

## Character Education for Children in the Perspective of Hadith

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### Abstract

*Character education constitutes putting essential values on students through a set of learning and valuable assistance in such a way that students are able to understand, experience, and integrate core values into their personality. At the same time, such education also embeds a character and promote values to preserve the distinct character when living the daily lives. Applying a model or notion of character does not guarantee that the students would be more creative immediately. However, actually they really need a fundamental concept for building of considerable character. To deal with it, Prophet Muhammad basically has developed a model of good character education in a hadith. This study is a library research with qualitative method. Data were collected by identifying related problems from books or articles through three steps: (1) data recording, (2) data combining, and (3) data analyzing to get the point and then converted into narratives in terms of character education according to the perspective of hadith. This educational model hopefully can change students' behavior, attitude, and culture to create a civilized community.*

**Keywords:** Character Education, Children, Hadith Perspective, Social Values

### Abstrak

*Pendidikan karakter merupakan menempatkan nilai-nilai penting pada siswa melalui serangkaian pembelajaran dan bantuan berharga sedemikian rupa sehingga siswa mampu memahami, mengalami, dan mengintegrasikan nilai-nilai inti ke dalam kepribadian mereka. Pada saat yang sama, pendidikan semacam itu juga menanamkan karakter dan mempromosikan nilai-nilai untuk melestarikan karakter yang berbeda ketika menjalani kehidupan sehari-hari. Menerapkan model atau gagasan karakter tidak menjamin bahwa siswa akan segera lebih kreatif. Namun, sebenarnya mereka sangat membutuhkan konsep dasar untuk membangun karakter yang cukup besar. Nabi Muhammad pada dasarnya telah mengembangkan model pendidikan karakter yang baik dalam hadits. Penelitian ini merupakan penelitian kepustakaan dengan metode kualitatif. Data dikumpulkan dengan mengidentifikasi masalah terkait dari buku atau artikel melalui tiga langkah: (1) pencatatan data, (2) penggabungan data, dan (3) Analisis data dilakukan untuk mendapatkan maksud dan kemudian diubah menjadi narasi dalam hal pendidikan karakter sesuai dengan perspektif Hadits. Model pendidikan ini diharapkan dapat mengubah perilaku, sikap, dan budaya peserta didik untuk menciptakan masyarakat yang beradab.*

**Kata Kunci:** Pendidikan Karakter, Anak-anak, Perspektif Hadits, Nilai Sosial

## Introduction

Character education is of very important issue in the world of education today as the phenomena of moral degradation emerge in the midst of societies and governments. Indonesia has experienced serious crises of identity and characteristics such as crime, injustice, corruption, violence against women and children, human rights violations, noble character, and golden character.<sup>1</sup> Polite and friendly Indonesians seem an alien and they are rarely found in the community. Such a strong character in society needs to be formed and fostered at an early age because this age is considered a “golden” but “critical” period for the character development.

Given the important discussion and a bunch of research studies on the topic, this seems to confirm that the main purpose of education is to improve morals of today’s generation, more specifically for humanizing them as humans. Character education is basically supposed to be extended these days from now on and especially at the early age in which such education must be provided as character education fundamentally can solve the moral decadence,<sup>2</sup> as it is reflected that as a nation we would suffer loss of potential generation if we disobey to implant the importance of building solid and strong character in the attitude of the generation.

The idea of character education programs in Indonesia appears since the education process that seemingly has not been able to build character Indonesians. It is evident that many government officials have shown a bad, weird personality and immoral behavior, given the expose of corruption in news and the social media. In fact, many of them are graduates from higher education institutions with brilliant competences. On top of that, there are some experts on morality and religion teaching goodness in their lives, but the content of materials is not appropriate. Children are often taught to memorize the virtues of honesty, braveness, responsibility, hard work, and the negative effects of cheating. They are only tested in regard with memorization of

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<sup>1</sup> Ngainun Naim, *Character Building: Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu dan Pembentukan Karakter Bangsa*, (Yogyakarta: Ar-Ruzz Media, 2012).

<sup>2</sup> Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*, (Yogyakarta: Diva Press, 2012).

knowledge and the test does not internalize them. Accordingly, the role of teacher to build the character is of important. Many educational experts state that early experiences in character education play a significant role in personality development and continue to influence behavior later in the lives of children. Children will grow up in a life of character if they stay at a favorable environment, so that the nature of every child who is born in intrinsic nature (*fitrah*) can develop optimally, as the Prophet Muhammad quotes: "There is not a newborn child who is not born in a state of *fitrah*. His parents then make him a Jew, a Christian or a Magian."<sup>3</sup> (H.R. Imam Muslim).

In order to cementing solid character education, the instructors should understand the development phases in education with the intention that education is able to provide benefits according to the needs of students with variants of different abilities or potentials as basically the educational services are part of the mandate of Allah to us as educators, either teachers, parents, or the community, more specifically in educating them, whereby they will have good character, manners, and morals as the basis for them to achieve the goals of education, both in this world and in the hereafter. It is mentioned in Surah Luqman, "(Remember) when Luqmān said to his son, while he was advising him, 'My dear son, do not ascribe partners to Allah. Indeed, ascribing partners to Allah (*syirk*) is grave transgression.'"<sup>4</sup>

Students should be instilled good character, manners, and good morals especially in the stages of development for early childhood (2-6 years) with the guidance of parents in the family environment, and late childhood (7-10 or 11 years) with the guidance of teachers in the community.<sup>5</sup> If these foundations are not established at the phase of development, students may become individuals with poor psychological or mental health, especially in the digital era that provides a broad insight into the development of technology for the future. In addition, the use of technology in the digital era will have a considerable influence on students. It can a positive benefit such as the

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<sup>3</sup> Abi Daud. *Sunan Abi Daud*, Juz 3, (Jakarta: Maktabah Dahlan, t.t).

<sup>4</sup> Q.S. Luqmān: 13

<sup>5</sup> Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach*, (New York, NY: McGraw-Hill College, 1980).

technology will serve them as a facilitator, or it can be a negative influence such as students are more dependable on it.<sup>6</sup>

Character education is an effective way for building a good character and conducts of behaviors, and in order for achieving the success of the children's academics.<sup>7</sup> The character education teaches habits of positive thinking and proactive behaviors that help individuals to live and work together as a family, community, and nation and help them make responsible decisions. One of the specific examples is that the children collaborate in peer-help when learning, and they give their empathic contribution to aid their peers who are in need.<sup>8</sup>

In Islam, character building is a fundamental issue to humanize humans with ethical values. Then character development is formed through the development of noble morals in effort to transform to children the values of the Qur'an which emphasizes the affective aspects of one's performance. In addition, Islam views that the identity of a human being is essentially an Islamic ethics (*akhlaq*), which is a portrait of a person's actual inner condition. In this case, God firmly says that the noble man is a person who is pious (*taqwa*) (subject to all His commands). Nobility according to Qur'an does not lie in the family lineage, property, or physical appearance, but the quality of faith and capability to emit character values through attitudes, words, and deeds.<sup>9</sup>

It is a fact that nowadays children behave unacceptable activities that actually are not supposed to be done at their age. The advent of social media in the early decades of 21<sup>st</sup> century have transformed the ways of children interacting with their friends and community. This certainly has significant impacts on early childhood, yet they are bombarded with negative influences of the social media compared to values acquisition and moral development at

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<sup>6</sup> M. Ali Ayari, Sahbi Ayari, and Arslan Ayari, "Effects of Use of Technology on Students' Motivation", *Journal of Teaching and Education*, 1, no. 2 (2012): 407-412.

<sup>7</sup> Anas Salahudin dan Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, (Bandung: Pustaka Setia, 2017), 88.

<sup>8</sup> Septi Lastri Siregar dan Zulkipli Lessy. Pendidikan Karakter Perspektif Hadits. *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 6, no. 2 (2021): 102–109.

<sup>9</sup> Johansyah Johansyah, "Pendidikan Karakter Dalam Islam: Kajian dari Aspek Metodologis", *Jurnal Ilmiah Islam Futura*, 11, no. 1 (2011): 85-103.

their age. It has been early noted that Islam has also emphasized moral education in early childhood, as stated both in Qur'an and Hadith. Character building in primary education can be constructed through instilling character education at the family, school, and community environment.<sup>10</sup>

Overall, these days the social media to some extent has negatively impacted early childhood development. Also, there is a moral decline or character of millennial generation whereby they inclined to have poor mentality compared to the previous gold generation. Therefore, based on some of the above descriptions, it is necessary to conduct a more in-depth study of character education in primary education stage viewed through the perspective of hadith. ini meliputi:

## Method

.This study is a library research with a qualitative method. Data collection was conducted by identifying issues and problems in books and articles. Then the data obtained was analyzed using the Miles and Huberman data analysis model through the three stages of data collection, data reduction, data presentation, to draw conclusions.<sup>11</sup> Furthermore, results of the research are described in a narrative in the form of writing related to character education in primary education from the perspective of hadith.

## Discussion and Result

### 1. Definition of Character Education

Education is the process by which a nation prepares the young generation to live life, and to further fulfill the goals of their life effectively as well as foster and develop self-awareness among individuals. In addition, the process of education is an opportunity to cultivate values and to forge physical, mental, and moral states of individuals so that they become civilized human beings, as a representative of God (*caliph*) on the earth. They also have the responsibility to nurture the world and all that is on it, while at the same time

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<sup>10</sup> Fairuz Salsabila dan Zulkipli Lessy, "Pembentukan Karakter Disiplin Anak: Sebuah Tinjauan dari Pendidikan Anak Usia Dini". *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 7, no. 1 (2022): 30-39.

<sup>11</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R & D*, Bandung: Remaja Rosdakarya, 2015.

they would become citizens who are knowledgeable and be able to contribute hugely for a country.

On top of that, education basically molds character and the character empowers education. Character refers to a person's attitudes and habits that enable and facilitate moral actions. Character education aims to shape one's personality which is seen in one's real actions. Furthermore, according to Lickona, character education includes three main aspects: knowing the good, desiring the good, and doing the good.<sup>12</sup>

Character education is a process of guidance to students with the aim that there will be a change in behavior, change in attitude, and changes related to culture, which ultimately they will be able to create a community that has etiquette.<sup>13</sup> According to Winton as quoted by Muchlas and Hariyanto, character education basically refers to teachers' awareness to give values that have positive impacts on the character of the children.<sup>14</sup>

Character is also defined as a valued aspect of an individual's behavior under the principle of morality and ethics. As inherent quality or distinguishing characteristic, character traits are considered permanent. But to shape a good personality, character building should be established.<sup>15</sup> The term character itself is often associated with positive moral, ethical and moral values; therefore, character education is broadly defined as education that can develop cultural values for students so that they can demonstrate these values and then become members of a religious, nationalist, and creative society.<sup>16</sup> Character education itself is composed of three parts, namely: (1) moral knowledge, (2) moral feeling, and (3) moral behavior. Good character requires knowledge of morals, how to behave politely and be able to respect those who

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<sup>12</sup> Alfiah Nursangadah Kriteria Saputri, Zulkipli Lessy, dan Rahmat Illahi, "The Urgency of Islamic Moral Education During Early Childhood in the Perspective of Hadits", *Journal Holistic Hadis*, 8, no. 1 (2022): 30-39.

<sup>13</sup> Muhammad Ali Ramdhani, "Lingkungan Pendidikan dalam Implementasi Pendidikan Karakter", *Jurnal Pendidikan Universitas Garut*, 8, no. 1 (2014): 28-37.

<sup>14</sup> Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: Remaja Rosdakarya, 2011), 43.

<sup>15</sup> Badrus Zaman, "Pembinaan Karakter Siswa melalui Pelaksanaan Shalat Sunnah Dhuha di Sekolah Dasar Islam Terpadu Nur Hidayah Surakarta", *Jurnal Tamaddun*, 8, no. 2 (2017): 1-218.

<sup>16</sup> Septi Lastri Siregar dan Zulkipli Lessy, "Pendidikan Karakter Perspektif Hadits", *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 6, no. 2 (2021): 102-106.

are older than him, the desire to always be able to do good, do good to others, such as helping people in need and helping people who need help from him.<sup>17</sup>

Given the above view, it can be concluded that character is a person's attitude, behavior or character. Character is identical to positive values, whether it is how to communicate with others, how to respect others, and how to be polite and courteous with others.

## **2. Urgency of Character Education**

Character education is significantly introduced for early childhood because today's time moral crisis has shattered children and become a threat to our educational institution from kindergarten to tertiary level. Accordingly, much attention necessarily focuses on how to deal with it. To promote strong characters according to Indonesian nation, teacher at the front line of the nation's moral crisis must step forward to make a big effort. Character education must be developed in the midst of society at early childhood education, elementary school, junior high school, senior high school and even universities.<sup>18</sup>

In addressing the problems above, cooperation between teachers, parents and the government is needed for the implementation of character education in accordance with the character values of the Indonesian nation because education is the nation's valuable asset or investment. In addition, education does not only develop the cognitive domain of students, but also the affective and psychomotor domains to drive students to have personalities with the character of Indonesian nation.

Character education is one of effective ways to deal with it and educational institutions should outline a clear vision for building up character education. Student's changes in behavior for the betterment are of important note to evaluate the output of character education. In this sense, the teachers have a crucial role in helping students to cultivate good character values since

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<sup>17</sup> Muhammad Ali Ramdhani, "Lingkungan Pendidikan Dalam Implementasi Pendidikan Karakter", *Jurnal Pendidikan Universitas Garut*, 8, no. 1, (2014): 28-37.

<sup>18</sup> Anelvi Novitasari, Nurul Hakiki, dan Zulkipli Lessy, "Pengaruh Bimbingan Keagamaan Terhadap Perubahan Perilaku Anak", *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 4, no. 2 (2021): 33-46.

they are a role model in schools. Teachers are expected to be able to form good character towards students. Habituation to conduct a behavior with character is a primary priority to do with intention that it becomes a good habit in social life.<sup>19</sup>

Character education is considered very important to be implemented in the Elementary School/Islamic Elementary School because through character education the educational process aims at developing values, attitudes, and behaviors that promote noble character or good character. Given the importance of character education in the 4.0 era, in which human touch is not emphasized, it is necessary to strengthen cooperation between various parties, including the school, family and environment. One of the primary goal at the Madrasah Ibtidaiyah (Islamic Elementary School) is shaping moral values with three aspect developments: cognitive, affective and psychomotor. It is worth noting considering that today's education is more emphasized on scholastic exercises such as recognizing, comparing, training and memorizing.<sup>20</sup>

### 3. The Purpose of Character Education

The purpose of character education is that the Indonesian government: (1) is able to develop a highly conscientiousness on students so that they have cultural character and national character values; (2) can instill the values of the nation or religious culture on students in order that they can develop the habits of students with good behavior conforming to universal values;(3) can instill a sense of responsibility towards students and instill a soul of leadership in the next generation; (4) can train students to become independent, creative human beings and can have a broader national perspective; (5) can create a school atmosphere into a safe environment, full of creativity and strong friendship and the strength of nationality.<sup>21</sup>

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<sup>19</sup> Dini Palupi Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar di Era Digital", *AR-RIAYAH: Jurnal Pendidikan Dasar*, 2, no. 1 (2018): 37-50.

<sup>20</sup> Cholis Sa'dijah, Sa'dun Akbar, dan Pity Asriani, "Bahan Ajar Berbasis Pendidikan Karakter untuk Siswa Kelas IV Sekolah Dasar", *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 2, no. 11 (2017): 1456–1468.

<sup>21</sup> Rony dan Siti Ainun Jariyah, "Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik", *Tafkir: Interdisciplinary Journal of Islamic Education*, 1, no. 1 (2020): 79-100.



#### 4. The Methods of Character Education

The practical methods to instill character education are of important to attain the output well. Accordingly, the roles of teachers to build up character education can be described as follows:<sup>22</sup>

##### a. Exemplary

Exemplary is an absolute factor for the effectiveness of character education. Without an example, character education loses its most essential spirit and is only a slogan or camouflage. Exemplary is easy to say, but hard to do. Teachers as role models in schools must be able to be good examples in terms of speech, attitude, and behavior. In essence, students will also more easily receive knowledge through demonstration. It is, therefore, interesting to note that the teacher may not command only but gives an example. Let's say, with regard to instilling the religious character of students, the teacher not only orders students to pray Duha but the teacher also gives examples of Duha prayer routinely in everyday life.

##### b. Inspirator

The teachers who are inspirator play a significant role to raise the spirit to move forward with the task of harnessing all of their potential to mark achievements for himself and the community. There are two important aspects to highlight: (1) teacher must foster self-development to give a wide perspective; and (2) teacher must try to design learning with an inspiring atmosphere. Those certainly make positive changes for them.

##### a. Motivator

The teachers, as motivator, are able to uplift the spirit, work ethic, and tremendous potential among students. With regard to character education in schools, teachers should transfer values and give an appreciation to students who have developed themselves to have good characters.

##### c. Dynamist

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<sup>22</sup> Anggi Fitri, "Pendidikan Karakter Perspektif Al-Quran Hadits", *Ta'lim: Jurnal Studi Pendidikan Islam*, 1, no. 2 (2018): 258–287.

As a dynamist, teachers' enthusiasm not only inspires them, but also triggers them as a locomotive that really pushes the educational entity towards the goal with high speed, intelligence, and wisdom. In this case, like a spear, they try to accelerate for building up the character education through integrating the cultivation of character education with all process activities in schools, including teaching and learning activities.

d. Evaluator

Teachers must always evaluate the learning methods used in character education and the process of instilling character education through KI 1 and KI 2 assessment sheets. KI 1 sheet is an evaluation sheet for spiritual aspects and KI 2 sheet is an evaluation sheet for social aspects.

The following methods are the portrays of Prophet Muhammad providing character education when teaching the companions (*shahabah*). It is acknowledged that these methods have helped to produce great human beings throughout Islamic history.

a. Exemplary (*Uswah Hasanah*)

During learning process, students requires practices. The Prophet always gives an obvious example, not just a theory, he even did it first for himself before showing it to his companions. Imam Ibn Abi Jamrah said, "Teaching them through actions and examples is more effective than mere words." Our Prophet also used both these teaching methods at the same time. This view is in line with the task of the Prophet and the pattern of education which he received.<sup>23</sup> The Prophet said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I have been sent to perfect good character". (Narrated by Al Baihaqi)

b. Instructions (Provide Guidance)

Parents and teachers give a guidance to students gradually and slowly. The way parent and teacher providing it to their children and students include

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<sup>23</sup> *Ibid.*

some actions such as through giving reasons, explanations, suggestions and discussions. Practically, this can be done by reprimand, finding out the cause of the problem and constructive criticism so that the child's behavior changes.<sup>24</sup>

c. Encouragement

To support the expected character education, encouragement is offered for students through motivations. An illustrating of motivating children with a good manner is to please the child and show affection for him, as a hadits mentions.<sup>25</sup>

### بالأدب تفهم العلم

“With etiquette, you will understand knowledge”.

It is worth noting that learning Islamic etiquette (*adab*) is very important for people who want to study *syar'i*. That is why Imam Malik rahimahullah said:

### تعلم الأدب قبل أن تتعلم العلم

“Learn etiquette before studying knowledge”.

d. Zakiyah (pure, holy, clean)

The value of self-purity and sincerity concept in the frame of charity and the pleasure (*ridha*) of Allah SWT must be instilled to children, because the soul of a student is still vulnerable to moral problems as explained in the Qur'an, Asy Shams verse 9-10: “Successful are indeed those who purify the soul (9) And indeed losers are those who pollute it.”<sup>26</sup> And there is also Islamic manner (*adab*) in improving knowledge through cultivating the purity of the soul, as the Salaf said:

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<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*

<sup>26</sup> Q. S. Ay-Shams 9-10; Anggi Fitri, "Pendidikan Karakter Perspektif Al-Quran Hadits", *Ta'lim: Jurnal Studi Pendidikan Islam*, 1, no. 2 (2018): 258–287.

## الأدب في العمل علامة قبول العمل

"*Adab* in practice is a sign of acceptance of practice".

### e. Training and Accustoming

According to Imam Ghazali, the method of training children is the first and foremost point. Prophet Muhammad, a great and noble teacher, has emphasized an early childhood education and asked parents and teachers to be role models for their learner. The Prophet ordered parents to instill faith from childhood, to train and get used to good morals and character. As an illustration, he was carrying his grandsons Hasan and Husin to the mosque for congregational prayers.<sup>27</sup>

### f. Guiding, Suggesting, and Advising

The method of advising and warning is a very important and dominant method that the Prophet Muhammad often used in teaching and driving Muslims to the right path. This method is often applied by him, as Allah says: "And keep on giving warnings, because warnings are indeed beneficial for those who believe".<sup>28</sup>

### g. Story Method

Educating through stories that contain lessons and warnings is one of the most effective advice. The story method has long been used in education to instill lessons and moral values through the media of stories and stories. The purpose of the story or tale is to take advantage and benefit from the story. As mentioned in the words of Allah:

"Indeed, in their stories there is a lesson for those who have reason. The Qur'an is not a fabricated story, but confirms the previous books which explain everything, as a guide and a mercy for the believers."<sup>29</sup>

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<sup>27</sup> Farhat Abdullah, "Metode Pendidikan Karakter Nabi Muhammad SAW di Madrasah", *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 2, no. 2 (2019): 63–83. <https://doi.org/10.34005/tahdzib.v2i2.516>

<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid.*

#### h. Heart

The last method is conducted using a touch of the heart such as tenderness and affection as explained in Surah Al Hadid: 16:

“Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the scripture before, and a long period passed over them and their hearts hardened; and many of them are defiantly disobedient”. (Q.S. Al-Hadith: 16)<sup>30</sup>

Abu Zakariya An Anbari said:

علم بلا أدب كمنار بلا حطب، و أدب بلا علم كروح بلا جسد

“Knowledge without adab is like fire without firewood, and adab without knowledge is like a body without a spirit.”

The implementation of character education in schools should place character education on the mission or integration of every subject. In broad sense, character education can be integrated into intra-curricular and co-curricular activities. Planning and implementation are carried out by school principals together with teachers and education staff as a community of educators.<sup>31</sup> Through this, the cultivation of character education requires the participation of all elements, including parents, teachers, and the community. Schools or educational institutions as one of the foundations in developing character education must be able to implement a holistic approach towards character education, through integrating character development into every aspect of school life with various approaches. In this sense, this approach must reflect the seriousness of all existing components (principals, teachers, and education personnel) and the government. Teachers as one of the important factors in integrating character education must understand the various approaches and methods that can be used in the cultivation of character education.

<sup>30</sup> Anggi Fitri, “Pendidikan Karakter Perspektif Al-Quran Hadits”, *Ta'lim: Jurnal Studi Pendidikan Islam*, 1, no. 2 (2018): 258–287.

<sup>31</sup> Hilda Ainissyifa, "Pendidikan Karakter dalam Perspektif Pendidikan Islam", *Jurnal Pendidikan Universitas Garut*, 8, no. 1 (2014): 1-26.

## 5. Character Education Values

Character education is a systematic work designed and implemented to help students understand the values of human behavior in relation to God, self, country, environment, and nationality. These values are manifested in thoughts, attitudes, emotions, words, and behavior.<sup>32</sup> According to authors, the values of character education include: (a) religious; (b) honesty; (c) tolerance; (d) discipline; (e) hardwork; (f) creative; (g) independent; (h) democracy; (i) curiosity; (j) the spirit of nationalism; (k) love for the homeland; (l) honoring achievements; (m) friendly/communicative; (n) peace-loving; (o) likes to read; (p) caring for the environment; (q) social care; (r) responsibility.<sup>33</sup>

However, the Ministry of Education and Culture (Kemendikbud) has summarized into five main character values as the priority character for Strengthening Character Education, namely: religious, nationalist, integrity, mutual cooperation, and independent. Religious shows faith in God Almighty. Nationalism refers to placing the interests of the nation and state above others, like the interests of themselves and their groups. Integrity is an attempt to make oneself become a person who you can always trust either words, actions, or work. Communal work (gotong royong) indicates the act of appreciating the spirit of cooperation and working hand in hand to solve common problems. Independent means you may not depend on others and it uses energy, thought, time to realize hopes, dreams, and ideals.<sup>34</sup>

The stages and values in developing children's character in the Islamic perspective are presented as follows: (1) Islamic monotheism (*Tawhid*) (0-2 years); (2) Islamic manners (*Adab*) (5-6 years); (3) Responsibility (7-8 years); (4) caring (9-10 years); (5) Independence (11-12 years); and (6) Society (13 years). According to this classification, character education must be adapted to the stages of child development (Siregar & Lessy, 2021).

<sup>32</sup> Septi Lastri Siregar dan Zulkipli Lessy, "Pendidikan Karakter Perspektif Hadits", *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 6, no. 2 (2021): 102–109.

<sup>33</sup> Musrifah Musrifah, "Pendidikan Karakter Dalam Perspektif Islam", *Edukasia Islamika*, 1, no. 1 (2016): 119-133.

<sup>34</sup> Kemendikbud. "Gerakan Penguatan Pendidikan Karakter". In *Indonesian Ministry of Education and Culture*. Jakarta: Kemendikbud, 2017. <https://cerdasberkarakter.kemdikbud.go.id/>

In the first stage, the value is Islamic monotheism (*tawhid*) (0-2 years). As stated in the Hadith, humans are born into the world in a state of fitrah. The Prophet Muhammad said: "No one is born except upon natural instinct. Then his parents turn him into a Jew or a Christian or a Magian. As an animal produces their young with perfect limbs, do you see anything defective?"<sup>35</sup> It is very important to whisper and recite *thayyibah* sentences into the ear of a newborn Muslim baby in order to maintain Islamic monotheism and such these activities are practiced for around two years.

In the second stage, the value of Islamic manner (*Adab*) (Age 5-6 Years). According to Hidayatullah, at this stage children must receive character education, especially those preserving the value of being honest (not lying), knowing what is good, bad, right and wrong, and carry out what is forbidden. The Prophet Muhammad said: "truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the hell, and a man may keep on telling lies until he is written before Allah, a liar." Ibn Abu Syaibah narrated the Hadith (HR Muslim No 4720).

The third stage places value of responsibility for children aged (7-8 Years). According to the hadith about the command to pray at the age of seven years, it is explained that at this stage children are taught to be responsible. If the order of prayer is not fulfilled, he will be beaten (at the age of ten). The Prophet Muhammad said: "Order your children to pray when they are seven years old, and beat them for leaving prayer when they are ten years old, and separate their beds (male and female)." (Narrated by Abu Dawud)

In the fourth stages, children with the age of 9-10 years have a value of caring. After the child has a sense of responsibility, the role of caring both caring for the environment and others will appear. In his childhood, the Prophet grazed goats when he was 9 years old. The work of herding goats is a manifestation of the Messenger's concern for the financial situation of his uncle who took care of his grandfather after his death.

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<sup>35</sup> Narrated by Bukhari, Hadis no. 1296.

The next stage, value for children aged 11-12 years is independence. The independence constitutes readiness to do something or to enter a situation where there is a possibility of being hurt or loss. Also, it refers to the state of exemption from reliance on. As an illustration, as Prophet followed his uncle to trade in Syria, he was so independent and well-prepared to travel a long distance with his uncle, whereby finally found a Pastor of Bukhaira who was able to detect Prophet's Signs.

In the last stage, the value lies in society for children aged (13 years). At this stage the child has begun to have the ability to socialize with the experience of the previous stages. Social life is likely more complicated than family life. In addition to know the personalities of family members, children also notice multiple personalities. These six stages of character education actually shape the basis for exploring, producing, broadening, and developing students' talents and abilities. It is very important to respond considerable challenges of globalization. Noble values, great responsibility, full attention, strong independence, and a broader community are the keys to the future.<sup>36</sup> Lifelong learning skills should be fostered in young learners. Inculcating character values can be developed according to the stages of age so that it is more easily accepted by children. The Movement of Strengthening Character Education (PPK) can encourage students to have 21st century character and competencies (critical thinking, creative, communicative and collaborative).<sup>37</sup>

## Conclusion

To conclude, through character education, children would have a good character and improve their academic success, considering the fact that many children nowadays often have behavior problems such as lack of discipline, irresponsibility, or bullying. Character is portrayed at a person's attitude, behavior, and personality. Character education give the knowledge or promote values on how to communicate with others, how to respect others, and how to be polite and courteous with others. As it is a clear answer in response to the

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<sup>36</sup> Benny Afwadzi, "Membangun Integrasi Ilmu-Ilmu Sosial dan Hadis Nabi", *Jurnal Living Hadis*, 1, no. 1 (2016): 101-127. <https://doi.org/10.14421/living-hadis.2016.0101-05>.

<sup>37</sup> Kemendikbud. "Gerakan Penguatan Pendidikan Karakter". In *Indonesian Ministry of Education and Culture*. Jakarta: Kemendikbud, 2017. <https://cerdasberkarakter.kemdikbud.go.id/>



problem, schools should set the character education on the vision and mission. It is clearly seen that Prophet Muhammad has illustrated examples of character education when he preached Islam. Moreover, the view of character education in the Islamic perspective has been an important issue amongst a group of experts. As narrated in hadith, the Prophet Muhammad is a role model for the implementation of character education as he always shows good values and personality in daily lives

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