

PARADIGM OF THE QURAN HADITH IN CHARACTER EDUCATION

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ABSTRACT

Character education is a systematically designed and executed effort to help learners understand the values of human behavior related to God, self, fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words and deeds based on religious norms, law, etiquette, culture, and customs. This paper aims to Understand the formulation of the concept of character education perspective Al Quran and Hadith. Through the understanding of textual and contextual understanding. The existing problems are answered through library research (library research). The data are collected from various references; both primary, secondary, and supporting data. Existing data were analyzed by hermeneutic approach by content analysis (content analysis). The results show that the Hadiths raised in this study contain human character or behavior towards God, self, fellow human being, and environment. Some concepts of character education that can be revealed from Al-Quran and Hadith is First, the foundation of character education, Second. The concept of character education in Islam. Third, the stages of character education formation. Fourth, the method of internalization character education. Fifth, the role of teachers and parents in character education.

Keywords: Character Education, Al-Quran, Hadith.

PRELIMINARY

Today, the paradigm of the character aspect has become hotly discussed, especially in the world of education. Many say that the biggest problem facing the Indonesian nation lies in the moral aspect. Evidenced by the many news about student brawls, drug cases, murders, to rampant corruption cases, from the elite level to the lowest level though.

The basic principles of character development in Indonesia have actually been formulated in the functions and objectives of national education. Article 3 of Law Number 20 of 2003 concerning the National Education System, states that "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God. God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen.

The provisions of the law can be interpreted that national education encourages the creation of the nation's next generation who has religious character, noble character, intellectual, independent, and democratic, smart, tough, and caring.

Among the problems of value and character education in elementary schools is the relatively low sense of responsibility and sense of belonging to school facilities in students, and there are even behaviors that tend to damage school facilities. Another problem is politeness in acting. There are students from high grades who like to coerce and pressure their underclassmen, for example asking for money and toys, forbidding underclassmen to pass in front of their seniors' class, not mingling with other students with lower economic status, sending pornographic pictures, and being undisciplined.

Not only students, teachers also have problems. Among the problems of the teacher's character are overestimating himself, demeaning others, and responding overcognitively to value and character learning in groups of subjects that tend to be affective, such as Religious Education and Citizenship Education. Many teachers position themselves as teaching staff, not education staff or developers. Low achievement motivation. They neglect their main tasks at school, are less grateful, and have relatively low dedication. Democracy is often misunderstood. Performance yet optimal. The spirit of fostering extracurricular activities is

also less than optimal, because of the award problem. There are even teachers who are judged by other teachers as trouble makers, who tend to defend the wrong ones.

The world of Islamic education is currently experiencing a crisis at every level. This setback was agreed upon by Islamic education experts, although they differed in opinion about the form and cause of the crisis. There are those who think that this crisis occurs because of the incompleteness of the material aspects, there are those who think that it is because of the occurrence of a social crisis due to people leaving their culture, there are those who think that it is because of the loss of qudwah hasanah, authentic faith, and Islamic values; and there are also those who think that this crisis occurred because the educational drafters misread human existence which resulted in wrongly seeing the existence of students. Regarding character education, it can be seen from the function of Islamic education, which is to make humans able to develop all their potential so that they function optimally in accordance with the rules outlined by Allah SWT. And the Messenger of Allah, which in the end will become a complete human being (insan kamil). Here, the function of Islamic education is one form of manifestation of the ideals of life to preserve, instill, and transform these Islamic values to future generations so that the aspired religious cultural values can continue to function and develop according to the progress of the times and technology.

Character education is an effort made by teachers to help shape the character of students. This is included in the example of teacher behavior when speaking or delivering material, how teachers are tolerant, and various other related matters. In addition to the term character, we also know the words adab and morals. Viewed from the point of view of the meaning of the words character, adab, morals do not have a significant difference. All three are defined as an action that occurs without thinking anymore because it is embedded in the mind, and in other words, all three can be called habits.

Children's education is not completely left to the teacher at school. However, children's education starts from the environment of parents and families. As parents we have a very important role to foster and develop children's knowledge. Therefore, parents should start cultivating and instilling the concept of character learning, creed values and morals to each of their children. Because a child's first teacher is a parent. The good or bad character of a child starts from his family environment. And then when the child is handed over to the school the teacher starts to develop character education that already exists in children,

character education starts from the family and school environment. So the role of parents and teachers is very important to develop character in a child.

Character education has become an interesting and hotly discussed issue among education practitioners lately. This is because the world of education has so far been considered shackled by absurd interests, only concerned with intellectual intelligence, reason, and reasoning, without being accompanied by intensive development of heart, feeling, and emotional intelligence. The output of education does produce intelligent people, but loses an honest and humble attitude. They are skilled, but lack respect for tolerance and tolerance. As a result, appreciation for the superiority of humanistic values, nobility, and conscience becomes shallow.

Educational problems often raise various questions in the community, including when is the right time to start education so that someone can be said to be successful and successful.? The answer, the most appropriate time is when a person is still at an early age. Early age is an age that can be said to be a very critical age in the formation of one's character. The age range is between 0-6 years, at this age a person's brain develops very quickly up to 80 percent. At this age a person's brain can receive and absorb various kinds of information, and ignore the good and the bad. This is the time when physical, mental and spiritual development in a child will begin to take shape. Because, many say that this period is the golden age for a child (Golden Age).

At this age the role of parents is very necessary in order to provide good character education for the child, instill moral values, morals, religion and so on. This character education is very important to be formed in an early childhood, because at this age the child is very easy to absorb and receive various information quickly, so that what is given to the child he will absorb very well and he will always apply it in his life. If character education is not given to children from an early age, it will be clear that there will be a difference between children who have been given character education well and not at all.

Studying at school alone with the teacher does not seem to be the only success of the learning process for students in Indonesia. Most of them still need the role of parents as teachers outside of school (home). Since the 1980s, parental involvement with schools has become This is a big issue that education policy makers should consider. Basically, the definition of parental involvement in most cases leads to an encouragement process carried

out at home that can support all the shortcomings of the learning process that has been obtained at school, such as monitoring homework and providing motivation to learn. In addition, the involvement of parents also has quite a complicated obstacle, considering that not a few of the parents are actually part of the educational bureaucracy and also not a few part of political parties.

Since the jargon of 'free school' was introduced, the government seems to have closed the opportunity for parents and the community to participate in the teaching and learning process in schools. 'Free schools' seem to lull the active participation of parents and the public who have long been a force for education in Indonesia. If you look at history, before the issuance of Presidential Instruction 10 of 1975, the role of the community and parents was very strong, even more so than the role of the government. Not a few madrasas and schools that are managed by the community grow and develop with the community. However, after the flow of political change with an open democratic system as it is today, many politicians are immature and use the jargon of 'free school' for narrow purposes.

DISCUSSION

1. The Foundation of Character Education

The first and foremost 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. Or it can also be described with a question "Why were these noble characters born?". So, the answer to this question is the so-called foundations. Islam is a perfect religion, so that every teaching in Islam has a rationale, as well as character education. As for the basis of character education is the Qur'an, Al-hadith and piety, in other words, other basics are always returned to al-Qur'an, al-Hadith and piety to Allah SWT.

a. Al-Qur'an

Among the verses of the Qur'an that form the basis of moral education are, such as the translation of the verse below:

O my son, establish prayer and command (people) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, that is one of the things that are obligatory (by Allah). And do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and proud (Q.S. Luqman verses 17-18).

And there is no doubt that the Qur'an is the first and main source of reference for Muslims. All the problems experienced by Muslims, the solution is the Qur'an. Even more than that, the Qur'an is also a guide and guidance for people other than Islam. In this case, Yatimin Abdullah once emphasized that the source of character or moral teachings in an Islamic perspective is the Qur'an and Hadith.

b. Hadith

Given that the truth of the Qur'an and al-Hadith is absolute, then every teaching that is in accordance with the Qur'an and al-Hadith must be implemented and if it contradicts it must be abandoned. Thus holding fast to the Qur'an and the Sunnah of the Prophet will guarantee one is spared from error. As the hadith of the Prophet narrated from Abu Ahmad whose translation is as follows:

Has narrated to us [Al Aswad bin Amir] has told us [Sharia] from [Rukain] from [Al Qasim bin Hassan] from [Zaid bin Thabit] said, "The Messenger of Allah Shallalahu 'Alaihi Wasallam said: "I leave for you two heirloom; The Book of Allah, the rope that extends between the heavens and the earth or from the heavens to the earth, and the members of my temple. The two will not be separated until they meet me at the lake. (HR Ahmad No. 20596).

As has been mentioned that in addition to the Qur'an, the source of character education is the hadith. Hadith is everything that is based on the Prophet Muhammad in the form of words, deeds, statements (taqrir) and so on. Ibn Taimiyah gives a limitation, that what is meant by hadith is something that is relied on Rasulullah SAW after he was appointed as an Apostle, which consists of words, deeds, and taqrir. Thus, something that was based on him before he became an Apostle, is not a hadith. Hadith has a high value after the Qur'an, many verses of the Qur'an that mention the position of the Prophet Muhammad as His Apostle. Therefore, following in the footsteps of Rasulullah SAW is very influential in the formation of personal and character as a true Muslim. From the verses and hadiths mentioned above, it can be understood that Islamic teachings and noble character education must be imitated in order to become human beings who live in accordance with the demands of the Shari'ah, which aims for the benefit and welfare of the people.

human happiness. Indeed, Rasulullah SAW is an example and role model for mankind who teaches and instills very noble moral values to his people. The best of humans are those who have the noblest morals and the most perfect humans are those who have al-karimah character. Because the character of al-karimah is a reflection of the faith that perfect.

c. Piety

Taqwa is a name taken from the word al-Wiqayah (maintain) that is someone makes something as a means to avoid or be preserved from Allah's punishment and that thing or means is to do Allah's commands and stay away from Allah's prohibitions. because by means of this one is saved from the punishment of Allah.

That piety is then quite argumentative if it is stated that piety is an urgent foundation in the formation of one's character. Remembering how many commands of Allah to His servants to have a commendable character. In addition, there are many prohibitions of Allah to His servants to stay away from despicable characters.

The hadith that is used as a proof that piety is the basis of character is the authentic hadith of the Prophet which reads in its translation:

Has told us [Muhammad bin Basysyar], has told us [Abdurrahman bin Mahdi], has told us [Sufyan] from [Habib bin Abu Thabit] from [Maimun bin Abu Syabib] from [Abu Dharr] he said; The Prophet sallallaahu 'alaihi wasallam once said to me: "Fear Allah wherever you are and follow every bad thing with goodness that can erase it, and associate people with good character." The hadith is also narrated by Abu Hurairah. Abu Isa said; This is a

saheeh hasan hadith. Has told us [Mahmud bin Ghailan] Has told us [Abu Ahmad] and [Abu Nu'aim] from [Sufyan] from [Habib] with this isnad for example. Has told us [Waki'] from [Sufyan] from [Habib bin Thabit] from [Maimun bin Abu Syabib] from [Mu'adz bin Jabal] from the Prophet sallallaahu 'alaihi wasallam for example. Mahmud said; The authentic one is the hadith of Abu Dharr. (HR. Tarmidhi No: 1910)

The interesting aspect of this hadith is that it begins with the commandment of piety with the words "Fear God, then ends with the commandment of "characteristic" namely his words "and associate people with good character". So that noble character cannot be achieved but through the gate of piety. Or in other words that no one gets ending in the form of a noble character before he passes the prefix in the form of piety. So, it is very clear if someone wants to have a commendable character then he must have the nature of piety to Allah.

2. The Concept of Character Education in Islam

The term character literally comes from the Latin "character", which among other things means: character, character, psychological traits, character, personality or morals. Character is a psychological, moral or character trait that characterizes a person or group of people.²⁰ In terminology, the word character means character, character, psychological, moral or character traits that distinguish a person from others.

In the concept of Islamic education, the most important thing to do is to use the methodology of Islamic education which is sourced from Allah's revelation, which is indirectly related to human faith. A person will be said to have the right faith and according to Islamic law if he has good morals. So, good character is a sign of the perfection of faith someone to Allah SWT.

In the process of human education, the position of morality is seen as very important because it becomes the basic foundation of a self-building which will later become part of society. Morals in Islam have absolute value because the perception between good and bad morals has a value that can be applied to any condition. This is in accordance with human nature which places morals as the custodian of human existence as the noblest creatures of Allah

It is morality that distinguishes humans from other creatures, because without morals, humans will lose their status as the most honorable servants of Allah. This is mentioned by Allah in QS. At-Tin: 4-6:

Indeed, We have created man in the best of forms. Then We return Him to the lowest of the low (Hell), Except those who believe and do righteous deeds; So for them the reward will never end.

The term character, in the study of the Ministry of National Education Language Center is defined as "innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, character". While character is defined as "personality, behavior, character, character, and character". According to Tadkiroatun Musfiyah, as quoted by Mujtahid, character refers to a series of attitudes, behaviors, motivations, and skills. In Greek, character means "to mark" or to mark and focus on how to apply the value of goodness in the form of action or behavior. Character is the rules that become a measure of good and bad to an attitude.

Characters are values that all lead to goodness (understanding with all the values of goodness, willing to do good to anyone without discrimination, have a real good life, and have a good impact on the environment) that are embedded in and implemented into all behavior in his daily life. Character is related to Aqidah, morals, attitudes, behavior patterns and or habits that affect a person's interaction with God and his environment. Character determines attitudes, words and actions. Every problem, test faced in life and the success that a person achieves must be greatly influenced by the character they have. A good character / character will manifestly radiate from the results that are thought, a heart that always feels, and all aspects that are carried out by a person or in the form of an organization. Character is a characteristic of a person or group of people that contains values, self-competence, moral capacity, and persistence in dealing with all the problems and tests that lie ahead.

The purpose of character education itself varies from country to country, which is influenced by the culture and way of life of each country. Character education in an Islamic perspective has a very clear goal, namely to form students who have noble character.

The implementation of character education in Islam is summed up in the personal character of the Prophet Muhammad. In the person of the Apostle, great and noble moral values are sown. The Qur'an Surah Al-Ahzab: 21 states:

Meaning: Verily there is in the Messenger of Allah a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.

In the verse it is explained that character education in the perspective of the Qur'an and hadith, has existed since the time of the Apostle, where the Apostle himself is a role model in learning. Because, there is no doubt that all that is in the Prophet Muhammad is an achievement of great character, not only for Muslims but also for people around the world. Thus, it is increasingly clear that the Prophet's style of education is the most appropriate character education for students.

Character education based on the Qur'an and Sunnah, a combination of the two, namely instilling certain characters as well as providing seeds so that students are able to grow their distinctive characters while living their lives. Just undergoing a number of ideas or character models will not make students a creative human being who knows how

In facing the changing times, on the contrary, allowing students to develop their values from the start will not succeed, considering that students are not aware of their goodness from the start.

3. Stages of Character Development and Formation

In the Islamic perspective, the stages of character education begin as early as possible. As explained by the Prophet Muhammad in his hadith:

Meaning: "From Amar bin Shu'aib, from his father from his grandfather ra., he said: Rasulullah SAW. Said: "Order your children to pray when they are seven years old, and beat them for leaving the prayer when they are ten years old, and separate their beds (male and female)!". (Narrated by Abu Dawud in the prayer book)

The stages of character development based on Islam are:

- a. Tawhid (age 0-2 years)
- b. Adab (age 5-6 years)
- c. Responsibilities (7-8 years)
- d. Caring (9-10 years old) e. Independence (11-12 years)
- f. Community (13 Years Old)

Based on this classification, character education must be adapted to the stages of growth and development of children.

a. Tawhid (Age 0 – 2 Years)

Humans are born into the world in a state of fitrah as stated in the hadith of the prophet which reads:

Has told us Adam has told us Ibn Abu Dza'bi from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah radillahu 'anhu said; The Prophet sallallaahu 'alaihi wasallam said: "Every child is born in a state of fitrah. Then it is his parents who will make the child a Jew, Christian or Magian as cattle that give birth to livestock perfectly. Do you see any defects in him? (H.R Bukhari no. 1296)

The meaning is given the potential of monotheism, namely to unite God and try to continue to seek that monotheism. When the baby is born, it is very important to listen to these monotheistic sentences in order to maintain monotheism, until the baby turns 2 years old and has been given the ability to speak, then the words that will come out of his mouth are the words of monotheism/thayyibah sentences as stated. often heard of him.

b. Adab (Age 5-6 Years)

According to Hidayatullah, in this phase, children are educated on character, especially those related to the values of honest character (not lying), knowing good and bad, right and wrong, what is ordered and forbidden.

It has been narrated to us [Abu Bakr bin Abu Syaibah] and [Hannad Bin As Sari] both said; Has told us [Abu Al Ahwash] from [Mansur] from [Abu Wail] from ['Abdullah bin Mas'ud] he said; The Prophet sallallaahu 'alaihi wasallam said: "Indeed honesty is goodness. And goodness will lead to heaven. A person who always acts honestly and maintains honesty, then he will be recorded as an honest person with Allah. And verily lying is a crime. And verily that lie will lead to hell. A person who maintains a lie, then he will be recorded as a liar with Allah." Ibn Abu Syaibah said in narrating the Hadith; from the Prophet sallallaahu 'alaihi wasallam. (HR Muslim No. 4720)

c. Responsibilities (7-8 Years)

Based on the hadith about the command to pray at the age of seven years illustrates that in this phase children are educated to be responsible. If the prayer command is not carried out, it will be punished, beaten (at the age of ten years).

From Amar bin Shuaib, from his father from his grandfather ra., he said: Rasulullah saw. Said: "Order your children to pray when they are seven years old, and beat them for leaving

the prayer when they are ten years old, and separate their beds (boys and girls)!. (Narrated by Abu Dawud in the prayer book)

d. Caring / Caring (9-10 Years)

After the child has a sense of responsibility, a caring nature will emerge, both concern for the environment and concern for others. When reflecting on the date of the Prophet Muhammad that at the age of 9 the Apostle was herding goats. The work of herding goats is a manifestation of the apostle's concern for the economic conditions of his uncle, who at that time took care of him after his grandfather's death.

As the hadith of the Prophet Muhammad narrated by Abu Dawud regarding responsibility:

Has told us [Musaddad bin Musarhad] has told us [Yahya] from [Ibn Abu 'Arubah] from [Qatadah] from [Al Hasan] from [Samurah] from the Prophet sallallaahu 'alaihi wasallam, he said: "The hand is responsible for what he took until he fulfilled it, -then Al Hasan forgot the sequel-. Then he said, ".... he is someone you trust, no there is responsibility for it.

e. Independence (11-12 years)

At this age, children have independence. This independence is marked by being ready to accept the risk if you don't obey the rules. An example of independence in the person of the apostle is when he followed his uncle to trade in the land of Sham. At that time the Prophet had great independence, not whiny, strong, to the point of wanting to go on a long journey with his uncle, until at that time a Bukhaira priest found signs of prophethood in him.

f. Community (13 Years Old)

In this phase, the child has started to have the ability to socialize with the experiences gained in the previous phases. Life in society is more complex than family life, children know many human characters in addition to the characters of the people they meet in their families.

These six stages of character education become the foundation for exploring, giving birth, honing and developing students' unique talents and abilities. This becomes important to face the challenges of globalization which is terrible and spectacular today. Noble morality, great responsibility, high concern, strong independence, and a broad community are the keys to reach the future.

Referring to the classification of character development, elementary school-aged children are in the phase of responsibility (7-8), caring (9-10), and independence (11-12). At

the age of 7-8, it begins with the introduction of children to a new environment at school, which previously children only knew the home environment, then in this phase The child must be able to adapt to the new environment, the child begins to have a sense of responsibility towards his new task, namely learning and getting to know the new environment.

At the age of 9-10 years entering the caring phase, because in the previous phase children have started to get to know their new environment, then they meet many people and discover various events in the environment, there is a sense of concern for others and concern for the environment. At the age of 11-12 children have started to be independent, when viewed from school age, this phase is the preparation of children to enter the next level of education (SMP).

4. The Role of Teachers in Character Education

The teacher is a figure who becomes an idol for students. Its existence as the heart of education cannot be denied. Good or bad education really depends on this one figure. All efforts must be made to equip teachers in carrying out their functions as actors driving the history of human civilization by giving birth to future cadres of the nation with plenary quality, both in terms of academic, affective and psychomotor. According to E. Mulyasa, the function of the teacher is multi. He is not only an educator, but also as a teacher, mentor, coach, advisor, reformer, model and role model for students.

In the concept of character education, the teacher's role is very vital as an idolized figure, as well as being a source of inspiration and motivation for his students. The attitude and behavior of a teacher is very imprinted on a student, so that every speech, behavior and character of the teacher becomes a mirror for students

According to Jamal Ma'mur Asmani some of the main roles of teachers in character education can be described as follows:

a. Exemplary

Exemplary is an absolute factor that must be owned by a teacher. Teacher exemplary is very important 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. Because exemplary is born through a long educational process.

b. Inspiration

The role of the teacher as an inspiration is when he is able to raise the spirit to move forward by mobilizing all the potential he has to achieve spectacular achievements for himself and society.

c. Motivator

The motivator figure can be seen by the teacher's ability to awaken the spirit, work ethic, and extraordinary potential in students.

d. Dynamist

As a dynamist, it means that a teacher not only inspires enthusiasm, but also becomes a locomotive that really pushes the education car towards the goal with high speed, intelligence, and wisdom.

e. Evaluator

The role that complements the previous roles is as an evaluator. That is, teachers must always evaluate the learning methods that have been used in character education.

5. The Role of Parents in Character Education

Parents have a key role in determining the level of success of character education. In other words, parents have a strategic role in determining the success of children's successful character development. In everyday life, sometimes in the family, parenting is not only done by the parents. However, there are other members who also take part in nurturing and educating children. If the parenting matched or aligned, of course it didn't matter.

The family becomes the first and main agent of socialization for children to recognize their role in the family and in society.⁴⁰ The main functions of the family are:

1. Biological Function

The family is the place where children are born, the biological function of parents is to give birth to children, this function is the basis of human survival.

2. Affective Function

Social relationships are full of love, from these loving relationships are born brotherly relations, friendships, common views on customary values. The basis of this love is an important factor for the growth of a child's personality.

3. Socialization Function

Through social interaction in the family, children learn patterns of behavior, attitudes, beliefs, ideals, values, norms in society in order to develop their personality.

6. Method of Internalization of Character Education

The success of the educational process cannot be separated from the forms of methods used. In the context of character education, method means all efforts, procedures, and methods taken to internalize character education in students.⁴² The process in implementing character education, among others. a. Example.

Godly children are not born naturally. They need guidance and coaching that is directed and programmed on an ongoing basis. And the responsibility for it all lies with their respective parents. The guidance is based on three principles, namely: 1) theological principles; 2) philosophical principles; and 3) pedagogical principles, which are integrated in a form of responsibility

responsibility for children Setting an example The first task is that parents at home and teachers at school act as role models for their children. Before being an example, teachers and parents should understand and practice it first. This is the attitude exemplified by the Prophet Muhammad. The practice of religious teachings by teachers and parents has indirectly provided good education, especially morals. Parents must educate their children with noble character.

Morals are closely related to Kholiq (Allah SWT) which is different from morals. That is, it is closely related to self-servitude or worship to Allah SWT, as well as teachers at school. Moral education in the family is the main component in shaping the personality of a pious child. This is in accordance with the task of the Prophet Muhammad. and the pattern of education received by the Prophet.

Rasulullah said:

Verily I (Muhammad) was sent to this earth to perfect human character (HR Muslim)

b. Directions (Give Guidance)

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

c. urge

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

d. Zakiyah (pure, holy, clean)

The concept of the value of self-purity and sincerity in charity and the pleasure of Allah SWT must be instilled in children, because the soul of a student is still vulnerable to moral problems as explained in the Qur'an letter Asy Shams verse 9-10 which reads:

Indeed, successful are those who cleanse the soul (9) And indeed, losers are those who pollute it. (Al-Quran Surah Ay-Shams 9-10

Strengthened by the Hadith of the Prophet Bukhari History:

Has told us [Abu Al Yaman] has informed us [Syu'aib] has informed us [Abu Az Zanad] from [Al A'raj] from [Abu Hurairah radiallahu 'anhu] that the Prophet sallallaahu 'alaihi wasallam said: "O Bani 'Abdu Manaf, buy your souls (protect) from Allah's punishment, O Bani 'Abdul Muthallib, buy your souls (protect) from Allah's punishment. alaihi wasallam, O Fatima bint Muhammad buy the souls of both of you (protect) from the punishment of Allah. I have no power to protect you both in the presence of Allah in the slightest and ask for my wealth which one you like ".This concept is clear in matters of zakat, ablution, wara ', sincerity, and pleasure.

5. Continuity

Continuity is a process of habituation in learning, acting, and doing. The internalization of character education must be carried out through the habituation of good character to students gradually and continuously.

6. Remind

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

7. Repetition (repetition)

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

8. Organize

Teachers must be able to organize the knowledge and experience that students have gained, so that when teachers interact with students in the process of planting character education, it will be in accordance with their level of knowledge and understanding.

9. Heart

The last method is with a touch of the heart, in the form of tenderness and affection as explained in Al Hadid verse 16:

Has not the time come for those who believe, to bow their hearts in remembrance of Allah and to the truth that has come down (to them), and let them not be like those to whom the Book was previously revealed, then a long period of time passed over them then their hearts hardened. And most of them are wicked people. (Al-Quran Surah Al-Hadith verse 16).

The life of the heart is by faith, and its death is by disbelief. His health is based on obedience, and heartache is the result of committing immorality. Effective and complete character education must involve all relevant components (stakeholders), such as; (1) curriculum content, (2) learning and assessment processes, (3) relationship quality, (4) subject management, (5) school management, (6) implementation of co-curricular activities, (7) infrastructure empowerment, (8) financing, (9) the work ethic of all citizens and the school environment. This means that character education must pay attention to three design bases in its programming. First, the design of class-based character education. This design is based on the relationship between teachers as educators and students as learners in the classroom. The teacher-student relationship is not a monologue, but a dialogue, so that students have the opportunity to express their ideas and opinions.

Second, the design of school culture-based character education. This design tries to build a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students. Moral messages must be strengthened by creating a culture of honesty through the establishment of strict and consistent school regulations against violations.

Third, the design of community-based character education. In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the general public, and the state, also have a moral responsibility to integrate character building in the context of their lives. Character education will only be effective if these three character education designs are implemented simultaneously and synergistically. Without it, our education will only be partial, inconsistent, and ineffective.

CONCLUSION

Character education is an effort that is designed and implemented systematically to help students understand the values of human behavior related to God, oneself, fellow human beings, the environment, and the environment. nationality that is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Character education involves aspects of knowledge (cognitive), feelings (feeling), and action (action). When these things can go hand in hand, it will form a person's character that can be good or bad.

Character or personality education requires a simultaneous and continuous process that involves learning aspects of knowing the good (knowing good things), feeling the good (feeling good things), desiring the good (missing goodness), loving the good (loving goodness)., and acting the good (doing good).

The method of internalizing character education "tadzkirah" should be carried out in families, schools, communities, and even countries with the same goal, namely shaping one's character as a provision in future life. However, wherever character education is applied, the cultivation of family character is the most important and influential for the formation of one's character. Because the family is the first educational institution. Instilling values such as religious values, social values, will be more deeply rooted in a person's heart when they are 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 the community that will educate him.

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