



Internalization of Hadith on the Morals of the Prophet Muhammad for Character Building of Islamic Students

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Abstract

The decline of moral values among young people has become a major challenge for Islamic education, highlighting the need for character development based on authentic Islamic teachings. This study aims to analyze the moral values contained in the hadiths of the Prophet Muhammad SAW and examine their relevance to the formation of students' Islamic character. This research employed a qualitative library research approach by reviewing primary hadith sources and relevant classical and contemporary literature. Data were analyzed using content analysis to identify key moral values and their educational implications. The findings reveal that the hadiths emphasize essential values, including respect, compassion, brotherhood, honesty, responsibility, and ethical social interaction. These values are effectively internalized through three complementary approaches: exemplary conduct (uswah hasanah), direct practice (ta'dib), and moral instruction (da'wah). The study also demonstrates that these approaches are compatible with contemporary character education, particularly the dimensions of moral knowing, moral feeling, and moral action proposed by Lickona. It concludes that hadith-based character education provides a comprehensive framework for strengthening students' moral development. The findings imply that integrating prophetic moral values into curricula, learning activities, and school culture can reinforce students' moral resilience and support the development of individuals with strong Islamic character and ethical responsibility.

Keywords: Hadith; Islamic character education; moral values; character formation; students.

Abstrak

Kemerosotan nilai-nilai moral di kalangan generasi muda menjadi tantangan serius bagi pendidikan Islam sehingga diperlukan penguatan pendidikan karakter yang berlandaskan ajaran Islam yang autentik. Penelitian ini bertujuan menganalisis nilai-nilai akhlak yang terkandung dalam hadis-hadis Nabi Muhammad SAW serta mengkaji relevansinya terhadap pembentukan karakter Islami peserta didik. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kepustakaan melalui telaah terhadap sumber hadis primer serta literatur klasik dan kontemporer yang relevan. Analisis data dilakukan menggunakan teknik analisis isi untuk mengidentifikasi nilai-nilai moral utama beserta implikasi pendidikannya. Hasil penelitian menunjukkan bahwa hadis-hadis Nabi SAW memuat nilai-nilai utama berupa sikap hormat, kasih sayang, persaudaraan, kejujuran, tanggung jawab, dan etika dalam interaksi sosial. Nilai-nilai tersebut diinternalisasikan melalui keteladanan (uswah hasanah), pembiasaan (ta'dib), dan penyampaian nasihat (da'wah). Temuan juga menunjukkan bahwa pendekatan tersebut sejalan dengan konsep pendidikan karakter modern, khususnya dimensi moral knowing, moral feeling, dan moral action yang dikemukakan Lickona. Penelitian ini menyimpulkan bahwa pendidikan karakter berbasis hadis memberikan kerangka yang komprehensif untuk memperkuat perkembangan moral peserta didik. Implikasi penelitian menunjukkan bahwa integrasi nilai-nilai profetik ke dalam kurikulum,

pembelajaran, dan budaya sekolah dapat memperkuat ketahanan moral serta membentuk peserta didik yang berkarakter Islami dan bertanggung jawab.

Keywords: *hadis; pendidikan karakter Islam; nilai-nilai akhlak; peserta didik.*

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Introduction

Character is a very important foundation in education. However, modern challenges such as rapid technological developments can be an obstacle in character building. The negative influence of digital technology and the environment can lead to a deterioration of moral values if not properly controlled (Eko & Zainuddin, 2025). The influence of entertainment culture and hedonistic lifestyles can reduce social environmental concern and trigger a decline in morale, especially among students. This situation emphasizes the need to strengthen character education rooted in solid moral values because moral issues are important issues in modern education (Nasya'a & Nur, 2025). Education plays an important role in developing a person's potential to become a quality person, whose main goal is to help create intelligent and noble individuals (Reski et al., 2023). Therefore, character education is needed to avoid the moral deterioration that often occurs in order to prepare the generation to become the next generation in the future (Mariaty et al., 2025).

These unrest are not just narratives, but are supported by worrying empirical data. The Indonesian Child Protection Commission (KPAI) records thousands of cases of violence and bullying in schools every year with an increasing trend (KPAI, 2023). On the other hand, deviant behaviors such as fights between students, and the fading attitude of respect for educators are also increasingly found at various levels of education units (Nasya'a & Nur, 2025). These data confirm that the moral crisis among students has reached an urgent level that needs to be addressed immediately through a systematic, evidence-based approach that is firmly religious, and at the same time relevant to modern educational theory.

Hadith about the morals of the Prophet Muhammad SAW is present as a solution to shape the character of an Islamic student. The hadith of the Prophet SAW is the second source of sharia after the Qur'an, which is the main religion (Al-Biq'a'I, 2007). Allah *subhanahu wa ta'ala* said, "Indeed, there is in the Messenger of Allah a good example for you, that is, for those who hope for Allah and the Last Day and remember Allah much." (QS. Al-Ahzab: 21)." The verse explains that the Prophet Muhammad SAW is an example

of good morals or character of students. Therefore, hadith is very necessary to be a consideration for every practice of Muslims in all ages as a guide for the ummah towards the sunnah of the Prophet SAW (Al-Bukhari, 1422H).

The formation of Islamic character is an important instrument in realizing the goals of comprehensive Islamic education (Sari, 2023, as cited in Supardi et al., 2025). Character formation is a process of instilling good character values in individuals, so that they can become better individuals who not only know and understand moral values, but also behave well in accordance with the moral values that apply in life (Qadimunnur et al., 2022).

Islamic characters that must be possessed by a student include good manners, good interaction, brotherhood, and mutual respect or respect with affection between others (Ramadhan et al., 2024, as cited in Eko & Zainuddin, 2025). Manners, manners, and respect for teachers and fellow friends are manners that a student must have. Adab means a behavior or way of life that has ethics, or morals (Ro'fat et al., 2023). Then, social interaction is a dynamic process between individuals or groups that influence each other and produce change and learning. Social interaction skills need to be developed because they affect the quality of a person's relationships (Salimatul et al., 2024). Finally, brotherhood or *ukhuwah* is an important part of Islamic teachings which are recommended in Islam. With the existence of *ukhuwah*, it can form a social group within the framework of Islam (Khaerul, 2020).

There have been several previous studies related to hadith about morality and character. First, "Early Childhood Character Education from the Perspective of the Quran and Hadith" (Eko & Zainuddin, 2025). Second, "Abu Bakr Ash-Siddiq's Character Education Values and Their Relevance to the Formation of Millennial Generation's Morals" (Salsabila & Elvina & Ellya, 2025). Third, "The Role of PAI Teachers in Shaping the Character of Students at MTS Al-Qodiri Gumukmas School" (Alfan & Nanang, 2025). Fourth, "Classical and Contemporary Thematic Hadith Studies" (Fahmi et al., 2025). Fifth, "Understanding Mutawatir Hadith and Sunday Hadith" (Budi & Muizzatul, 2022). Sixth, "Takhrij Hadith: About Visiting Sick People of Different Religions with Permission to Change Religion with Parents" (Dhiyah, Q, 2022).

Based on the findings of the research above, this research offers novelty through efforts to internalize and integrate the moral values of the Prophet sourced from hadith with the framework of contemporary character education. The majority of previous

research only focused on the textual study of hadith or strengthening character education in general. The integration between the two has not been running optimally due to several basic factors. First, the study of hadith in the context of education tends to stop at the normative-textual level, which is to only decipher the meaning and content of hadith linguistically without mapping it into a concrete pedagogical operational framework (Fahmi et al., 2025; Budi & Muizzatul, 2022). Second, research that tries to integrate hadith with character education is generally still partial, only discussing one particular aspect of character without presenting a comprehensive synthesis that can be applied directly in educational institutions (Eko & Zainuddin, 2025; Salsabila et al., 2025). As a result, character education in Islamic schools still often runs in a dichotomous manner, namely the Islamic dimension and the modern pedagogical dimension have not been systematically synergized (Supardi et al., 2025)

The main purpose of this research is to identify and explain the moral values of the Prophet Muhammad in authentic hadiths, including manners, social interaction, brotherhood, and mutual respect between others. In addition, this study aims to describe the concept of character formation in the perspective of Islamic education as well as modern character education theory, so as to gain a broader understanding of the basics of moral development in education. Furthermore, this research contributes to expanding the understanding that the Prophet's morality is not only a normative ideal, but can be a real solution to overcome moral crises so that hadith can function as a source of value that is adaptive to contemporary educational needs.

Methods

This research uses the library research method, which is a qualitative research approach that relies on searching, collecting, and analyzing data from written sources. This method was chosen because the focus of the research lies in the study of the moral values of the Prophet Muhammad SAW as stated in the hadith, and allows an in-depth exploration of the concept, theory, and process of internalizing Islamic character through analysis of various relevant literature sources (Supardi et al., 2025). In literature studies, the validity of data is guaranteed through the source validation process, namely by ensuring that each source used has a degree of credibility that can be scientifically accounted for, both in terms of the validity of the text and the reputation of the author (Moleong, 2021).

The data sources in this study are divided into two main categories. First, primary sources, which consist of the classic hadith books in *Kutubut Tis'ah* and the Book of Sunan, include: Saheeh Bukhari (Al-Bukhari, 1442H), Saheeh Muslim (Muslim, 1955H), Musnad Ahmad (Ahmad, 2001), Sunan At-Tirmidhi (At-Tirmidhi, 1996), Sunan Ibn Majah (1388H), Sharhus Sunnah (Al-Baghawi, 1983), Sharhu Shahihil Bukhari by Ibn Bathal (Batthol, 2003), and Fathul Mun'im Sharhi Saheeh Muslim by Musa (2002); as well as the book of hadith ulumul such as *An-Nukat Al-Wafiyah* (Al-Biqai, 2007). Second, secondary sources, which include: (a) character education theory books, including *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Lickona, 1991); (b) relevant national scientific journals, including *IQRO: Journal of Islamic Education*, *Indonesian Journal of Education and Learning*, *DIRAYAH: Journal of Hadith Science*, and *Al-Atsar: Journal of Hadith Science*; and (c) other contemporary references relevant to the theme of Islamic morality and character education.

This literature review research includes: (a) identifying and determining primary sources such as, *Kutubut tis'ah* and *Hadith Syarah Book* which is a classic book of hadith and also relevant secondary sources such as modern theory books, modern educational journals, and other contemporary references; (b) Selection and validation of sources, which are carried out through two channels: for hadith sources, validation is carried out by examining the degree of authenticity of hadith based on the assessment of the muhaddits in the books of sharia and rijal hadith; As for modern literature, the assessment is carried out on the basis of the author's credibility, thematic relevance, and publication quality referring to accredited journals or trusted publishers (Moleong, 2021); (c) Interpretation of hadith, which is carried out using a *mawdu'i* (thematic) approach, which is to collect hadiths related to the theme of morality, then examine their meaning contextually and comprehensively through the books of sharia while still being based on the limitations of interpretation that have been set by hadith scholars (Fahmi, Repa, & Abdul, 2025); (d) Data organization, namely grouping data into analytical themes which include: moral values in hadith, the concept of Islamic character formation, and the strategy of internalizing moral values.

The data analysis technique used in this study is content *analysis* combined with descriptive-analytical analysis. Content analysis is used to systematically examine the meanings, messages, and values contained in hadith texts and character education literature (Krippendorff, 2004). Meanwhile, descriptive-analytical analysis is used to

describe and interpret findings from the literature sources studied, then analyze them in depth to produce an integrative conceptual synthesis. These two techniques are carried out in sequence: the researcher first describes the content of hadith and character education theory, then analyzes the points of conformity between the two, until finally producing a conceptual model of moral internalization that is applicable in the context of contemporary Islamic education.

Results and Discussion

The results of the literature analysis were obtained from various primary and secondary sources related to the hadiths about the morals of the Prophet Muhammad SAW and the concept of character formation in education. In accordance with the purpose of the research, this discussion includes two main things: first, identifying the moral values of the Prophet SAW in authentic hadiths that are relevant to the character of Islamic students; and second, describe the concept of character formation from the perspective of Islamic education and modern character theory, as well as explain its internalization patterns in real life. Based on the literature review conducted, the author takes four main characters as a reference, namely good manners, good interaction, brotherhood, and mutual respect with affection for others.

Moral Hadiths Related to the Character of Islamic Students

The following are the hadiths about the morals of the Prophet Muhammad SAW and the results of theoretical studies on character according to several sources:

1. Manners

There is a hadith from the Prophet Muhammad SAW which explains that manners are a character that is loved and should be possessed by a person, 'Ashar ibn 'Ashar said, SAW said to me:

إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ " قُلْتُ: مَا هُمَا؟ قَالَ: " الْجُلْمُ وَالْحَيَاءُ " ...

"Verily in you there are two qualities that are loved by Allah." I ('Ashai ibn 'Ashar)

asked, "What are the two qualities?" He replied, "Courtesy (*al-h ilim*) and shame (*al-h ayā'*)..." (HR. Ahmad, no. 17828).

Polite behavior can help a person have a positive personality and be accepted in a social environment. Therefore, with a polite attitude that is always instilled and applied, it will become a habit in life, so that it will form a good individual character (Raihan, 2022). In the context of real life, the attitude of *al-hilm* (courtesy) is reflected

when a student is able to withstand emotions when faced with pressure, such as refusing to return ridicule with violence and choosing to resolve conflicts through calm dialogue. As for al-ḥayā' (shyness) is manifested in the awareness of students to dress neatly, speak in polite language to teachers and peers, and maintain the ethics of speaking in digital spaces such as social media. In the framework of Lickona's (1991) theory, these behaviors are expressions of moral action that are born from moral knowing and *moral feelings* that have been deeply embedded. Thus, the value of manners from this hadith is not just an abstract norm, but a concrete behavioral guide that can be systematically formed through habituation in the educational environment.

2. Good Interaction

There is a hadith from the Prophet Muhammad SAW which encourages good interaction, namely the hadith narrated by the companion of Abu Hurairah that the Prophet SAW He said in his hadith excerpt:

...مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"... Whoever believes in Allah and the Last Day, let him speak well or be silent (HR. Bukhari, no. 6141)"

The hadith is a guide from the Prophet Muhammad SAW to his people to guard their words from bad words so that they can maintain harmony in interacting with Imam Shafi'i *Rahimahullah* Explain:

إِذَا أَرَادَ أَنْ يَتَكَلَّمَ فَلْيَفَكِّرْ فَإِنْ ظَهَرَ لَهُ أَنَّهُ لَا ضَرَرَ عَلَيْهِ تَكَلُّمٌ وَإِنْ ظَهَرَ لَهُ فِيهِ ضَرَرٌ أَوْ شَكٌّ فِيهِ
أَمْسِكْ

"If you are going to speak, think (first). If it appears that there is no danger (mudharat), then speak up. If there is mudharat or doubt in him, hold back (not speak)" (Musa, 2022).

Good interaction (effective communication) is the main foundation in building healthy relationships. Without good interaction, misunderstandings, conflicts, and decreased cooperation will arise. With good quality interaction, it will determine the harmony and success of the relationship (Soid et al., 2025).

The principle of "say good or be silent" taught in this hadith has relevance to students' lives in the digital era. In the school environment, this value can be applied through a culture of healthy classroom discussions, where students are accustomed to thinking before speaking in harmony with the advice of Imam Shafi'i so that constructive interaction is created and does not hurt others. The consistent application of these values

will shape students who are not only proficient in face-to-face interactions, but also responsible in interacting digitally, both of which are important social competencies in the modern era.

3. Brotherhood

There is a hadith from the Prophet Muhammad SAW which advocates having a solid character and brotherhood, namely the hadith narrated by the companion of Abu Hurairah that the Prophet SAW He said in his hadith excerpt:

المُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا -وَيُشِيرُ إِلَى صَدْرِهِ
ثَلَاثَ مَرَّاتٍ

... A Muslim is a brother to another Muslim. Therefore, he must not be wrongdoing, neglecting, lying, and insulting others.... (H.R. Muslim, no. 2563)

Among the demands of the brotherhood is that one should not do an act that hurts his brother with any form of tyranny. In the hadith qudsi narrated by Abu Dzar that the Prophet (peace and blessings of Allah be upon him) SAW He said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا...

"O My servants, I have indeed forbidden tyranny upon Me, and I have made tyranny unlawful among you, so do not oppress one another..." (HR. Muslim, no. 2577).

Brotherhood is also the basis that has been introduced since the beginning of the development of Islam and religion must make one understand more about the importance of brotherhood as one of the prerequisites for the creation of strong, creative, and productive social bonds, therefore brotherhood is very necessary because it will be a prerequisite for the formation of the Islamic character of society, especially for students (Abil & Fodhil, 2025).

This value of brotherhood (ukhuwwah) can be applied in school life through various planned social practices. The prohibition of doing wrong, neglecting, lying, and insulting others – as affirmed in the HR. Muslim no. 2563 which directly shapes the anti-bullying and anti-discrimination climate in the school environment. Concretely, fraternal values are manifested in behaviors such as helping friends who have difficulty understanding lessons, not excluding friends from different backgrounds, resolving disputes peacefully without violence, and building a spirit of mutual cooperation in class and extracurricular activities. These patterns of behavior, if practiced consistently, will form a strong social cohesion in the learning community and create an environment conducive to the growth of Islamic character as a whole (Supardi et al., 2025).

4. Respect each other with affection

The value of respect or appreciation is a form of love and affection and shows appreciation, so Islam emphasizes by giving the same view to all humans. (Fathurrahman, 2020). There is a hadith from the Prophet Muhammad SAW who advocated mutual respect with love, the Prophet (peace and blessings of Allaah be upon him) SAW He said:

مَنْ لَا يُرَحِّمُ لَا يُرَحِّمُ

"Whoever does not love, he will not be loved." (HR. Bukhari, no. 6001)

This hadith is an encouragement to apply an attitude of compassion to all creatures, both infidels and believers, as well as to all animals, and to treat them with gentleness (Batthol, 2003). In a more specific hadith, from Anas bin Malik *Radhiyallahu Anhu* said, the Prophet (peace and blessings of Allaah be upon him) SAW He said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"Not one of you is perfect in faith until he loves for his brother what he loves for himself." (HR. (Bukhari, no. 13)

This attitude of mutual respect and appreciation are character values that need to be cultivated in a person, because mutual respect and respect are behaviors shown by a person towards others. This activity is carried out to be able to instill good values in students so that children can grow into good personalities and have noble morals. (Hodgson & Mia, 2024).

This value of mutual respect and love can be realized in school life through various forms of empathy and measurable care. The principle of "to love for his brother as he loves for himself" (HR. Bukhari, no. 13) becomes a strong ethical basis for the formation of anti-bullying behavior, because the student who truly lives this principle will not hurt others who he himself does not want to accept. In daily practice, this value is manifested in the attitude of respecting the opinions of different friends, being patient with the weaknesses of others, caring about the emotional condition of friends, and being gentle in conveying criticism. The internalization of these values will give birth to

students who have high social and emotional intelligence, so that they are able to coexist harmoniously in diversity (Siregar & Lubis, 2024).

The Concept of Character Building in the Perspective of Islamic Education and Modern Theory

In the perspective of Islamic education, character formation cannot be separated from the concept of morality that has been formulated in depth by scholars. Definitively, character formation is a process of instilling good values in individuals so that they not only understand these values, but also internalize them until they are manifested in daily behavior (Qadimunnur et al., 2022). In Islam, noble character or morals are the highest goal of the educational process. This is emphasized by the position of hadith as the second source of sharia which is a comprehensive guide for all aspects of Muslim life, including aspects of character formation (Al-Biq'a'i, 2007). Thus, the moral values of the Prophet Muhammad SAW contained in authentic hadiths are authoritative and applicable sources for the formation of Islamic students' character.

In the perspective of modern character education theory, Thomas Lickona (1991) formulated that good character consists of three interrelated and inseparable components, namely: (1) *moral knowing*, which is the ability of individuals to understand moral values cognitively; (2) *moral feeling* (feeling good), which is the emergence of affective impulses in the form of love for moral values; and (3) *moral action* (doing good), which is the realization of moral behavior in real life as an accumulation of moral knowledge and feelings that have been formed. A person can only be said to have good character if these three components work synergistically and continuously.

There is a deep harmony between the Lickona framework and the concept of character education in Islam. The moral component of *knowing* is compatible with the concept of 'ilm (knowledge) in Islam, where a Muslim is obliged to seek, know, and understand the values of goodness that come from the Qur'an and hadith, as commanded by the Prophet SAW in a hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is obligatory for every Muslim." (HR, Ibn Majah. No. 224)

Then, the moral component of *feeling* is in harmony with faith (belief and love) which in Islam is the foundation of all practices, as the Prophet SAW said in a hadith:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

"The faith of one of you is not perfect so that his desire to follow what I bring." This hadith is narrated by al-Baghawi in Syarhus Sunnah, no.104.

As for *moral action*, it corresponds to charity, which is a concrete manifestation of knowledge and faith, as the Prophet SAW said in a hadith:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

"Fear Allah wherever you are, accompany bad deeds with good deeds, then good will eliminate the evil and associate with people with good deeds." (HR, Tirmidhi. No. 1987).

Thus, the moral values in the hadiths of the Prophet SAW include good manners, good interaction, brotherhood, and mutual respect comprehensively responding to the three components of character: teaching what is good (moral knowing), building a love for goodness (moral feeling), and encouraging the implementation of goodness in real life (moral action) (Lickona, 1991; Qadimunnur et al., 2022).

Internalization of Hadiths about the Morals of the Prophet Muhammad SAW in the Formation of Islamic Character

Internalization is the process of instilling a value through the process of appreciation and deepening so as to form a belief and awareness embedded in humans which is then manifested in the form of daily attitudes and behaviors (Niken, 2020). In the internalization process, the chosen approach and method are needed. Among the approaches and methods as a form of internalization carried out by the Prophet Muhammad SAW contained in the hadiths and supported by the latest research are as follows:

1. Internalize by Practicing

Prophet Muhammad SAW commands us to be able to practice and do good, in this case the character of the Prophet SAW With the hope of realizing someone's Islamic character. In a hadith qudsi from Abu Hurairah *Radhiyallahu 'anhu*, from the Prophet SAW He said:

قال رسول الله صلى الله عليه وسلم: قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا

"Allah *azza wa jalla* said: 'When it occurs in the mind of My servant to do good deeds, then I record for him a good deed even if he does not do it. And if he does so, I will record a tenfold reward. If it is in him to do evil, then I forgive him while he has not done it, and he can do it, then I record for him such as his deeds'. (HR Muslim no: 129)

Practice-based learning provides students with the experience to not only learn religious values from religious texts but also through activities that allow them to internalize these values and help them integrate religious values so that they can help in developing Islamic character (Jambak et al., 2025).

In the framework of Lickona (1991), this practice approach directly actualizes the dimension of *moral action*, which is the stage in which moral values are not only cognitively known but actually practiced in real life. Repeated and consistent practice will form habits, and these habits eventually merge into character. The more often a student practices the moral values of the Prophet SAW such as speaking politely, being fair to others, and displaying compassion in daily interactions, the stronger the internalization of these values in his personality. This habituation practice has proven to be effective in internalizing the values of faith and morals in students when systematically designed in the learning program (Jambak et al., 2025).

2. Internalize by Conveying

Prophet Muhammad SAW instructs us to be able to convey the knowledge we get, in this case the character of the Prophet SAW in the hope of being able to awaken and improve one's character. In a hadith from 'Abdullah bin 'Amr *Radhiyallahu 'anhu* that the Prophet (peace and blessings of Allaah be upon him) SAW He said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

"Tell me only one verse" (HR. Bukhari, no. 3459)

The main benefit of imparting knowledge or da'wah is to guide humans to have noble morals both in relation to God and fellow humans. Therefore, the da'wah method plays an important role as a means of internalizing Islamic character to strengthen their own beliefs and also the ummah so that they have a strong grip on life in the midst of modernization (Kustiah, 2022).

This delivery method corresponds to the *moral knowing* component in Lickona's theory (1991), namely the process of instilling knowledge and moral understanding in students. When an educator conveys the moral values of the Prophet SAW to students, both through Islamic studies, class discussions, learning materials. This foundation of

moral knowledge is a prerequisite for the growth of moral awareness and feelings which further encourages the birth of moral actions. Without strong moral knowing, a student will not know what he or she should do, so the delivery method has a very strategic position as an entrance to the process of internalizing the overall character.

3. Internalize by Example

Prophet Muhammad SAW commanding his people to be able to set a good example to others, in this case a good character in accordance with the morals of the Prophet Muhammad SAW contained in the hadiths that have been mentioned in the first discussion. In a hadith from Abi Mas'ud Al-Anshori said, that the Prophet (peace and blessings of Allaah be upon him) SAW He said:

مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

"Whoever shows good (to others), then he will be rewarded like the reward of the one who does it." (HR. Muslim, no. 1017)

Modeling or setting an example in education is the most effective and efficient method in shaping children's character, where educators become real examples for students because teachers are the main models whose behavior will be observed and imitated directly by students in the school environment. This is in line with the social cognitive theory by Bandura which states that individuals learn through observation and imitation of models that are perceived to have authority or emotional closeness (Mustarikoh et al., 2024). Internalization through this method will play a very important role in the formation of Islamic character.

Exemplification is the most holistic method because it simultaneously stimulates *the components of moral feeling and moral action* in students (Lickona, 1991). When a teacher consistently displays noble morals, speaks gently, fairly, and shows genuine concern, students not only absorb information cognitively (*moral knowing*), but also feel admiration and longing to imitate (*moral feeling*), which ultimately encourages them to act similarly (*moral action*). A living, tangible example is far more influential than mere verbal instruction, as it touches the emotional and spiritual dimensions of the student directly. Thus, the three internalization methods sourced from the hadith of the Prophet SAW practice, convey, and exemplify collectively fulfilling the three components of Lickona's character, resulting in a comprehensive, deep, and continuous character formation process.

Conclusion

The findings of this study demonstrate that the moral teachings of the Prophet Muhammad SAW, as derived from authentic hadiths, provide a comprehensive and applicable foundation for developing the character of Islamic students amid contemporary moral challenges. Core values such as good manners, positive social interaction, brotherhood, and mutual respect with compassion are not merely normative principles but practical guidelines that can be integrated into educational settings. Furthermore, the internalization of these values through direct practice, da'wah (instruction), and exemplary conduct aligns closely with Lickona's framework of moral knowing, moral feeling, and moral action, thereby offering an integrated model that bridges Islamic educational philosophy with modern character education theory. Practically, these findings provide implications for Islamic educational institutions, teachers, curriculum developers, and policymakers to systematically integrate hadith-based character education into learning activities, school culture, and teacher professional development programs in order to strengthen students' moral resilience alongside their intellectual development.

This study is limited by its reliance on a qualitative library research approach, which synthesizes classical Islamic sources and contemporary literature without empirical validation in actual educational contexts. Consequently, the effectiveness of the proposed internalization model has not yet been examined across different educational levels or socio-cultural settings. Future research is therefore recommended to employ qualitative field studies, mixed-methods, or experimental designs to evaluate the implementation and effectiveness of hadith-based character education in schools, madrasahs, and Islamic boarding schools. Such investigations would enrich the empirical evidence supporting the integration of prophetic moral values into contemporary educational practices and contribute to the development of a more contextual and sustainable model of Islamic character education.

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