

THE CONCEPT OF CHARACTER EDUCATION FROM THE PERSPECTIVE OF AL-QUR'AN AND HADITH

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ABSTRAK

Pendidikan karakter menjadi penopang utama dalam proses pendidikan, sebagai upaya untuk melahirkan individu-individu yang berkepribadian Islami. Sebagai pemeluk Islam, berpedoman pada Al-Qur'an dan As-sunnah merupakan suatu keharusan, karena dari keduanya umat Islam bertindak dan memecahkan suatu masalah. Penelitian ini bertujuan untuk memahami formulasi konsep pendidikan karakter dalam perspektif Al-Quran dan Hadits. Melalui telaah pemahaman secara tekstual dan kontekstual. Data-data dikumpulkan dari berbagai referensi; baik primer, sekunder, maupun data pendukung. Hasil penelitian menunjukkan Hadist - hadist dan ayat-ayat Al-Qur'an yang diangkat dalam penelitian ini mengandung karakter atau perilaku terhadap Tuhan, diri sendiri, sesama manusia, dan lingkungannya. Beberapa konsep pendidikan karakter yang dapat diungkap dari Al-Quran dan Hadits tersebut adalah Pertama, konsep pendidikan karakter, Kedua. Konsep pendidikan karakter dalam islam. Ketiga, landasan pendidikan karakter. Keempat, Metode internalisasi pendidikan karakter.

Kata Kunci: Pendidikan karakter, Al-Qur'an, Hadist.

ABSTRACT

This study aims: (1) To describe the role of parents in educating children with the perspective of As Sayyid Muhammad in the Islamic Book of Adabul Fi Nidzomil Usroh. (2) To describe the implementation of the role of parents in educating children with the perspective of As Sayyid Muhammad in Islamic Book of Adabul Fi Nidzomil Usroh in the family environment. This research is a text study using the content analysis method. The text analyzed is the one in the book Adabul Islam Fi Nidzomil Usroh. Collecting data using documentation techniques with interpretation and deductive methods. The results of this study include: (1) The role of parents in educating children with the perspective of As Sayyid Muhammad in the Islamic Book of Adabul Fi Nidzomil Usroh. (2) Implementation of the role of parents in educating children with the perspective of As Sayyid Muhammad in the Islamic Adabulary Book Fi Nidzomil Usroh in the family environment.

Key words: role, parents, children's education, family environment, Adabul Islam Fi Nidzomil Usroh.

INTRODUCTION

Character education is believed to be one way to deal with anxiety happening today. The morals, standards, and culture crisis in our country has had a tremendous impact on the character of our generation (Mulyani, 2019). Many people said that the biggest problem for Indonesia is in moral aspect it can be seen from the large number of students involved in brawling, underage children who are caught in promiscuity, bullying, drug cases, murder, and corruption cases that are increasingly rampant from the elite level to the lowest level (Cahyono, 2017).

Seen from various negative characters, it is very important character education to be implemented properly and correctly. Not only important, but character education is absolute to be implemented and cannot be ignored because it will have a considerable impact on the progress of the Indonesian nation (Mukhid, 2016).

In fact, character education in Indonesia has been stated in article 3 of Law Number 20 of 2003 as a function and objective of national education which states that : the purpose of national education is to develop capabilities and shape the character and civilization of a nation with good character in order to educate the nation's life, as well as to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, democratic, and responsible citizens.

The law that has been enacted means that national education encourages the creation of the next generation of the nation who has religious character, noble character, knowledge, independence, and democracy. Along with this educational goal, the government has planned character building with four core values, namely honesty, smart, tough, and caring (Mujtahid, 2016).

Along with the development of increasingly advanced technology and information, the purpose of education is not only enough to make this nation smart, but also necessary to make this nation a good and moral society (Mukhid, 2016). However, it does not mean that it is easy to realize both. It may be easy to make this nation intelligent, but it is not easy to make this nation a good and moral society based on religion. To realize both, it takes more effort and time to make it happen.



Character education such as instilling moral values, morals, religion and so on, is highly recommended if taught at an early age because at this age children are very easy to absorb and receive various information quickly, so that what is given to children he will absorb it with very good and he will always apply in his life. If character education is not given to children from an early age, it is clear that later there will be a difference between children who have been given good character education and not at all (Fitri, 2018). In addition to teachers at school who educate children, the role of parents, family and the environment here is very important in shaping the character of a child because good or bad character of a child starts from his family environment.

Islam is very concerned about education for child and provides concrete concepts contained in holy book Al-Qur'an and the explanation of the Prophet Muhammad in the hadith (Cahyono, 2017). In the history of Islam, about 1400 years ago, Muhammad SAW. The last prophet in Islamic teachings, was sent by Allah SWT with his main mission, namely to educate mankind, to perfect morals and to strive for the formation of good character. Thousands of years after that, the formulation of the main goal of education remains in the same area, namely the formation of a good human personality (Majid dan Andayani, 2012: 2).

The development of the world and the increasingly complex patterns of life require a formulation of character education. This character education then determines the direction of further education. So in this paper, the author tries to explain about character education when viewed from the perspective of Al-Qur'an and Hadith.

LITERATURE REVIEW

The Concept of Character Education

The term character literally comes from the Latin "character", which means: character, character, psychological traits, character, personality or morals. Character is a psychological, moral or ethical character that characterizes a person or group of people (Tobrono 2010). In terminology, the word character means character, character, mental, moral or character that distinguishes a person from others (Poerwadarminta, 2007).

According to Sukardi (2016), character education is a system of instilling the character values of the school community which includes knowledge, awareness or willingness, and actions to implement these values. Character education can be defined as "the deliberate use of all dimensions of school life to encourage optimal

character development. The school life dimension means that all educational components in schools such as curriculum, school management, learning and assessment, subject management, co-curricular activities, and the environment must be involved (Mulyani, 2019).

Another definition states that character education as a genuine effort to help someone understand, care for, and act with a core foundation of ethical values (Samani and Hariyanto, 2012). In addition Megawangi (2004) 5 stated that character education Character education is an effort to educate children so they can make the right decisions, can distinguish between good and bad things and be able to practice them in everyday life, so that they can make a positive contribution to the environment as a form of obedience to God Almighty.

Through this definition of character, it can be concluded that character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on norms. religion, law, etiquette, culture, and customs.

According to the Ministry of National Education, the Research and Development Center for Curriculum and Bookkeeping, which is contained in the guidelines for implementing character education²⁰, character education aims to develop values that shape the national character, namely Pancasila, including: (1) Developing the potential of students to become good-hearted humans, good-minded, and well-behaved; (2) Building a nation with Pancasila characteristics; and (3) Developing the potential of citizens to have a confident attitude, be proud of their nation and state, and love humanity.

Character education should contain three main elements as defined by Ryan and Bohlin (1999), containing three main elements, namely knowing the good, loving the good, and doing the good. In character education, kindness is often summarized in a series of good qualities. An educational process can be said to be character-based if it has realized the nine pillars of character education, which consist of: (1) love of God and all of His creation, (2) independence and responsibility, (3) honesty and trust, (4) respect and polite, (5) generous, like to help, mutual cooperation, and cooperation, (6) self-confidence and hard work, (7) leadership and justice, (8) kind and humble, (9) tolerance, peace, and unity (Cahyono, 2107).



Al hamdani (2014) states that the concepts of manners, morals, values, morals and ethics actually have the same goal which is interpreted differently by several experts. These differences have implications for the emergence of various educational concepts that aim to educate and develop the character and morals of students, ranging from moral education, religious education, moral education (moral education), moral education (ta'dib al-akhlaq), educational value (value education), until the character education (character education).

The Concept of Character Education in Islam

The concept of character education in Islam of course, comes from the main sources of Islam itself, namely Al-Qur'an and Hadith. In Islam, Islam is a religion that does not only contain the 'ubudiyah doctrine, but also teachings on how to organize social, economic, political, cultural and educational life (Sukardi, 2016).

Islam views character education as a very important part in shaping the character of a Muslim (Mukhid, 2016). It has been centuries that the problem of character education has become a major topic in Islam. Islam has known character education since 15 centuries ago (Supryogo, 2004). Islamic teachings make character education the main target that must be carried out through his messenger, the Prophet Muhammad PBUH. In a hadith, Rasulullah Saw said, narrated by Imam Malik: "*Verily, I was sent to perfect the (human) morals*" (Narrated by Bukhari).

The hadith states that the main mission of the Prophet Muhammad SAW to earth was to perfect human morals (noble morals). It can be emphasized that character education is the preaching of Islam itself.

In Islamic terminology, morality is commonly defined as morals, behavior, manners, or knowledge related to human behavior, good or bad behavior. Akhlaq (morals), according to Ibn Miskawayh and Ghazali, are characters or actions that appear in a person and act directly (spontaneously) without the need for consideration and thought. Al-Mawdudi defines morality as human moral behavior that exists since the birth of a person, which then becomes the norm to be accepted by society, both good and bad morals. Akhlaq (morals) is good behavior that has become a habit of a person or group of people. In addition, Abu Bakr Jabir Al Jazairy said that akhlaq as a psychic form that is embedded in the human soul, which gives birth to good and evil deeds.

Each country has different character education goals, which are influenced by the culture and outlook of life of each country. Character education in an Islamic perspective has a very clear goal, namely to form noble students. The implementation of character education in Islam is reflected in the personal character of the Prophet Muhammad PBUH. In the person of the Prophet, there were noble and noble moral values. Al Qur'an surah Al-Ahzab: 21 states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

" Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often (Al-Ahzab 21). "

In this verse it is explained that character education in the perspective of the Al-Qur'an and hadith has existed since the time of the Prophet, where the Prophet himself was a role model in learning. There is no doubt that everything in the Prophet Muhammad was an achievement of great character, not only for Muslims but also for people around the world. Therefore, it is increasingly clear that education that refers to the style of the Prophet Muhammad is the most appropriate inculcation of character education for students.

Character education based on Al-Qur'an and As-sunnah, a combination of the two, namely instilling a certain character as well as giving seeds so that someone is able to grow their distinctive character while living their life (Mukhid, 2016). In the Islamic context, character education is translated based on the Al-Qur'an and Hadith. The Quraish Shihab, for example, carries the concept of the spirit of character education with the spirit of the Qur'an. According to him, many character education comes from the Al-Qur'an which involves reason and heart .

According to Rahman (2005 ; 95), there are at least 51 letters that discuss moral education in the verses of Al-Qur'an. However, the author does not mean to mention all the verses suggested by Rahman. The author will choose one of the verses related to moral education, namely in Surah Al-Baqarah, verse 83 below :

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ

حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

"And 'remember' when We took a covenant from the children of Israel 'stating', 'Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak



kindly to people; establish prayer; and pay alms-tax.” But you ‘Israelites’ turned away—except for a few of you—and were indifferent (Q.S. Al-Baqarah [2]: 83).

The verse above relates to the command to do good to both parents, relatives, orphans, and the poor. The verse above also commands to always say good when communicating. According to Ibn Katsir, in his monumental Tafsir Ibn Katsir's, he stated that the verse was related to the hadith about doing good which was narrated by two Imams Ash-Shahihain, Imam Al-Bukhari and Imam Muslim.

أي وسلم عليه الله صلى النبي سألت: قال عنه الله رضي مسعود بن الله عبد عن ثم: قلت “والدين بر” أي؟ ثم: قلت “وقتها على الصلاة:” قال الله؟ إلى أحب العمل “الله سبيل في الجهاد:” قال أي؟

“In the hadith narrated in the two Sahih Books (Sahih Al-Bukhari and Sahih Muslim) of Ibn Mas'ud that I (Ibu Mas'ud) asked, O Rasulullah, what is the most important deed? He answered, pray on time. I (Ibu Mas'ud) asked again, then what? He replied, devoted to both parents. I (Ibu Mas'ud) asked again, then what? He answered, Jihad in the way of Allah.”

It is clear in the above hadith that Allah SWT commands to do good and be kind. Another verse which is also related to the suggestion of noble character or good moral, is the following Surah Al-Baqarah verse 195.

بَايْدِيكُمْ تَهْلِكُ إِلَى بَايْدِيكُمْ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ فِي التَّهْلُكَةِ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Spend in the cause of Allah and do not let your own hands throw you into destruction ‘by withholding’. And do good, for Allah certainly loves the good-doers.” (Al-Baqarah [2] (195).

In Ibn Kathir's Tafseer, the above verse is explained in terms of living. Apart from that, the above verse also contains a prohibition against submitting oneself to Allah's at-tahlukah or tzaab. Then the topic was followed by the command to do good. And this commandment to do good, in Ibn Kathir's Tafseer is said to be the maqamat of the highest obedience (أعلى مقامات الطاعة). Of course, the command to do good has a very high position and urgency from the perspective of the Koran. Hopefully this also implies that character education which aims to teach and accustom behavior as a reflection of noble attitudes that can be narrated in the language of Al-Qur'an to do good, has a high urgency and position.

Among the verses of the Al-quran which are the basis for character education are the words of Allah SWT in the Koran surah al-Isra 'verses 23-24 which read:

الْكِبَرِ عِنْدَكَ يَبْلُغَنَّ إِمَّا إِحْسَنًا وَبِالْوَالِدَيْنِ إِيَّاهُ إِلَّا تَعْبُدُوا إِلَّا رَبُّكَ فَقَوْلَا هُمَا وَقُلْ تَنْهَرُهُمَا وَلَا أَفٍّ هُمَاتُفُلْ
فَلَا كِلَاهُمَا أَوْ أَحَدُهُمَا كَرِيمًا

“For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘even’ ‘ugh,’ nor yell at them. Rather, address them respectfully [23] And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young [24].”

The commandments of Allah in this verse cover the field of character education (morals) in the form of Aqidah, worship and morals that must be developed for a child. Likewise, the role of parents in providing moral guidance and nobility in an effort to form qualified Muslim beings.

In addition, relation to this, Anis (2003 ; 69), explained five general principles in character education. Here are the rules. Principles of stages / processing; the rules are continuous. For example, little but continuous; Momentum rule. For example, selected activities carried out in the month of Ramadan; The principle of intrinsic motivation (motivation from within oneself); and Rules of guidance or with the help of the guidance of others.

Basis of Character Education

The main aspect in the development of character education is the foundations, what is meant by the foundation here is on what basis this character education was born. Islam is a perfect religion, so that every teaching that exists in Islam has a rationale, as well as character education. As for the basis for character education is al-Qur'an, Al-hadith and Takwa, in other words, other basics are always returned to the al-Qur'an, al-Hadith and devotion to Allah SWT (Syafry, 2012).

1. Al-Qur'an

Among the verses of Al-Qur'an which are the basis for moral education are, as in the verse below :



إِنَّ أَصَابَكُمْ عَلَىٰ وَأَصْبِرِ الْمُنْكَرِ عَنِ وَأَنَّهُ بِالْمَعْرُوفِ وَأَمُرِ الصَّلَاةِ أَقِمِ يُبَيِّنِ { ١٧ } { الْأُمُورِ عَزَمَ مِنْ ذَلِكَ فَخَوِّرَ مُخْتَالٍ كُلِّ يُحِبُّ لَا اللَّهُ إِنَّ مَرَحًا الْأَرْضِ فِي تَمْشٍ وَلَا لِلنَّاسِ حَدَّكَ تُصَعِّرَ وَلَا { ١٨ }

“O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to. “And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful [Lukman 17-18].

There is no doubt that the Qur'an is the first and foremost source of reference for Muslims. All problems experienced by Muslims, the solution is the Al-Qur'an. Even more than that, the Qur'an is also a guide and guidance for Muslims. In this case, Yatimin Abdullah once emphasized that the source of the teachings of character or morals in an Islamic perspective is the Qur'an and Hadith.

2. Hadith

The truth of al-Qur'an and al-Hadith is absolute, so every teaching that is in accordance with al-Qur'an and al-Hadith must be implemented and if it is contradictory, it must be abandoned. Thus sticking to the Qur'an and the Sunnah of the Prophet will guarantee that someone will not go astray. As the Prophet's hadith narrated from Al-Hakim:

رَسُولُهُ سُنَّةَ وَ اللَّهِ كِتَابَ : بِهَمَا تَمَسَّكْتُمْ مَا تَضِلُّوا لَنْ أَمْرَيْنِ فِيكُمْ تَرَكْتُ

"I leave with you two things, you will not be lost forever as long as you hold on to both, namely the book of Allah (the Koran) and my Sunnah." (Reported by Al-Hakim).

As already stated that apart from the Qur'an, the source of character education is hadith. Hadith is everything that is relied on by the Prophet Muhammad in the form of words, deeds, statements (taqir) and so on. From the aforementioned verses and hadiths, it can be understood that Islamic teachings and noble moral education must be emulated in order to become human beings who live according to the demands of shari'at, which aim for the benefit and happiness of mankind. In fact Rasulullah SAW is an example and role model for mankind who teaches and instills very noble moral values in the people (Fitri, 2018). The best human being is the most noble in character

and the most perfect human being is the one who has the most noble character. Because al-karimah morality is a reflection of perfect faith (Abdul, 2004: 28).

3. Takwa

Takwa is a name taken from the word al-Wiqāyah (to maintain), that is, someone makes something as a means to avoid or be preserved from Allah's punishment and that something or means is to carry out Allah's orders and keep away from the prohibitions of Allah. The hadith is used as the argument that piety is the basis of character, namely the authentic hadith of the Prophet Muhammad which reads :

عَنْهُمَا اللَّهُ رَضِيَ جَبَلُ بْنُ مُعَاذِ الرَّحْمَنِ أَبِي دَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ تَمَحُّهَا، الْحَسَنَةُ السَّيِّئَةُ
وَأَتَّبِعْ كُنْتُ، حَيْثُمَا اللَّهُ أَتَى : (قَالَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى رَسُولُ عَنْ صَحِيحٍ حَسَنٍ : النَّسَخَ بَعْضٍ وَفِي
حَسَنٍ حَدِيثٍ وَقَالَ التِّرْمِذِيُّ رَوَاهُ) حَسَنٍ خُلِقَ النَّاسَ وَخَالِقِ

From Abu Dzarr Jundub bin Junadah and Abu 'Abdirrahman Mu'adz bin Jabal radhiyallahu' anhumah, from the Prophet sallallaahu 'alaihi wa sallam, he said, "fear Allah wherever you are; Accompany the bad deeds with good deeds, then goodness will erase the bad deeds; and hang out with humans with good morals. " (Narrated by Tirmidhi, he said that his hadith is hasan. In some texts it is stated that this hadith is hasan sahih) Tirmidhi, no. 1987 and Ahmad, 5: 153. Al-Hafizh Abu Thahir said that this hadith is hasan].

So that noble character cannot be achieved but through the gate of piety. Or in other words that a person does not get an ending in the form of a noble character before he passes the prefix, which is piety. So, it is very clear that if someone wants to have a praiseworthy character then he must have the nature of piety to Allah.

Method of Internalizing Character Education

The success of the educational process cannot be separated from the methods used. In the context of character education, method means all the efforts, procedures, and methods that are taken to internalize character education in students (Amirulloh

& Syarbini, 2012). In this paper, the concept used is the concept of tadzkirah as a method of internalizing character education (Majid and Andayani, 2012).

1. Role Model

Role model is a method used by the Prophet in conveying his teachings, where the Prophet himself became the role model. In the educational environment, of course the teacher is the role model, so that the teacher must have a commendable character. Because teachers' behavior will be imitated by their students.

2. Directions (Give Guidance)

Parents and teachers give direction to students gradually and slowly. Parental guidance to their children, teachers to students needs to be given by providing reasons, explanations, directions and discussions. This can be done by reprimanding, finding out the cause of the problem and criticism so that the child's behavior changes.

3. Encouragement

In realizing the expected character education, encouragement is needed for students in the form of motivation. An example of motivating children is to please the child and show affection for him.

4. Zakiyah (pure, holy, clean)

The concept of self-purity and sincerity in charity and pleasure to Allah SWT must be instilled in children, because the soul of a student is still vulnerable to moral problems.

5. Continuity

Continuity is a process of habituation in learning, behaving and acting. Internalization of character education must be done through good character habituation to students gradually and continuously.

6. Remind

Parents and teachers should always remind their students that they are always supervised by Allah, the Creator, who knows what is hidden even though it is only implied in the heart. Through this method students always guard their behavior from despicable things, so that faith which is human nature will be carried from potentiality to actuality.

7. Repetition (repetition)

Effective education is done repeatedly, likewise the cultivation of children's character must be done repeatedly. Any lesson or advice needs to be done repeatedly, so that it is easy for children to understand.

8. Organize

Teachers must be able to organize the knowledge and experiences that students have acquired, so that when teachers interact with students in the process of cultivating character education it will match their level of knowledge and understanding.

9. Heart (heart)

The last method is by touching the heart, in the form of tenderness and affection as explained in Al Hadid [57] verse 16 The life of the heart is by faith, and its death is by kufr. His health is based on obedience, and heartache is the result of committing immorality.

DISCUSSION

The concept of character education which is based on the holy book of Al-Qur'an and the hadiths of the prophet Muhammad PBUH aims to create people who have a noble position with Allah SWT. In addition, character education with the concept of Al-Qur'an and As-Sunnah opens the way in realizing a faithful and pious society that always runs on the truth by upholding the values of justice, kindness, deliberation, and noble humanistic values.

Rasulullah PBUH has proven the beauty and glory of "madinah al-Munwwarah" with the Al-Qur'an and Hadith as the parameters of the state. Medina became a city that had a high civilization compared to other cities at that time. All of this was due to the leadership and character education of the Prophet which was based on the Qur'an and Hadith so that the people of Medina became a civilized society. The character of religion-based education will give color to the character of the nation that is Qur'anic in the future. Rasulullah PBUH and his companions at that time made the Qur'an as the main guide in living life.

If a country applies the concepts of character education such as those in the Al-Qur'an and hadiths, Islamic community characters will grow because the concept of character education based on the Al-Qur'an and Sunnah aims forming students with noble character. In developing individuals to have noble character, the internalization



method of "tadzkirah" character education can be instilled in the family, school, community, and even the state. However, wherever character education is applied, it is the cultivation of family character that is the most important and influential for the formation of a person's character, because the family is the first educational institution. The inculcation of values such as religious values and social values will be more rooted in one's heart while still in the family environment. A person's character will be more easily formed when he is still a child, then the school environment and society will educate.

CONCLUSION

character education has a clear argument in Islamic teachings. In the Koran, there are many verses that explain the importance of character education. For example Q.S. Al-Baqarah verse 83 and verse 195. However, in fact apart from these two verses, we will find a lot of verses related to cultivating good character which are more detailed in nature, such as verses related to conveying messages, friendship, preaching the interests of others and so on. These verses can be grouped under the theme of morals and manners. Accumulatively, the number of such verses can be an argument for the existence and importance of character education in Islamic teachings. In the hadiths of the Prophet Muhammad, we also find a lot of expressions to do good and have a noble character. In fact, one of the hadiths discussed above explains that one of the reasons he was sent was to perfect noble morals. Of course, this is closely related to the world or realm of character education. All of these are principles and values of noble character that must be possessed by every Muslim person. The concept of character education in Islamic education has been encapsulated in the personal character of the Prophet Muhammad. In the person of the Prophet, noble and great moral values were planted.

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