of truth manifested as the ability to think, biological drives (instincts) manifested as desire and character, and other human abilities and traits that can be developed and improved.

According to Darwis Hude (2015), the potential of *fitrah* contained in the hadith is the potential from birth and actualized in life, both in personal, natural, and social life. The opportunity for human potential to develop through contact with the environment is owing to the connectedness and intensity between innate potential and environmental potential. These fundamental human potentials have the virtue and holiness to be influenced from without by education.

According to Abdullah Abdurrahman Saleh (1990), the environment has a significant influence on the *fitrah* brought to the child from birth. *Fitrah* will not develop until it is influenced by the surroundings. The extent to which *fitrah* interacts with the environment determines its nature. As a result, education has a huge influence in efforts to increase human potential.

Developing the *fitrah* of learners in an Islamic education is consistent with the goals of Islamic education, which are to produce a good human being, a human being with a Muslim personality, a human being with noble character, and a flawless human being (Langgulung, 2002). According to Ibn Taymiyyah (1969), the objective of education is to return the Muslim to his *fitrah*. As a result, the relevance of educational orientation on the subject's perception of the apostle's message. This education will keep the kid on the right track in his beliefs.

Furthermore, as the purpose of education, the growth of the human individual towards his nature is directed at the development of society as a whole. The pursuit of the same aim for each individual is supposed to lead to the overall goal of education for the entire community. Within the framework of this educational goal, all forms of education focused on specific interests will be eradicated, signaling the beginning of the end of societal divisions and deviations (Ibn Taimiyah, 1969).

The discussion and understanding of human nature basically starts from the Qur'an Surah Al-Rum: 30,



فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

So set your faces straight to the religion (Islam), according to the fitrah of Allah, for He has created man according to it. There is no change in the creation of Allah. That is the straight religion, but most people do not know.

God created man in a state of *fitrah* (basic character). This means that the basic character created by Allah is directed to the straight religion, namely *al-Dīn al-Qayyim* (upright religion), so as not to lean towards others (Imam Thabari, 1994). The purity of babies who are born depends on how their parents direct and straighten them to the religion of Islam as the nature of Allah's creation.

Islamic education's goal is to include all areas of human existence, including personal, social, and spiritual components. All three must work in tandem and comprehensively. The goal is to achieve happiness in this world and the afterlife. According to Ibn Sina (Iqbal, 2015), humans can achieve bliss in phases. The goal of education in terms of ethics, art, and the need for skills in accordance with specific talents and interests is inextricably linked to the development of a person's soul. Human nature serves as the foundation for human understanding. Man gains knowledge about everything through his *fitrah*. Concerning the good and the bad, the truth and the error.

According to the hadiths above, every human being born into the world has the ability to develop in line with their nature. In general, a person's *fitrah* is determined by his education, experience, and childhood exercises. In this case, parents play a critical part in their children's growth and development, and the failure or success of children who grow and develop in accordance with their potential is the outcome of parental education.

Human potential must be developed in a whole and balanced manner in the notion of education that preserves human dignity. The idea of balance characterizes Islamic education and is consistent with the goal of character education, which is to preserve and develop *fitrah* (human resources) in order to build a complete human person. The process of assisting students in developing two potentials, namely the potential of *al-jism*, seeks to develop and skill pupils in carrying out their biological physical tasks.

With the concept of *fitrah* mentioned above, the development of character education based on *fitrah* is education that develops divinity education about faith in the oneness of Allah SWT; develops social education based on the fact that all humans are the same according to their nature as social creatures who cannot live alone; develops education in the surrounding environment and maintains the preservation of nature; develops economic education because the needs of human nature are economic; and develops economic education because the needs of human nature are economic.

*Fitrah* is a fundamental or natural feature that a person inherits from his creator, leading to *tawhid* education (God's oneness). *Fitrah* can mean sacred or prospective. Allah created people with His strength and bestowed upon them the potential of each. As a result, that potential must be developed in order to become more focused and powerful. As a result, it is critical that children begin receiving character education at a young age so that they can develop a soul that is monotheistic, believes in God, lives as a social being, has skills, and preserves nature with their *fitrah*, and needs to be developed in a balanced manner in the family, school, and community environment, which leads to the goals of Islamic education.

*Second*, forming *akhlaq al-karimah*. One of the main objectives of character education is the formation of noble morals. This goal is an important point of education in Islam. Al-Ibrasyi explained that the highest value that must be achieved in Islamic education is to instill good manners towards humans (Syafri, 2012). Etymologically "*akhlaq*" is the plural of "*khuluq*". It means morals, character, temperament, behavior, or character. The word "*akhlaq*" or "*khuluq*" is then juxtaposed with the word "*karimah*". That is, noble or noble, or with similar words. So *akhlaq al-karimah* is defined as character, temperament, behavior, or character that has a noble or sublime identity. (Ma'luf, 1986).

Using the *takhrīj bi al-lafz* method (Weisink & Mansink, 1965), the author used the keyword "*akhlaq*" and obtained the following results: Bukhari found 9 hadiths; Muslims found 8 hadiths; Abu Daud found 9 hadiths; Nasa'i found 5 hadiths; Ibn Majah found 8 hadiths; Tirmidhi found 23 hadiths; Ahmad found 64 hadiths; Malik found 3 hadiths; and Darimi found 3 hadiths. Thus, the total number of traditions found after conducting the search was 158.

حَدَّثَنَا الزُّبَيْرُ بْنُ بَكَّارٍ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللَّهِ عَنْ قُرْوَةَ بْنِ قَيْسٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ قَالَ أَحْسَنُهُمْ خُلُقًا

Az Zubayr ibn Bakkar reported to us Anas ibn 'Iyadl reported to us Nafi' ibn Abdullah from Farwah, ibn Qais from 'Atha' ibn Abu Rabah from Ibn Umar, who said, I was with the Messenger of Allah when an Ansar man came to him and greeted him and asked, "O Messenger of Allah, what is the best believer?" He replied, "The one with the best manners" (Ibn Majah, no. 4249)

In the above hadith, the Prophet Muhammad SAW answered the question of one of the companions about who is the noblest among believers, so he said that the best believer is the one with the best character. He made noble character a parameter of one's faith. The better a person's character, the better his faith. The Prophet Muhammad is the best example of exemplifying noble character. Allah praises him in His word in surah al-Qalam: 4,

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤٤﴾

"And indeed, you (Muhammad) are of noble character."

The word of Allah demonstrates that the word *khuluq* is a habitual conduct of the Prophet SAW. If the term *khuluq* in the Quran is not followed by its purpose, Quraish Shihab interprets it to indicate ancestral character, behavior, and commendable character. The Prophet SAW's habits of behavior are known as morals, and his morals are the Qur'an. The preceding verse likewise acknowledges the presence of good virtues in religion and religious life. Islam emphasizes the value of noble morality as a component of becoming a complete human being. The Prophet SAW describes noble morality (*karimah*) as one of the fundamental qualities that distinguish between good and wicked persons.

According to Islam, *akhlaq al-karimah* encompasses all facets of human life. This is clear from the function of the *akhlaq al-karimah*. According to Azhar Basyir, quoting Yusuf Qardawi (1994), good manners in Islam strive to achieve happiness in this world and the next. Good manners are also a crucial means of establishing human relationships with God, understanding oneself as a creation, and positioning others as faithful and based on human values and others.

Akhlaq is actually a combination of inner and outer. Moral education is included in the affective aspect. Because morals are related to the heart, purifying the heart is one way to achieve noble morals. In the view of Islam, a dirty heart will prevent a person from achieving noble morals. It may be that he does virtue, but the virtue he does is not classified as noble character because it is not based on a noble heart (Daulay, 2014).

According to Ibn Athiyah Al-Abrasy (2002), moral education aims to form people with good morals, strong will, polite speech and actions, noble behavior and temperament, wisdom, perfection, politeness, civilization, sincerity, honesty, and purity. According to al-Ghazali, moral education aims to instill good habits in students so that they are formed into children with personalities. According to Abuddin Nata, moral education aims to form a Muslim person who has noble character, obeys Allah and His Messenger, respects parents, and loves fellow creatures of Allah. Human beings with noble character must be the target of the Islamic education process because that is the main mission of the Prophet Muhammad SAW. Abu Hurairah narrated that the Messenger of Allah SAW said: "*Indeed, I was sent to perfect moral excellence.*"

It is clear that the main purpose of the Prophet's education was to improve human morals. He carried out this goal by adorning himself with various noble morals and encouraging his people to always apply these morals in their daily lives. In fact, he explicitly stated that the quality of a person's faith can be measured by the morals he displays. Thus, the better the quality of one's faith, the better his morals will be.

Rasulullah SAW has shown noble morals throughout his life. Ibn Athiyah al-Abrasyi (2002) argues that the Prophet Muhammad SAW is the best person, the cleanest youth, the most *zuhud* man in his life, the fairest judge in deciding cases, the bravest soldier in defending the truth, and the best companion for the pious and educators. His person is a presentation of morals in accordance with the Quran.

Learners who have moral strength and spiritual integrity have principles and self-confidence and are more courageous in dealing with the changes and challenges of modern life. This confidence and courage will give birth to an Islamic society that is firm in faith, pure in morals, high in knowledge, opposing elements, and always contributing positively towards the development of society and the prosperity of the country.

Forming *akhlaq al-karimah* is important as a character education goal that every learner must have. This is the main mission of the Prophet to perfect the glory of *akhlaq*, so it must be emphasized in the formulation of character education goals in order to form a noble human being. Learners who have *akhlaq al-karimah* will become noble individuals. Being a spreader of peace and compassion, being a driving force towards human civilization that gets the pleasure of Allah SWT. It always has to be developed in a Muslim, so that the behavior or temperament that comes out of a Muslim is based on deeds that can be accounted for religiously and morally. On the other hand, religious skills and general knowledge have no meaning if they violate religious and societal norms.

Character education must be deeply ingrained and made a habit for pupils as they strive for perfection and happiness in this world and the next. When morals are absorbed in the heart and spirit, one would certainly have noble morals in everyday life, which will enable one to become the best believer by following the Sunnah of Rasulullah. Forming *akhlaq al-karimah* is an important character education aim that every student must have.

## **Conclusion**

According to the explanation given above, there is a very close connection between education and the traditions of the Prophet Muhammad SAW since hadiths will always be in contact with educational ideals. This is consistent with the objective of the Prophet Muhammad SAW's appointment, which is to alter the conduct or morals of his people from negative to positive, from the era of savagery to the era of civilization, as mentioned in the basic substance of education.

The integration of hadith values to character-building qualities and emotional or mental intelligence is more concerned with knowing how than with knowing what. That is, pupils are instructed to be able to regulate their emotions in such a way that they can give birth to positive character rather than teach particular principles or moral norms that must be learned cognitively.

In contrast to the original notion of character education, which emphasizes excellent behavior, hadith character education seeks to instill in children the qualities of *abid, khalifah, ulul and albab*. The combination of the two techniques, namely hadith's character perspective and character education, is believed to enhance the manifestation of noble human beings.

Therefore, the traditions of the Prophet Muhammad are still very relevant to current theories of character education. The concept and values of character education contained in the traditions contain many character values, including honesty, discipline, humility, love of God, love of self, love of neighbor, love of the environment, tolerance, responsibility, and other positive characters. If this value can be practiced in everyday life, it is certain that the conditions that occur in humans will become peaceful and suitable as an example and reference for the community for the good of the world and the hereafter. In the implementation of character education, there is also such a thing as moral knowledge, moral feeling, and moral skills.

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