

# Character Education in Hadith Perspective

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## ABSTRACT

Our current education is very worrying. Problem after problem occurs today in the world of education, both from the educators and the students themselves. The problem of teachers who sometimes commit indecent behavior towards students sometimes cannot be separated from the discussion, as well as students who do inappropriate actions by students. How many cases occur that are committed by students such as drugs, sex free, and we can't free brawls from current problems, sometimes people always blame it on education, so education is a central means of fostering students who become society later. In this increasingly global era, the demand for quality and broad-minded human resources is not only in science but also must be based on good morals so that they can control themselves from the all-permissible cultural influences that accompany the development of science and technology. In education, there is such a thing as Islamic education. This Islamic education that we hope can shape the character of students. Students with these characteristics will give birth to a better generation of the nation and lead to progress.

**Keywords:** Character Education; Students; Hadith

## INTRODUCTION

The Apostle is a man whose humanity is perfect at birth, the age of children, the age of youth, adulthood, and the age of maturity, as well as the time of his life and death. He is the chosen man of God among all existing human beings, where his intellect and intelligence and intelligence, on the side of ethical perfection, with consistent behavior, istiqamah, and trustworthiness, in addition, he is also burdened with delivering the treatises of Allah SWT, put it into practice, indict it, and educate individuals according to its treatises(1).

We need to know that all Muslims have agreed that the hadith is one of the sources of Islamic teachings. Hadith occupies its very important position after the Qur'an. This is because the hadith is a mubayyin against the Qur'an. Without understanding and mastering the hadith, anyone will not be biased toward understanding the Qur'an(2). Meanwhile, Islam itself already has clear rules regarding character education, the implementation of character education in Islam, knotted in the personal character of the Messenger of Allah, which in the person of the Apostle, embedded noble and great moral values(3). Islam is the religion of Rahmatan Lil Alamin. Islam does not regulate only between its adherents and their God but

also regulates all life in each of our activities, particularly our relationship with humans. Islam is a great religion that has spread worldwide and reached Indonesia.

Indonesia has a variety of social, tribal, linguistic, and cultural. In this large frame, it is certain that there are many challenges and obstacles that will be faced that are sometimes unpredictable. This social change, ethnic language, and culture can at least be driven by several factors, according to Muis Sad Iman, the most important of which is the factor of the development of science and technology.

Character education has been a polemic in various countries. The pro and con views have colored the discourse of character education for a long time. Character education is an essential part that is the task of schools. Still, so far, it has been lacking attention as a result of the lack of attention to character education in the realm of schooling, lick one states that schools are not only obliged to improve academic achievement but also responsible for shaping the character of students, Academic achievement and good character building are two missions that should receive attention (4).

The term character itself was used specifically in the context of an integral new education that appeared in the late 18th century and, for the first time, was coined by the German pedagogue F.W forester (5). This terminology refers to a spiritualist ideological approach to education, also known as normative educational theory. The priority is transcendent values believed to be the driving force of history as individuals and for social change.

In the history of its development, indeed, a man was subject to natural laws. Still, with the freedom possessed by man, allowing him to live out his freedom and growth, overcoming physical and psychological guidance, a man was not merely obedient to natural rules(6). Character education is understood as an effort to instill intelligence in thinking, passion in the form of attitudes, and experience in the form of behavior that is by the noble values that become his identity, embodied in interactions with his god, oneself, between others, and his environment(7).

From the explanation above, it can be understood that character is identified with morals so that character is universal human behavior values that cover all human activities, both to relate to their god, oneself, human beings, and the environment that are manifested in their thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, karmic systems, cultures, and customs.

## **METHOD**

The type and design of research used by this researcher is qualitative research. Qualitative research methods are based on the assumption that certain facts cannot be checked for confidence level with one or more theories.

## **RESULTS AND DISCUSSION**

### **Education**

Education is an important part that can never be abandoned. As a process, there are different assumptions about education in human life. First, it can be considered a process

that occurs accidentally or goes scientifically. Second, education can be considered a process intentionally planned, designed, and organized based on applicable rules, especially legislation based on community agreement(8).

Kihajar Dewantara, as quoted by Abu Ahmadi and Nur Ukhbiyati, defines education as guiding all the natural forces that exist in children so that one day they become human beings and members of society who can achieve the highest level of salvation and happiness (9).

According to law No. 20 of 2003 concerning SISDIKNAS Chapter I said, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential, to have religious, spiritual power, self-control, personality, intelligence, noble character and skills necessary for themselves, society and the Indonesian nation(10).

### **Karakter**

Karakter basal from English vocabulary, character means behavior other than character other words that mean behavior is attitude(11). Character is a collection of good behavior of a human child, which manifests the awareness of his roles, functions, and duties in carrying out his mandate and responsibility.

Character is a relatively stable personal trait in the individual, which becomes the basis for the appearance of behavior with high standards of values and norms. The term character has similarities with moral terms and has a very close relationship. Character is a person's attitude and habits that allow and facilitate moral actions(12).

A person's character develops based on the potential brought from birth or what is known as the basic character that is biological, the actualization of character in forming behavior as a result of the fusion of biological character and the result of relationships with his environment. Character can be formed through education because education is the most effective tool to awaken the individual in his human identity. With education, the qualities of human beings who have a subtlety of mind and soul, have a knack for thinking, the agility of body, and have an awareness of self-creation.

Compared to other factors, education has a two or three-times stronger impact on the formation of human qualities. In Islam, the character is an example displayed by a good Muslim who follows the example of the Prophet Muhammad saw (13).

### **Character Education**

Since the 1990s, the terminology of character education began to be discussed by Thomas Lickona as the proponent through his work entitled "The Return Of Character Education," a book that made the western world aware specifically of where Lickona lived and the entire world of education in general. Character education is a must. This is the beginning of the rise of character education(13).

Character education is an effort that must involve all parties, both households and families, schools and neighborhoods, and the wider community because it is necessary to reconnect the disconnected educational networks. Character education is understood as an effort to cultivate ingenuity in thinking, passion in attitude, and practice in the form of behavior by the noble values that become his identity manifested in the form of interaction with his God, oneself, others, and the environment(6).

### **The Urgency of Character Education**

Character building needs to be done by humans. As Ellen G white, as quoted by Syamsul Kurniawan, stated that character building is the most important effort ever given by humans. Character building is an extraordinary goal of the correct education system. In family education and school education, parents and teachers remain aware that the construction of a great character is their duty.

For Indonesia today, character education also means making earnest, systematic, and sustainable efforts to awaken and strengthen the awareness and belief of Indonesians that there will be no better future without building and strengthening the character of the Indonesian people.

Character is an essential thing in a nation and state. The loss of a character will lead to the loss of the nation's next generation. Character plays the role of driver and strength so that this nation is not swayed. Character does not come by itself but must be built and shaped to become a dignified nation. Character education as an effort to build the nation's character is urgent to be implemented, character education is vital, and there is no choice but to realize a new Indonesia, namely Indonesia, that can face regional and global challenges.

### **Purpose of character education**

The importance of character education is to be immediately developed and internalized both in the world of formal education and in non-formal education because it has a noble enough goal for the provision of students' lives always to be ready to respond to all dynamics of life with full responsibility. It is undeniable that character education must be implemented in Indonesian state educational institutions. The reasons for moral chemo light should make this nation reconsider how educational institutions can contribute their role to cultural improvement.

By placing character education in the context of the dynamics of the unique formation process, educators such as teachers, parents, school staff, society, and others. It is hoped that it will increasingly realize the importance of character education as a means of forming a code of conduct, enrichment of individual values by providing space for exemplary figures for students, and creating an environment conducive to the growth process in the form of comfort and safety that helps the atmosphere of self-development of each other in its overall dimensions(14).

The purpose of character education is to form a nation that is tough, competitive, has a noble character, is moral, tolerant, cooperative, patriotic in spirit, dynamically developing, and science-oriented technology which is all imbued with Faith and Piety to the one true God

based on Pancasila. From the description above, it can be understood that the purpose of holding character education in schools, madrasahs, and homes is to create a full-fledged Indonesian man. Namely, a human being who has faith and purity in the one true God has a noble character and has a high responsibility in carrying out this life(14).

### Character Education In Hadith Perspective

Education, a good example, have a very effective impact on the social behavior of adolescents. It is a natural impact since the adolescent phase has the characteristic intellectual maturity of maturity accompanying this development phase. In previous phases, the child's intellectual abilities do not allow them to clearly distinguish words and deeds nor distinguish whether there is a conformity between words (15).

The researcher believes that the adolescent phase is easier to give and receive influence, absorb information and knowledge, and ways of social behavior. I do not doubt that between the principles of education and between real behavior is one of the most important factors in adolescent deviance since its rapid development in this phase stimulates one to get out of everything usual due to the shock that occurs due to the absence of theoretical and practical conformity. It is this factor that there is a warning from God not to separate the two. In a hadith, it is explained:

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالُوا: وَمَا سَمِعْتَهُ يَقُولُ؟ قَالَ: سَمِعْتَهُ يَقُولُ: "يَجُأءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فِيلُ قَى فِي النَّارِ فَتَنُّ دَلِقُ بِهِ أَقْبَاتَابُهُ، فِي دَوْرٍ بِهَِا فِي النَّارِ كَمَا يَدْوُرُ الْحِمَارُ بِرَحَاهُ، فَيَطِيفُ بِهِ أَدَل النَّارِ فِي قَوْلُونَ: يَا فُلَانُ مَا لَكَ؟ مَا أَصْرَابِكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَقَالَ: كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَنْهَانَا عَنِ الْمُنْكَرِ، وَأَنْهَانَا عَنِ الْمُنْكَرِ وَآتِيهِ

That is to say: After I heard from the Messenger of Allah saw, they asked, 'what do you hear from the words of the Messenger of Allah saw? Usamah said; I heard the Messenger of Allah (PBUH) say; at the end of the day, there will be presented a man who is then thrown into hell, his entrails come out and be scattered until he is twisted like a donkey swirling around pulling his milling machine, and the indulgent of hell gathers around him saying; "O full what happened to you?. Were you not the one who ordered us to do ma'ruf and forbid us to make Munkar? that person said, "I did command you to do ma'ruf, but ak himself did not carry out and forbid you to do mungkar but instead I did it"(16).

The hadith describes a person who calls for kindness but is not accompanied by action. In the Qur'an, it is also explained in QS: ashshaff: Verses: 2-3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَمْ تَعْلَمُوا كِبْرًا مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَمْ تَعْلَمُوا

Translate it: O believers, why do you say what you do not do? There is so much hatred in the sight of Allah that you say anything you do not do.

The Qur'an explains the urgency of a good example and its influence in the formation of morals and the straightening of social behavior for individuals and society; the Koran also calls on this devotee to emulate the Messenger of Allah saw, because he is a good example for anyone who adorns himself with noble morals so that he is commendable in the eyes of members of his community (17).

### **Education that integrates the balance between mundane and ukhrawian aspects**

A good education is an education that realizes a balance between worldly education and Sahrawi education. A child is not only crammed with worldly sciences but more than that. They are also educated to be able to understand and implement religious sharia. Islam, they are educated to perform prayers, read the Qur'an, perform fasting, zakat, and other worship services, and stay away from things prohibited by religion. In history, it is explained which means:

It means The Prophet PBUH said: "Allah SWT than the weak believers better and more loves the strong believers. Each of them has good in what is useful to you. Ask Allah SWT for help, and do not be weak. When you are afflicted by accident, then do not say; " If only I had done this and so," but let's say; "This is the destiny of Allah SWT, and what He wills will surely be carried out for indeed, the phrase 'law' (if) will pave the way for the temptation of the system. (HR: Bukhari)

The Messenger of Allah motivates us to be strong believers in achieving something useful we must be zealous, and zealous in doing something useful must also be accompanied by asking Allah SWT for help to make it easier as Muslims, we are forbidden to be weak people because it can harm ourselves.

In carrying out his duties as caliph, man is not only burdened with his obligations towards God as a creator but must also pay attention to his needs in supporting the continuation of his life because if the needs of his life are disturbed, then the duties he carries out as the caliph of God on earth will not be carried out properly. Therefore Allah says in QS: Al-Qashas: Verse: 77

وَ اِبْتِغِ فِي مَا آتَاكَ اللهُ الدَّارَ الْآخِرَةَ وَ لَ تَنْ نَسِ نَصِيبَكَ مِنَ الدُّنْيَا  
أَخَسَنَ اللهُ إِلَيْكَ وَ لَ تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنََّّ وَ أَخَسَنَ كَمَا  
اللهُ لَ يَحُبُّ الْمُفْسِدِينَ

Qtranslate: And look to what God has bestowed upon you (happiness) the land of the hereafter, and do not forget your share of the worldly (pleasures) and do good (to others) as God has done good to you, and do not make mischief on (the face of) the earth. Indeed, God does not like those who make mischief.

The above verse hints that man must strike a balance between the life of the world and the life of the hereafter. He must not only take care of his world and forsake the affairs of his afterlife and vice versa.

### Education that instills spiritual and emotional intelligence

From the Islamic perspective, noble character or morals are the fruits that result from applying sharia based on the foundation. A solid aqidah is like a builda. Character is the perfection of the building after the foundation and building are strong, so it is unlikely that noble character will be manifested in a person if he does not have the right creed and sharia. A Muslim with the right creed or faith will manifest it in daily attitudes and behaviors based on His Faith. In history it is explained that the prophet said:

مَنْ كَانَ يَوْمًا مِنَ يَوْمِ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيصْمُتْ،  
وَمَنْ كَانَ يَوْمًا مِنَ يَوْمِ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَكُ رِمًّا جَارَهُ، وَمَنْ  
كَانَ يَوْمًا مِنَ يَوْمِ اللَّهِ وَالْيَوْمِ

الْآخِرِ فَلْيَكُ رِمًّا ضَيْفَهُ

It means: "whoever has faith in God and the last day let him speak good or silent words, and let him glorify his neighbor, and whoever has faith in God and the last day let him glorify his guest." (HR: Muslim: 108).

Through the hadith and verse above, it can be understood that the deed is a matter of Faith. As it is clear that deeds including from Faith, including acts of Faith, are sometimes related to the rights of Allah SWT, such as performing obligations and forsaking forbidden things, and are included in the scope of the deeds of Faith, is to say good or silence from other things, the deeds of Faith are also sometimes related to the rights of the servant of Allah SWT, e.g., glorify the guest, neighbor, and do not hurt him, These three are characters or morals commanded to a believer that can be realized in everyday life, one of which is by saying good words and silence from bad words. Therefore shale charity is in harmony with the realization of these three things.

Faith-based intelligence education gives a very deep and broad meaning not only from the aspect of intelligence but includes aspects of emotional and spiritual intelligence and promoting a strong faith because all intelligence comes from Allah SWT, and the knowledge gained is also as a manifesting for human beings who are always grateful, ready to face challenges, do not give up easily and who are always submissive and obedient, full of istiqamah, to become people who are tafaquh finding, to add Faith and piety to Allah SWT towards the degree of muttaqin.

### Physical, spiritual and intellectual education

Education is the conscious guidance or leadership by the educator towards the physical and spiritual development of the educated towards the formation of the main personality. In the Islamic view, education is intended to increase spiritual potential and shape students into human beings with faith and piety in Allah SWT and noble characters. Noble morals include ethics, ethics, and morals as a manifestation of the purpose of education.

The purpose of Islamic education is not only to form a child who has faith, noble character, and shares charity, but also to make the child knowledgeable and technological, also experienced skills so that he becomes an independent person useful for himself, his religion, parents, and country.

The increase in spiritual potential includes the recognition, understanding, and cultivation of religious values, as well as the practice of these values in individual life or community selectiveness, the increase in spiritual potential ultimately, aims at optimizing the various potentials possessed by humans whose actualization reflects their dignity and dignity as creatures of God swt. The Prophet said in history:

قَالَ رَسُولُ اللَّهِ ﷺ: «مُرُوا أَوْلَادَكُمْ  
بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ  
وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»<sup>30</sup>

That is to say: The Messenger of Allah said: "command your children to perform prayers when they have reached the age of seven, and if they have reached the age of ten, then beat them if they do not perform them, and separate them from their beds. This hadith hints that the formation of the child's character should go through stages that begin when the child is still in childhood, even when the child is still in the form of a fetus in his womb, then the ultimate goal of character education is to form a child who has noble morals as the morals of the Prophet Muhammad saw, because with the success of character education that revolves around the morals of the Prophet Muhammad saw, then subsequently the protégé will be a proud generation in the Qur'an Allah SWT said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا  
يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا قَوْلًا  
وَلَّا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا



Translate: And your Lord has commanded that you should not worship but Him and let you do good to your father's mother in the best way possible. If one of the two or both is of advanced age in your care, then you shall not say to them the word "ah" and do not yell at them and speak to them noble words. This verse is one of the verses that contains educational material that must be instilled in the family environment. The command of Allah SWT contained in this verse covering the field of character education in the form of aqidah, worship, and morals that must be fostered for a child, as well as the participation of parents in providing moral guidance and nobleness to form a quality child character.

## CONCLUSION

This study concludes that in establishing the character of learners, the first internalization of science: the conformity between theory and practice, between words and deeds, secondly education that integrates the balance between worldly and Sahrawi aspects, the third education that instills spiritual and emotional intelligence, and the fourth education that covers the physical, spiritual and intellectual, with these four we apply in shaping the character of the students, God willing, will become human beings who are beneficial to the Nusa religion and the nation.

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