

The Concept of Character Education According to the Qur'an and Hadith: A Qualitative Analysis of Previous Studies

Siti Khodijah^{1*}, Abdul Khoir², Isrofeni Imama³, Alfiah Tusyahri⁴, Annisa Aulia Rahma⁵, and Mia Permatasari⁶

¹STIKes Mitra RIA Husada Jakarta, Indonesia,

^{2,3,4,5,6}Universitas Islam 45 Bekasi, Indonesia

ABSTRACT

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Correspondence Address:

snmadiya@gmail.com

This study analyzes the concept of character education according to the Qur'an and Hadith through qualitative studies of various previous studies. Character education is crucial in shaping individuals with moral integrity and social responsibility. In Islamic education, the Qur'an and Hadith are the main sources that establish the values and principles of good character formation. The Qur'an provides basic guidance, while the hadith provides concrete examples of these teachings. This study explores the values and methods of character education contained in the Qur'an and Hadith and their relevance in the context of formal and informal education. The findings of the research are expected to make a significant contribution to the understanding and implementation of character education rooted in Islamic values, with the ultimate goal of creating Muslim individuals with noble character and an ethical society.

Keywords: character education, the Qur'an, Hadith, Islamic values, formal education, informal education.

INTRODUCTION

Character education plays an important role in shaping individuals who have integrity, morality, and responsibility in social life. This concept is a major concern in various sectors, including formal and informal education. In the context of Islamic education, the Qur'an and Hadith are the main sources for establishing the values and principles that form a good and noble character.

The Qur'an serves as the main guide for Muslims, while the hadith provides explanations and concrete examples of the teachings of the Qur'an. Both provide a rich and deep foundation for understanding the concept of character education in Islam. Through qualitative analysis of previous studies, we can dig deeper into this concept from the perspective of the Qur'an and Hadith.

The most important component in a person's life is education. The paradigm around character traits is a topic of discussion that is widely discussed today, especially in education (Solihin et al., 2023):

In addition to the globalization of information delivery that incessantly permeates Indonesian society, some of the problems that weaken the current character include drug abuse, promiscuous sex, student brawls, and juvenile criminality. Of course, we wonder how this could have happened. Who wouldn't be worried about seeing his disciples lack good manners in such a situation? The general summary of the paradigms mentioned above is that character education is a deliberate effort to help students understand, care, and internalize values to behave like kamil people. Character education aims to improve the standard of implementation and academic outcomes in schools. Encouraging the development of students' character in an integrated, balanced, and intact manner. Character education is a process of instilling values and planting seeds so that students can grow into individuals who can live their own lives. In other words, learners receive education not only as a means of acquiring knowledge but also as a way of life, actively living their lives according to these principles (Mardiah & Napratilora, 2021):

This research will conduct a qualitative analysis of various previous studies that have been carried out on character education in Islam according to the Qur'an and Hadith. With this approach, it is hoped that patterns, themes, and a deeper understanding of the values, principles, and methods of character education contained in the main sources of Islam can be found. Understanding the concept of character education according to the Qur'an and Hadith is important for the personal development of Muslim individuals and relevant in building a society with good morals and ethics. Therefore, this research is expected to significantly contribute to understanding and implementing character education rooted in Islamic values in both formal and non-formal education contexts.

Several literature reviews also strengthen character education according to the Qur'an and hadith. This can be seen from the research conducted by Rafiatul Hasanah on "Character Education in the Perspective of the Qur'an Hadith" (Hasanah, 2020). Research conducted by Mardiah, et al on "The Concept of Character Education in the Qur'an and Hadith" (Mardiah & Napratilora, 2021). Research conducted by Siti Khodijah on "Character Education in The Quran and Its Relevance for Human Life"

(Khodijah, 2022). Research conducted by Yuyun Yunita et al. on "Character education in an Islamic perspective" (Yunita & Mujib, 2021)

Based on several previous studies, there are significant similarities and differences in the approach and focus of research on character education. The difference is that some previous studies may focus on the essence of basic human character, more specifically discussing the sourcing of individuals as social beings in carrying out their duties on this earth in accordance with the recommendations (commands of Allah SWT.) in the previous research, may only explain about tazkiyah, do not explain the contribution of Islamic education to improving the quality of character education.

The equation is that the previous research used the library research method, which means that the method used by the previous researcher is the same as our research. In the previous research, we both tried to find out how the concept of character education in the Qur'an, how the concept of character education in the hadith, how the relevance of the content of the Qur'an and hadith to the paradigm of character education

Thus, this study complements previous research by focusing more on examining the values and methods of character education contained in the Qur'an and Hadith and their relevance in the context of formal and informal education.

METHODS

This research utilizes a library research approach to collect and summarize information from various references related to The Concept of Character Education According to the Qur'an and Hadith: A Qualitative Analysis of Previous Studies. These data were obtained through documentation involving books, research journals, and articles that supported the topic. The method used is a descriptive-analytical method, which aims to explain and elaborate the main ideas related to the research topic. Then, these ideas are critically analyzed by referring to primary and secondary literature sources that are relevant to the theme being investigated.

RESULTS AND DISCUSSION

A. The Concept of Character Education in the Qur'an and Hadith

The term character is specifically used in the context of a new educational paradigm that emerged at the end of the 18th century. The term "character" refers to the idealism of spirituality, also known as the normative education theory, which states that transcendent values become priorities. Where trusted as a motivator and role model for individuals and national change (Mardiah & Napratilora, 2021). Character education is a concept that is also often discussed by educational observers/figures (Muchlas & Hariyanto, 2013).

In the Arabic tradition, education is often translated into several different terms, such as tarbiyah, ta'lim, tadrīs, ta'dīb, and tazkiyah. Among all these terms, tarbiyyah is the most common and frequently used. These terms are analyzed semantically in terms of language structure, their use in classical texts such as the Qur'an and hadith, and the context of their use in religious literature (Ma'zumi et al., 2019). There are two categories of characters: intrinsic characters and environmentally-influenced characters. A person's traits can be predicted as relatively stable characteristics, but they can still undergo more basic and fundamental changes in life (Megawangi, 2007).

Character education emphasizes moral goals but also focuses on developing critical abilities that influence students' social growth. Character and morality are both defined as behaviors that occur, and they are almost simultaneously (Advice, 2019). Knowing the good, loving the good, and doing good are all indicators of having good character. There is a strong connection between these three principles (Sukatin & Sayifillah, 2020).

Here, the author will briefly explain the meaning of tarbiyah, ta'lim, tadrīs, ta'dīb, and tazkiyah. Here's the explanation:

- Tarbiyah

The term "at-tarbiyah" comes from three basic roots with almost similar meanings: a) rabba-yarbu-tarbiyatan, which describes growth and development. b) Rabbi-yurabbi-tarbiyatan, which describes the process of growing up and becoming an adult. c) Rabba-yurabbi-tarbiyatan, which includes the meaning of repairing, managing, caring, maintaining, beautifying, nurturing, regulating, and maintaining (Nur'aini et al., 2020).

- Ta'lim

Ta'lim is a term that refers to learning and comes from the root word "allama". Some scholars associate the term "education" with "ta'lim" which means "to teach", while others view the two in different ways. Teaching (ta'lim) emphasizes cognitive aspects of education, such as teaching subjects such as mathematics, while education in the context of tarbiyah focuses more on affective, psychomotor, and cognitive aspects (Winda Pramita et al., 2023).

- Tazkiah

Al-tazkiyah has the origin of the word zakka-yuzakki-tazkiyatanyang, which contains the meaning of purification or purification, purity, and purity, announcement or statement, endorsement or testimony, as well as records that can be trusted and respected. From this information, it can be seen that the phrase "al-tazkiyah" is also applied in education, which aims to develop mental, spiritual, and noble character aspects (Sayuti et al., 2022).

The idea of being an intellectual thinker introduced in Western-style education has attracted the interest of many practitioners of Islamic education, especially with the emergence of various

facts and knowledge that they have managed to absorb into the scientific framework. In addition, human science and technology development has resulted in wider observation and research (Atika, 2021).

The principles of character education are an important aspect for students, whether it is at school, at home, or in their social environment (Fadhilah & Deswalantri, 2022). This is because personality is an essential foundation for all individuals. Positive personality plays a role in improving the overall well-being of humans (Messy & Charles, 2022).

The discussion of this character has certainly become a common topic, considering that we all know the state of character education in Indonesia is getting worse every day. The rise of tauran is certainly due to the lack of attention to student education. In addition, there are many other deviant behaviors that are clearly not taught in the Qur'an. In fact, many verses of the Qur'an explain character. As we know, the Qur'an is the absolute word of Allah, and there is no doubt about it.

The concept of character formation contained in the Qur'an is the main foundation for Muslims in developing commendable personalities and positive behaviors. The Qur'an states high moral principles such as honesty, justice, compassion, patience, and tolerance. In Q.S Al-Baqarah verse 177, Allah says

أَيُّسَ الْبِرِّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ

Meaning: The virtue is not to face your face to the east and west, but it is the one who believes in Allah, the Last Day, the angels, the holy book, and the prophets, giving his beloved property to relatives, orphans, the poor, travelers, beggars, and (freeing) the servants of the sahaya; perform prayers; paying zakat; keeping promises when promises; patient in poverty, suffering, and in times of war. They are the righteous people.

This verse emphasizes the importance of doing good and acting justly as part of belief. Furthermore, the concept of character education in the Qur'an also highlights the importance of simplicity, gratitude, and obedience to Allah SWT. Surah Al-Asr emphasizes that time is a valuable asset that must be used as best as possible to do good and spread positive values to others. By understanding and practicing the teachings of the Qur'an, it is hoped that Muslims can become role models in society with strong character ethics and provide benefits for themselves and the surrounding environment.

In Islam, education aims to create a philosophy of life that is in accordance with Islamic principles. The relationship between purpose and philosophy of life is significant. In Islam, this

philosophy of life is reflected in the Qur'an and As-Sunnah. Both sources teach that every action a Muslim takes must be done as a form of complete devotion to Allah SWT (Nurjali & Imron Rosadi, 2021).

This character education needs to be able to respond to the situation that occurs in society, especially related to the increase in moral crimes such as corruption cases, bribery, sexual harassment, and even acts of violence for the sake of office or wealth. Ironically, this phenomenon also occurs among officials and politicians. However, the Qur'an (Surah Al-Ahzab verse 21) emphasizes the importance of emulating the Prophet PBUH and staying away from immoral acts against God and fellow humans (Fatimah & Suparno, 2021).

B. Islamic Character Education and Its Relationship with Previous Studies

Islamic character education is an educational method based on Islamic principles and aims to form students' personalities that reflect Islamic principles (Somad, 2021). The following are some important points in the explanation of Islamic character education:

1. Objectives of Islamic Character Education
2. Integration of Islamic Values
3. Development of Spiritual Awareness
4. Ethics-Based Learning
5. Increased Empathy and Social Care
6. Emphasis on Social Skills
7. Formation of Noble Morals
8. Teacher and Supervisor Behavior Model
9. Development of Independence and Responsibility

Islamic character education has a significant relationship with previous learning because the focus is on forming individuals with character stability per Islamic principles. The importance of religious education in shaping children's personalities is the optimal action taken by Muslim parents. They have a responsibility to guard and protect their family from any potential that could distance them from the truth and face the consequences of hell. This action needs to be in harmony with religious principles, including teaching children to behave in accordance with religious teachings, living a harmonious life with neighbors, maintaining relationships, and becoming good individuals both in personal and social aspects (Ruli, 2020). The relationship between Islamic character education and previous studies is as follows:

1. Integration of Islamic Values in Subjects

Islamic character education requires unifying Islamic values in all fields of study. The students explore academic knowledge and try to understand and internalize moral and ethical values that align with Islamic principles. The role of moral education is very

significant in maintaining a balance of education that emphasizes cognitive aspects. The presence of morals is very important because, without it, students will only become intellectually intelligent individuals who do not have morality or good behavior (Kurniawan et al., 2023).

2. Moral Skills Development

Knowledge gained from previous studies, including academic subject matter, is used to strengthen students' moral and ethical skills. Islamic character education teaches students to apply these moral values in everyday life situations, including in the context of the academic environment (Cahyani et al., 2024).

3. Understanding of Educational Objectives

Islamic moral education guides students to realize that education is not only aimed at achieving material or career success but also to form good character. Previous studies have used this method to achieve educational goals on students' understanding (Ahmad, 2022).

4. Example from Learning Materials

The learning materials used in previous studies, namely the subject matter from the previous learning material, were used as inspiration to introduce Islamic values (Muslim, 2021). Examples from various fields, such as history, literature, science, and mathematics, are linked to Islamic moral principles to provide students with a deeper understanding.

5. Application of Academic Ethics

Islamic moral education prioritizes the importance of ethics in all areas of life, including in academic contexts. Students are taught to be serious about maintaining academic integrity, honesty, and responsibility when completing assignments and exams (Fahmi et al., 2022).

6. Development of Independence and Responsibility

Previous studies provide students with the opportunity to increase their independence and responsibility towards the learning process (Andayani et al., 2021). Islamic character education then strengthens this aspect by emphasizing that independence and responsibility must be practiced in accordance with Islamic principles (Romdoni & Malihah, 2020).

7. Understanding the Relationship between Science and Faith:

Islamic moral education guides students in understanding the close relationship between science and faith (Qurroti et al., 2023). As contained in previous studies, it is understood that science and religion are not separate but complementary to each other. By integrating Islamic moral education into previous learning, it is hoped that students can achieve academic achievements while developing a firm character in accordance with Islamic teachings (Edy et al., 2024). It forms a harmonious balance between academic education and the formation of Islamic character.

C. Implications of Character Education and Educational Practice in the Islamic Context

Character education describes the teaching of moral, ethical, and personality principles, which aims to strengthen students' skills in making positive decisions and embodying good behavior in daily life (As & Mustoip, 2023). Religion, as an important aspect of the character, is described as attitudes and actions that follow the teachings of the religion they believe, respect the practice of worship of other faiths, and live a harmonious life with individuals who have different religious beliefs (Samrin, 2021).

Basically, to understand the essence of character education within the framework of Islamic psychology, the first step is to gain a deep understanding of the conception of human beings from an Islamic perspective (Rahman et al., 2022). Since its inception, Islam has paid considerable attention to morality. Even when examined, the definition of character education, as stated at the beginning, has several aspects in common with the concept of morality in the Qur'an and Hadith. The term character, which means personality, character, traits, and inner attitudes, is similar to the meaning of *akhlaq*, which is the plural form of *khuluq* (Musayyidi & Rudi, 2020). The level of religiosity in Islam emphasizes the importance of individual and collective virtue for an ideal Muslim. This is reflected in the harmony between beliefs, worship practices, and moral behavior (Rahmawati et al., 2021).

In Islamic teachings, morals or ethics are placed in a very important position and are considered crucial in directing people's lives (Hasanah, 2020). A noble character is a character who has a deep understanding of himself and has positive values, as well as the ability to optimize his potential with full awareness (Yunita & Mujib, 2021).

As the main foundation in Islamic education, the Qur'an and Al-Hadith are used as a guide to discover, create, and develop views, ideas, rules, principles, theories, and methods in Islamic education. The Qur'an and Al-Hadith are considered the source of the values of human life in various aspects, which have been introduced and taught to humans always to explore deep thoughts (Sholihah & Maulida, 2020).

The implementation of Islamic education must always refer to the educational resources contained in the Qur'an. The process of Islamic education will always focus on helping students achieve good quality, strong responsibility, and noble morals. This importance can be seen from the fact that almost two-thirds of the verses in the Qur'an contain values that create a culture that advances people and encourages innovation through the educational process (Iskandar et al., 2021).

D. The Contribution of Islamic Education to Improving the Quality of Character Education

Character education includes instilling moral values in individuals or groups and motivating them to practice positive habits in daily life (Harahap, 2019). Character education

involves two different elements, namely education and character, and schools play an important role in fostering and shaping students' character (Setiawan et al., 2021).

Character development in the context of education includes a gradual process of strengthening practical behavioral values and interactions between various aspects of character. It involves understanding the behavioral values that are supported by attitudes or emotions that encourage a person to apply them consistently (Imamah et al., 2021).

Religious education is very important in life, so it requires a comprehensive approach. An extensive student development framework should prioritize strong religious education to enhance character. Improving the character of students is a must to uphold the meaning of religious education (Sapitri & Maryati, 2022). Therefore, religious education needs to be directed to develop faith, morals, conscience, ethics, and aspects of intelligence and skills to realize balance. (Shaleh, Abd 2005).

In the book *Ta'lim al-Mutaallim*, Al-Zarnuji emphasizes the importance of seeking knowledge to avoid despicable behavior because the knowledge obtained will penetrate the heart through angels as intermediaries. However, angels will not enter hearts that have been filled with bad morals (Az-Zarnuji & Aljufri, Kadir, 2009).

According to the hadith of the Prophet PBUH, "Devote yourselves to Allah wherever you are; Accompany evil with goodness, and it will surely remove it. And associate with humans with good morals" (H.R. Imam AtTurmuzi). The hadith emphasizes that good character is crucial and decisive in an individual's life. Thus, the role of children's education has become increasingly significant (Rofi'ie, 2017).

Character formation in children needs to start from an early age because a person's character develops from behavior patterns that repeat over a long period of time and are influenced by examples from the surrounding environment. One way to get used to this is through the practice of religious behavior supported by the school, community, and family environment (Yeni Hartanti, 2021). Character education is important in improving Islamic education by fostering people to become better people and showing a good example for others. Then, always stay away from the nature of being hated by Allah, reprehensible and bad. So that if humans carry out the above deeds, a good character and environment, a good family will also be created (Thoyyib Masudi, 2021).

The essence of education is to realize character values so that their existence is properly implemented in daily life. Quoted from (Khodijah et al., 2023), revealing the internalization of characters that must be distributed to students, including:

- a) Religious, spiritual values.
- b) Integrity (trustworthiness) and the value of honesty.
- c) Respect and appreciation
- d) The value of communication (silaturahmi) is based on kinship.
- e) Responsibility value
- f) The value of hard work has implications for self-confidence.
- g) The value of istiqomah
- h) The value of patience has implications for tawakal, pleasure, sincerity, and humility.
- i) Exemplary Value
- j) Tolerance value

The key to the success of character education lies in an accurate understanding of the essence of character education, which includes the following elements (Rofi'ie, 2017).

- Moral acting (Good action) with habituation and culture
- Moral knowing learns the knowledge of good values.
- Moral feeling and loving (feeling and loving with good).
- Moral modeling
- Repentance from all sins and useless activities.

Character is also one of the foundations of nation-building, ensuring the dignity and dignity of the nation and becoming the compass of the nation (Rusydi, 2021). In Indonesia, 18 values of character education are applied, including religion, tolerance, honesty, discipline, hard work, creativity, independence, democratic, curiosity, nationalism, love of the homeland, respect for achievements, friendly/interactive behavior, love of peace, love of reading, social concern, care for the environment, responsibility

CONCLUSION

This research shows that character education based on the Qur'an and Hadith is important in shaping individuals with integrity and moral responsibility. The Qur'an and Hadith provide a solid foundation for building character values such as honesty, justice, compassion, patience, and tolerance. Analysis of previous studies reveals that the approach of character education in Islam is not only relevant in formal education but also very important in informal education.

The results of this study emphasize that the application of the Qur'an and Hadith values in character education can make a significant contribution to shaping good and noble individual behavior. These values not only lead to the formation of individual character but also encourage the creation of a harmonious and ethical social environment. Character education from an Islamic perspective helps to

overcome various moral and social problems faced by modern society, such as drug abuse, promiscuous sex, and juvenile criminality.

By applying the principles of character education based on Islamic teachings, it is hoped that Muslim individuals can internalize noble values that are beneficial to themselves and the surrounding environment. The implementation of holistic and sustainable character education is able to create a generation that is not only intellectually intelligent but also has high morality and ethics. Therefore, this research is expected to be a reference for the development and implementation of character education that is more effective in various educational contexts, both formal and non-formal

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