

TEACHING METHODS OF CHARACTER USED TO THE COMPANIONS OF THE PROPHET MUHAMMAD IN SAHEEH MUSLIM

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Abstrak: Pemerintah Republik Indonesia mengintruksikan kepada setiap sekolah agar memasukkan pendidikan karakter dalam KTSP, Silabus dan RPP. Pemerintah juga telah memberikan BOS untuk pengembangan metode pengajaran guru. Nilai karakter yang di tetapkan sudah baik, metode pengajaran yang dikembangkan juga sudah baik. Tetapi kenapa masih saja terjadi peristiwa yang menandakan lemahnya karakter pada diri siswa di sekolah?. Masalah yang akan diteliti adalah tentang metode pengajaran karakter apa saja yang digunakan Rasulullah Saw kepada para shahabat dalam kitab Shahih Muslim dan bagaimana mengimplementasikan metode pengajaran tersebut dalam pendidikan karakter di sekolah?. Metode pengajaran adalah cara yang digunakan untuk mengimplementasikan rencana yang sudah disusun dalam bentuk kegiatan untuk mencapai tujuan pengajaran. Pendidikan karakter adalah upaya yang terencana untuk menjadikan siswa mengenal, peduli dan menginternalisasi nilai-nilai sehingga siswa berperilaku sebagai manusia seutuhnya. Shahabat adalah orang yang pernah berjumpa dengan Nabi Muhammad Saw dalam keadaan beriman dan meninggal dalam keadaan Islam. Penelitian ini menggunakan kajian pustaka yang bersumber dari kepustakaan. Peneliti mengumpulkan data yang bercorak kualitatif yang dideskripsikan untuk kemudian dianalisis. Penelitian ini seputar masalah metode pengajaran karakter yang mengambil hadits sebagai pijakannya. Adapun untuk menganalisa masalah, peneliti mengklasifikasikan hadits-hadits berdasarkan teori pendidikan karakter dan metode pengajaran. Kemudian menganalisis hasil klasifikasi tersebut dan menghubungkannya dengan pokok pembahasan. Hasil penelitian ini ditemukan bahwa metode yang paling banyak digunakan Rasulullah Saw dalam pendidikan

karakter shahabat adalah metode cerita, tanya jawab dan ceramah. Rasulullah Saw juga menggunakan metode lain walaupun tidak banyak seperti pemecahan masalah, penugasan, demonstrasi dan karya wisata. Rasulullah Saw tidak menggunakan metode diskusi, eksperimen dan proyek dalam pendidikan karakter shahabat. Peneliti merekomendasikan agar para guru pengampu pendidikan karakter untuk menguasai tiga metode pengajaran yaitu cerita, tanya jawab dan ceramah serta mengintegrasikan karakter cinta, bersahabat/ komunikatif dan peduli dalam proses pendidikan karakter di sekolah

Kata kunci :

Abstract: The Government of The Republic of Indonesia instructed to each school to incorporate character education in KTSP, syllabus and lesson plans. The government has also provided BOS in order to support teachers in their teaching's method development. The character value is good, and the teaching's method is well developed. Why do we still find unacceptable things which refer to the weakness of nation character in the student soul? The research is talking about the prophet teaching method in building his companions character according to Shaheeh Muslim. And that result will explain about the complementation of prophet teaching method in shaping student character in the school. The teaching method is the way that used to implement the prepared program to achieve the goal of teaching. The education character is a prepared effort in order to cause the student how to know and care about the values, which finally carry on them to be the perfect man. Companion was a man who met the prophet and died in a state of faith. This study depends on the sourced literature. The researcher qualitatively collects data, describes and analyzes it well. This research is about the character teaching method depends on the prophetic tradition (al-Hadits). The researcher classifies the hadiths based on nation character, analyzes that results and relates things with the main project. The result indicates that the most widely used method of the prophet in shaping his companions character is the method of story, question & answer, and also lecturer. He also used another variety method such as problem solving,

assignment, demonstration and fieldtrip. In shaping his companions character he did not use the method of discussion, experiment, and project. Researcher recommends all teachers to control and widely explore those three methods (stories, discussion, and lecturer) and integrate love, friends/ communicative, and care character as the main student character in process character education at school.

Keywords:

Introduction

History notes that there is no progress in the field of education the brightest ever happened on this earth but rather the success of the educational concept of Prophet Muhammad, who was able to turn from tradition to-ignorance to Islam¹

Prophet had managed to educate her best friend into a Muslim community of quality and character. They long for truth, zeal in the study, felt his Holiness with Islam, modest in attitude, when the night they cry taqarrub conditioned to God Almighty, in the day of their jihad against idolatry, disbelief and terrors, ordered to the good and forbid evil and spread compassion by removing loads of Muslims²

Their mutual loves of love, love the fellow Muslims. As the words of God Almighty:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ
كَانَ بِهِمْ حَصَاصَةٌ وَمَنْ يُوَقِّ شَحًّا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“People who have lived in the city of Medina and believe (Anshor) before (the coming of) their (Migrants), they (Anshor) 'loved' people who migrated to them (Emigrants). And they (Anshor) no put the desire in their hearts against anything given to them (Emigrants); and they give priority to (people of emigrants), upon themselves, even if they are in distress. And who is kept from parsimony, they lucky guy.” (QS. al-Hasyr: 9).

Allah describes the properties of people following Muhajirun:

- a. Those who believe in Allah and His Messenger, they show their obedience to God was only by sacrificing everything they own just to find means to him

¹ Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an* Jakarta: PT RajaGrafindo Persada, 2012, mould-1, Page. 145.

² Sofyan Sauri, *Filsafat dan teosofat Akhlak (philosophic study and teosofis [of] about behavior, character, assess the, moral, ethics, ethic kindness, manners, and manner)*, (Bandung: Rizqi Press, 2011), page.135.

- b. People who were willing to leave home and his possessions to implement the order of Allah and his Messenger
- c. Those who dare to sacrifice his soul and her body to stand up for Allah and his Messenger.

This paragraph also explains the attitude of the people of Anshor

- a. They love those Emigrants and want to keep people of emigrants that acquired the good as they want of kindness to her.
- b. People desirous of gaining the treasure not Anshor fa'i it as has been given to the House of emigrants. At the end of this paragraph explained that the people in verse 10 it says that Allah is Merciful to his slaves and many bestow his grace. Therefore, they beg him to allow their prayers.³

Allah almighty also depicts the figure of the companions as the characters are holding that commitment, mutual love; mutual help, vigorous worship, and spent for the sake of reaching for his good pleasure. It as stated in the words of God Almighty:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
 سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ
 السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَنَهُ
 فَتَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ
 اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad was a messenger of Allah and those who were with Him were harsh against unbelievers but loved their neighbour. You see them bowing 'and bow down to seek the grace of God and His pleasure, their signs appear on their faces from the former prostration. Thus are their qualities in the Torah and their attributes in the Gospels, that is, like a plant that gives off its shoots, the buds make the plant strong and become great and perpendicular to the point; the plant is pleasing to the planters because God wants to irritate the hearts of unbelievers (with the power of believers). God promises those who believe and do righteous

³ *Ibid.*, page. 64.

deeds among them forgiveness and great rewards,” (QS. al-Fath [48]: 29).⁴

In Indonesia, the issue of character education currently still talks at seminars to an upgrading of teachers. As many are aware of the character education in Indonesia is still not successfully teaching the science and skills

Indonesia was once awarded the title of General in the International Conference of Young Scientists (ICYS) or International Conference of Young Scientists the world followed hundreds of HIGH SCHOOL students from 19 countries in Bali on April 12-17 2010. In May 2012, many students of Indonesia won an Olympics science and technology International, the International Sustainable World Energy Engineering Environment Project Olympic &, I-SWEEEP 2012 held in Houston, United States. Six students Indonesia won the gold medal, silver and bronze from the 600 participants who came from 68 countries. A feat that boasts of in the field of science

Similarly, in the field of skills many achievements are written CMS children in particular, from making cars to aircraft. The latest news coming from the region of central Indonesia, precisely from SMK Negeri 3 Mataram. Students in SMK has been assembling 2,000 laptops or laptops to meet the needs of a few schools in West Nusa Tenggara (NTB)⁵

But the news and the brilliance of the students of Indonesia as it sank with a variety of impressions-impressions of hardness the irony comes from the world of education. In Makassar, the students acted with anarchists torched two police station and burning tires. In Ambon late April then the students clashed with officials of the campus. Violence in

⁴ This verse explains that Muhammad is the Messenger of God sent to mankind. The companions behaved violently against infidels but gentle fellow them. The faithful people are always working on the Eid prayer with khusuk, Submissive, sincere, seeking reward, gift, and means to God. Looks on their faces former bowed. The companions of the Prophet and followers of original little and weak then grew and grew in a short time as a seed to grow. Then to the followers of the Prophet Muhammad, which was either in the past or now, God promises forgiveness of their sins, give them the reward that much, and it provides a lasting place as a haven for them. The promise of God surely promises kept. Ministry of religious affairs, *Al-Qur'an dan Tafsirnya*, Jakarta: Department of the religion of RI, 2009, vol. 9, p. 391

⁵ http://mizan.com/news_det/wow-anak-smk-di-mataram-jago-merakit-laptop-and-lcd.html 10
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the world of education seems to be the tradition in our country, ranging from seniority to a brawl⁶ from the level of the student until the student

School Student brawl becomes an opaque portrait in the world of education in Indonesia. In 2010, at least 128 cases occur a brawl between students. That figure jumped sharply more than 100% in 2011, i.e. 330 cases brawl that killed 82 students.⁷

As it turns out, negative things that come up in the world of education is not just a brawl, the violence, and seniority alone but the habits of the student Doodle bench and table class, the walls of the school and houses, even public facilities. Not to mention talk rough and messy like calling people with the name of the beast, mocking the name of the father of his mother or something that can hurt the feelings of his friend as stupid and so forth, so it shows the weakness of the culture of polite language⁸ in students in the school environment.

The various events that were witnessed through television, print media or electronic media show how Indonesia society is still degraded morals. How not corruption still rampant even done in a congregation⁹ and a case of adultery committed by a public figure?¹⁰ Oddly enough the infidelity cases against some people have a certain attitude mediocrity.

Social sanctions are sometimes not valid anymore and tend to let, even apathy. More tragically more security officers such as policemen thus became the target of violence even murder. The officers of the law, in fact, unlawful, the judge whose job became a Citadel of justice enforcement thus expose the practice of injustice. The campus as a place of the intellectual property that it should uphold humanitarian values are high and away from anarchism also cannot escape from the anarchist actions such as the destruction of laboratories, lecture halls, and offices. Intellectual properly put forward arguments with logical reasoning in solving the issue seems to forget about academic ethics being part of her life. All became the spectacle that heart breaking.

⁶ Tawuran or student fight is one of adolescent mischief form. See Amal Fatkhullah, *Tawuran Pelajar*, on Abudin Nata, *Kapita Selekta Pendidikan Islam*, (Bandung: Penerbit Angkasa, 2003), hal. 191.

⁷ <http://m.tvonenews.tv/read.htmlid=6213227/09/201212:44WIB>

⁸ See Sofyan Sauri, *Pendidikan Berbahasa Santun*, Bandung: PT Genesindo, 2006, page. 7

⁹ Like corruption of levying of al-Qur'an and case hambalang.

¹⁰ See also Wendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah itu Mudah dan Lebih Efektif*, (Jakarta: Penerbit Ruang Kata, 2011), page. 30.

The things presented above indicating that education in Indonesia still has not managed to educate students to become students of character as expected.

The question is whether the damage is caused due to the mentality of individuals who then happen collectively or instead was the failure of education in educating students to be a human character?¹¹

Isn't it religious education and Pancasila had been taught since elementary school up to College? Isn't such education has also been to the trainee to high officials of the State, civil servant (PNS) even civic organization.

If so, is there any way other than education in building national character? For example, through political or economic activity. The answer may be, but education is the best way to build the character of this people, even to build a civilization

It's just the concept of current education should be reviewed. Why so, because there are still many negative events that come from the world of education. Such mass cheating when the national exam, the growing number of drug users and free sex at school age, not to mention the issue on grad school that stuck on jobless, lazy, uncreative, and so on, which shows the weak character of the nation.

The Government of the Republic of Indonesia through the Ministry of education and culture and the Ministry of religious affairs of the Republic of Indonesia has been to a briefing to each school in order to incorporate character education curriculum unit-level education (KTSP), Syllabus and Learning implementation plan (RPP).

It is based on by Act No. 20/2003 of the national education system, the number of Standard 22/2006 Permendiknas contents, 23/2006 number of Permendiknas SKL, presidential instruction number 1/2010 about the acceleration of the implementation of Priority Development Year 2010 national States/ wish for /ordered the development of the character of learners through education in schools.

Legislation of the national education system article 3 mentions: 1) national education develops the ability to form character and the civilization of the people's dignity in the framework of the intellectual

¹¹ Seeking of identity a child or teenager is in fact caused by because it is true there no identity inculcated by into their self. In fact, children expect the old fellow can guide them, but its old fellow even also experiences the same crisis also. At school even also that way. Wendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah itu Mudah dan Lebih Efektif*, Jakarta: Penerbit Ruang Kata, 2011, page. 32 – 34.

life of the nation. 2) national education aimed at the development of potential learners in order to become a man of faith and piety to God Almighty, precious, healthy, have learned, accomplished, creative, independent and become citizens of a democratic and responsible.

The value of the character that has been established by the Ministry of national education of the Republic of Indonesia as follows: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, passion, love of the fatherland, appreciate achievements, friendly/communicative, peace-loving, an avid reader, care for the environment, social care, and responsibility¹²

From the above policy, the Government is hoping that the school was able to usher students into the human character¹³. If the objectives or expectations are not reached then there is something wrong in the Organization of education, whether it's curriculum, teaching methods, the quality of teachers, students, school facilities, or the other. Then need evaluation, revamping and improving quality in every line.

An improvement does not mean overhauling the Organization of education in overall national level curriculum or curriculum as 2013 is currently being socialized. However, one of them with an increase in the quality of teachers by providing teacher¹⁴ training about teaching method¹⁵

As the presidential instruction No.1 of the year 2010. Education about strengthening the methodology and curriculum 1) Refinement of the curriculum and method of active learning based on cultural values to form the nation's competitiveness and the character of the nation. 2)

¹² Erry Utowo et. Al., *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, Jakarta: Center the curriculum of the ministry of national education, 2010, page. 7-10.

¹³ Student is equal to 'murid' coming from Arab language, '*arāda, yurīdu, irādatan, murīdan* meaning one who wish (*the willer*), and become one of nature of Allah SWT meaning The most Want. This Congeniality [is] understandable because a pupil [is] one who want [so that/ to be] getting science, skill, experience and personality which is good to its life stock [so that/ to be] happy [in] world and eternity by learning seriously. this Pupil term [is] used in the science of tasawuf [of] as one who learns to deepen the science tasawuf to a teacher. Lihat Abd al-Rahman Abd al-Khaliq, *al-Fikr al-Shufi fi Dhau al-Kitab wa al-Sunnah*, (Kuwait: Maktabah Ibn Taimiyah, 1986), edition 3rd, page. 316-349.

¹⁴ Teacher word come in Indonesian meaning one who teaches. This congeniality [is] equal to the term of Arab Language that is *al-'alim* or *al-mu'allim*. See Abuddin Nata, *Perspektif Islam tentang Pola Hubungan Guru-Murid (Studi Pemikiran Tasawuf al-Ghazali)*, (Jakarta: PT. RajaGrafindo Persada), ed. 1, page. 42.

¹⁵ Instruction limited [by] its congeniality [at] gift of knowledge or construction of scientific knowledge, while education interpreted [by] as a process of personality construction. Latter but the difference [shall] no longer be questioned. instruction And education [is] equipping each other [among/between] one and other. Education needs the instruction, conversely, instruction [is] also [done/conducted] in order to execute of education target. Instruction more representing [of] appliance, while education more representing [of] target. See Abuddin Nata, *Perspektif Islam tentang Strategi Pembelajaran*, (Jakarta: Kencana Prenada Media Group, 2009), ed-1, p. 174

This test curriculum and active learning methods based on cultural values to form the nation's competitiveness and the character of the nation.¹⁶ Based on presidential instruction this is the sign of urgency teaching methodology in character education.

Many methods and styles of teaching teachers have not favoured students. If the method and style of teaching teachers favoured students, no students are stupid, no lessons are difficult and there is not a boring lesson. Thus there is only a boring teacher. The old paradigm was wrong is if teachers taught the students then do not understand, then that student is wrong, why do they not understand?¹⁷

In the process of teaching and learning, teachers usually use a method of lectures, q & a, stories, discussions, demonstrations, assignments, problem solving, field trips, experiments, projects and more.¹⁸ These teaching methods will continue to grow in line with the progress of the development of the theories of teaching.¹⁹



Figure 1
The value of a character and teaching methods

¹⁶ Materi Pelatihan Peningkatan Manajemen Melalui Penguatan Tata Kelola dan Akuntabilitas di Sekolah/Madrasah, Jakarta: kementerian Pendidikan Nasional dan Kementerian Agama RI, 2012, page. 243-245.

¹⁷ Student which [do] not understand and [do] not the spirit [of] again, its therapy have to [is] often kissed, touched, embraced, and stroked [by] its head. Lihat, Wendi Zarman, *Mendidik Anak Cara Rasulullah*, Bandung: Penerbit Ruang Kata, 2011, ed-1, p. 163.

¹⁸ Instruction method recognized with the method intruksional [of] [is] of equal tuanya with the attendance [of] human being [of] since ACE Adam reside in the heaven, later;then descend the kebumi expand hitherto. study of instruction Method academically have been developed [by] 2429 year ago by a so called filosof [of] Plato which live [among/between] 427-347 before Prophet of ACE Jesus born with the its instruction method " Dialogue" or Thariqah al-Munaqasah. Method mean the way of or road;street which [is] [is] gone through to come to ketempat target. While instruction mean to submit the mind. meaning Intruksionalnya [is] submit the mind or idea which have been processed [by] by having a meaning (of) [through/ passing] instruction. There [is] also interpreting instruction method with. *The Art of Teaching*. Lihat, Aminuddin Rasyad, *Teori Belajar dan Pembelajaran*, (Jakarta: Uhamka Press, 2003), ed. ke 4, page. 109-110.

¹⁹ As for method educate [do] not too much studied by all expert. Cause, possible method teach clearer, more coherent, and objective, while method educate more subjektif, less be clear, and less be coherent.. Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: Penerbit PT Remaja Rosdakarya, 2010), edition, 9, page. 131

The character values that are assigned to the Government were good and universal nature. Similarly, teaching methods established by the teacher in the RPP is also good. So the problem is why a good teaching method still could not make the students and graduates into a human character?²⁰

Though the Government has allocated relief fund School Operations (BOS) for improving the quality of teachers, including teachers with training related to teaching methods and character education²¹

It seems teachers must be shown the method that has long since proved his excellence in educating human character but the method it seems vanished with the Western method. That method is a method of teaching character by the Prophet Muhammad to the companions.

See Prophet Muhammad's success in educating friends, then the author felt the need to revitalize the character's teaching methods is carried out to the companions of the Prophet Muhammad. Teaching methods of character that needs to be revealed and examined again as a source of ideas, ideas, inspiration and a comparison with contemporary teaching methods²²

To dig deeper character teaching method, then the need to thoroughly review held on hadiths related to character education's best friend. Hadiths it should be seen as a whole from the books of Saheeh a hadiths which recognized scholars. The author chose to Saheeh Muslim is examined for several reasons. Among them are structure Saheeh Muslim is more systematic in the appeal of Saheeh Bukhari. Because hadiths are grouped in it based on the existing chapters in the books of Fiqh. Thus, for a person who wants to examine the Hadith, more easily browse them in Saheeh Muslim²³. Then, in Saheeh Muslim, there is a book of etiquette²⁴. The title of this book, according to the author, more

²⁰ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: Penerbit PT Remaja Rosdakarya, 2010), ed, 9, page. 131

²¹ *Peningkatan Manajemen Melalui Penguatan Tata Kelola dan Akuntabilitas di Sekolah/Madrasah*, Jakarta: Kementerian Pendidikan Nasional dan Kementerian Agama RI, 2011, page. 135.

²² Samsul Nizar (ed), *Sejarah Pendidikan Islam (Tracing Footstep of History of Education of Era Rasulullah Until Indonesia)*, Jakarta: Kencana, 2009, ed-3, page.1.

²³ Muhammad Alfis C, *Indeks Hadits dan Syarah*, Jakarta: CV. Alfonso Pratama, 2008, page. 24-25.

²⁴ in big dictionary [of] its meaning Indonesian [is] softness and kindness of ethic kindness, courtesy and behavior. In everyday life [is] often interpreted [by] manners and manner. civilized child [is] usually comprehended [by] as polite child having behaviour praised. According to al-Ghazali, civil [is] training x'self born and spiritual to reach the chastity become the sufi. Civil according to him there [is] two level 1) civil [of] al-Khidmat, that is [is] transient the than looking into its religious service will with looking

efficient approaches to character education that is referred to by the Government of the Republic of Indonesia.

To facilitate research, the authors did not examine the entire Hadith in Saheeh Muslim. But only focusing on the book of etiquette which consists of 51 chapters 73 hadith.²⁵ Expected later can be found teaching methods the most effective character used the Prophet and can be implemented in schools.

Discussion

The results of the research of Hadith Saheeh Muslim based on value of character education as follows: peace-loving Characters 21 Hadith, friendly/communicative 11 Hadith, Hadith, 9 social care environment 7 Hadith, Hadith 4 honesty, religiosity 4 Hadith, appreciate the accomplishment 2 Hadith, Hadith 2 curiosity, tolerance 1 Hadith, Hadith 1 national spirit, patient 8 Hadith, and humble 3 Hadith.

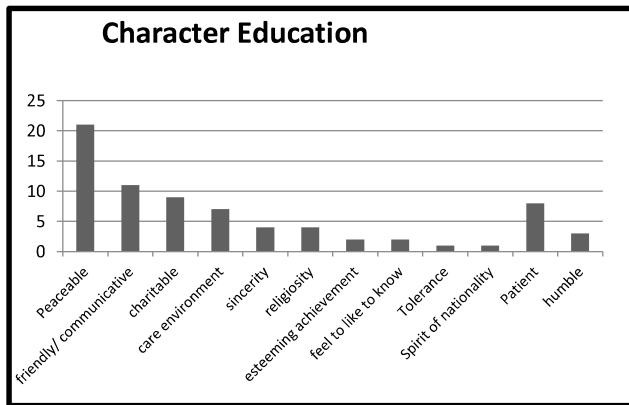


Figure 2
Character Education

into that religious service which diperbuatnya only eye with the permit and award of Allah Swt to it 2) expert of hadharat al-'uluhiyyat for people who [of] close to Allah (ahl al-qurb), that is civil [is] which they [do/conduct] [is] by following civil [of] Rasulullah Saw born and spiritual. According to Ash of Nasr al-Sarraj, there are three level [of] human being in executing civil 1) world expert. their Civil generally in deftness converse the, mengahfal science, and sya'ir arab 2) ritualist. Civil [of] them [is] training soul and legs and hands, looking after order punish the religion and leave the lust 3) expert khususiyah. their Civil generally [is] clean the liver, looking after clearness of liver eye (sirr), giving or obtain cash for promise, looking after time, remember to Allah Swt a spell of, and always be at the al-maqam al-qurb (near by to it). Kafrawi Ridwan, *Ensiklopedi Islam*, Jakarta: PT Ikhtiar Baru Van Hoeve, 1994, page. 57.

²⁵ The books contained in Muslim saheeh include: the book of faith, thaharah, menstruation, prayers, mosques and the laws of prayer, Friday prayers, prayers for two holidays, istisqa prayers, bodies, charity, fasting, i'tikaf, Hajj, marriage, divorce, breastfeeding, li'an, liberation of slaves, buying and selling, fara'id, grants, wills, nadzar, oaths, qishaah and diyaat, hadith, justice, found objects, jihad, leadership, prey and slaughter, sacrifice, drinks and food, clothing and jewelry, greetings, killing snakes and others, shi'ir, dreams, virtues, virtues of friends, virtues and friendship and adab, destiny, knowledge, dhikr and prayer and repentance and istigfar , gentleness, repentance, the nature of the hypocrites, the characteristics of the apocalypse and heaven and hell, the pleasures of heaven and its inhabitants, slander and characteristics of doomsday, zuhud and interpretation.

From this research, obtained the data that the formation of some of the characters such as discipline, creativity, hard work, self-reliance, democracy, love of the fatherland, responsibility and love to read, not found in the review chapter virtue, friendship and etiquette in Saheeh Muslim. There are also several characters not dominant in this book, but maybe in another book being the most dominant. As religiosity will many found the book of faith and curiosity at the book of science?²⁶

There are two values of characters that are not defined by the Government of Indonesia, but there are in this study i.e. patient and humble. The study also obtain data that the formation of characters that most expected from the companions of the Prophet peace be upon him is the peace-loving character, friendly/communicative, social care and care for the environment.

To better understand the Hadith of Prophet Muhammad in studies of manners book of Saheeh Muslim, then authors abbreviate the four dominant characters with three stands for ' love, friendly and caring '. Love peace with love, friendly/ friendly and communicative with social and environmental care with care.

²⁶ Perhaps the formation of these characters is in another book / chapter such as democratic in the book of government. Discipline in the book of prayer. Creativity, independence in the book of sacrifice and love to read in the science books. Examples of democratic hadith in the book of government: The hadith narrated by 'Umar (r) from Abdullah bin Umar he said: ' Umar was asked: did you not appoint your successor caliph? He replied: if I raised, then someone who was better than me, Abu Bakr, had also appointed a successor to the caliph. And if I allow you all (to vote), then someone who is better than me, the Messenger of Allah, has also let you all. Abdullah bin Umar said: so that I also knew when he mentioned the Messenger of Allah that he would not appoint a successor caliph. (Sahih Muslim, no. 3399). Examples of disciplinary hadith in the book of prayer: Hadith narrated by Abu Hurairah: That the Messenger of Allah said: indeed the priest was to be followed. Because of that, then don't blame you. If he is sincere, then bless you, if he bows, then bow to you, if he reads 'sami'allahu five hamidah', then read 'Allahumma rabbana lakal hamdu', if he prostrates, then bow down and if he prays while sitting, pray you sit down. (Sahih Muslim, no. 625). Examples of the hadiths of creativity and independence in the book of sacrifice: Hadith narrated by Anas bin Malik, he said: The Prophet saw a sacrifice with two white horny horned horns. He slaughtered both of them with his own hands, while chanting the name of Allah and making a blessing. He put his foot on the two goats' belts (when he was about to slaughter). (Sahih Muslim, No. 3635). Examples of hadiths like to read in the book of knowledge: Hadith of the history of Jundab bin Abdullah al-Bajali, he said: The Messenger of Allah said: Read the Qur'an as long as your heart agrees with it then if you disagree about it, then rise (stop). (Sahih Muslim, no. 4819) Hadith narrated by Abdullah bin Mas'ud, he said: The Messenger of Allah said to me: Read the Qur'an to me. I asked: O Messenger of Allah, I must recite the Qur'an to the king, while to the al-Qur'an was revealed? The Messenger of Allah said: Actually I am happy to listen from someone other than me. (Sahih Muslim, no. 1332).

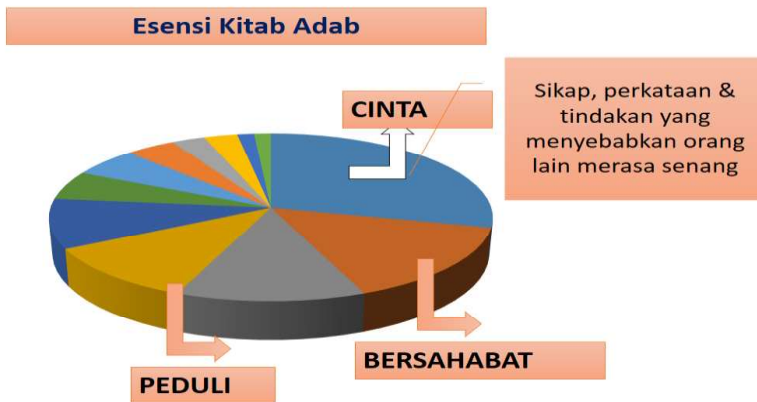


Figure 3

The Essence of the Book of Etiquette

Currently, teachers, when it set the value of a character, either in the syllabus as well as RPP, seem less focused. Due to the number of characters that are too much to teach to the students make teachers and students confused. Then the researchers propose to focus on the character of love, friendly and caring as well as making it as main characters in teaching while the other characters as a supporting character of the main characters.

The whole character of the dominant in this study leads to a character that is peace-loving or love. Love of peace is the attitude, words, and actions that reflect the affection, so that causes others to feel happy and secure over the presence of him.

If the character educations need a role model, then the Prophet is a perfect example of this love in character. Love is taught to the companions of the Messenger of Allah among others love to parents (Saheeh Muslim, no. 4623), love to the family (Saheeh Muslim. 4638), love to fellow Muslims (Saheeh Muslim, no. 4650), love to the people (Saheeh Ibn saalih Muslim, no. 4762), love to the children (Saheeh Muslim, no. 4765), love to the neighbour (Saheeh Muslim, no. 4758), love to the beast (Saheeh Muslim, no. 4749), love for God (Saheeh Muslim, no. 4656), the love of God to his servants (Saheeh Muslim. 4772), someone will be with their beloved ones (Saheeh Muslim, no. 4779)

A student is expected to live a life in this world based on love. Both love to parents, families, fellow Muslims, the men pious,

neighbour, children, animals, etc. Love it all be grounded because of the love of God Almighty because someone will be along with the loved so much. If God loves someone so God willed well for the people. If Allah has loved a slave, Allah SWT will make another servant who loved him.

If someone already loves then he would idolize and follow. If someone already loves then he would always think of and refer to it over and over time either in oral or in the liver. With love, one would sacrifice everything for the sake of the thing he loves. With love, someone will be brave (syaja'ah) to protect their beloved ones.

For example, Ali Ibn Abi Talib dare replaced the position of Prophet Muhammad with respect to sleep when the House of Heathens surrounded the House of the Prophet, but it is very dangerous for his salvation. Abd al-Rahmaan brave sacrifice 40,000 dirhams of silver, gold, 500 dirhams 40,000 horses, and 1,500 camels to help the Prophet in his fight to uphold the Islamic religion on this earth, without leaving the slightest for his family. Abu Ubaidah Ibn al-Jarrah is very in love with the Prophet to the brave help of Prophet Muhammad on an incident in the battle of Uhud until his teeth dislodged and he's proud of that gear to remove it because it is used to help the Prophet. Talhah due to its love of the Prophet Muhammad to the point that he becomes a brave companion by making her body as a shield to attack the enemies of the Prophet so that the body is exposed to more than seventy stab and arrows, as well as fingers of his hand, broke.

With a love that is what makes the House of emigrants and Anshor became Muslims a strong and friendly, with a love that is arising concern between the fellow and the high sacrifice of neither the soul nor the treasure and from here the Prophet Muhammad builds a civilization of Islam.

The current fraternity based on ukhuwah Islamiyah increasingly faded. In Indonesia, even though the number of Muslim majorities, but they are fragmented, both in civic organizations (CBOs) as well as a political party. Really wonder if there is a Muslim does not establish a friendship with neighbouring fellow Muslims because one of the reasons that are different from the party or different organizations. Seriously concerned if there is a Muslim who does not want to visit those good deeds and do not want to be studied from the people learned, wara', and tawadhu because the one thing that is different from the organizations or different party. Then, it was time Muslims ukhuwah Islamiyah Indonesia made above the interests of political parties and organizations.

Currently, Muslims in Indonesia have herded exhortations through media. Children of students nowadays are wrong in making sense of and use the word love. They are more loving than his idol loves his teacher. Ariel's case should be a lesson for the teachers. In this dissertation, the introduction explains how an 'abg' crying hysterically when Ariel was released from prison. In this study found the Hadith that says 'someone will be with people who loved so much. 'That one later in the day of resurrection (afterlife) will be collected together with loved ones and idol. If she loves is a faasiq people then it will together with faasiq, if she loves the artist then he will alongside it on the day of resurrection. But if she loves the righteous along with the companions of the Prophet and he shall convene with them on the day of resurrection.

With love then the other character will follow by itself. The character of the care for the environment is done because he loves the environment. Social care is done because he loves the community. Be friends with does because he loved his fellow. The spirit of nationality does because he loved his country and nation. Love the fatherland performed because he loves his homeland. Curiosity is done because she loves science. Enjoyed reading done because he loves the insight which he gained while reading, etc.

With the character of love is expected to graduate school can love both of her parents are manifested through activities such as pray for both of them, dedicated to both, with respect and courtesy as well as delicate said favoured.

If a love to his brother then it can be manifested through the activity of the love brothers like loving yourself, keep your manners and humble him, keeping our promises, requirements, help keep the honour and reputation, keep the friendship, eliminating bad thought, civil disgrace close, and avoid the attitude of molesting, insulting, belittling, deniers and bad thought to them.

If a love to the neighbour then it can in manifests right with some activities such as honours and respect the neighbours, help if begging help, see him if sick, congratulate if neighbours gain happiness, give advice if asked for advice, interviewing each other, utter the greeting if met, give each other through a bit, and be forgiving if they are guilty.

Love to the environment can be manifested by the effort of maintaining the preservation of nature such as greening, gave food to

the animals that you found, banned the felling of trees in the wild and forbidding poaching wild animals.

Whereas the characters in love stake strongly in one's personal, then it can cause a variety of attitudes or the morals of others as quixotic, helper and forgiving. Three properties were synonymous with sacrifice. If the community already thirsting for sacrifice then it is one feature will be the rise of a civilization as the rise of Islamic civilization in Medina.

The attitudes of compassion and love for each other have been exemplified by the Muhajirun and Ansar. Muslims should complement and strengthen so solidly as a building. There is nothing so his sand, so his semen, even so, her nails.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

The Prophet said: "a believer against another believer is like a building where its part corroborates another part." (Saheeh Muslim, no. 4684).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

The Prophet said: "the parable of the believers in terms of mutual love, mutual affection, and mutual love is like a body, if one of its members feel pain, then members of other bodies participate feel the sleeplessness and fever." (Saheeh Muslim, no. 4685).

Muslims should love, love and help each other. Muslims should not be like foam in the sea. The amount is large but has no power, played by waves, flung left and right, drifted in the stream instead of creating a current, not forming a mode but following a mode.

Therefore, if you want to fix a civilization, then start from education. Students are expected to have a strong character as companions of Prophet Muhammad's character so that his life was filled with a sense of love and sacrifice.

As for the research on the teaching methods used in educating character of Prophet Muhammad companions as follows:

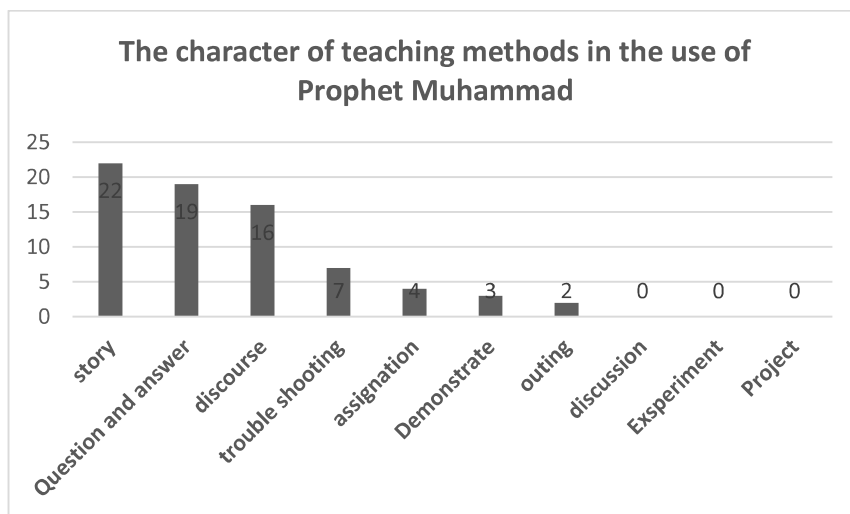


Figure 4

The character of teaching methods in the use of Prophet Muhammad

The method of storytelling totalled 22 Hadith, Hadith 19 question answered method, a method of lecture 16 Hadith, Hadith 7 troubleshooting methods, methods of assignment 4 Hadith, Hadith 3 demonstration methods, methods of field trip 2 Hadith, Hadith 0 discussion methods, 0 experiment methods Hadith, Hadith 0 project method.

Of the 73 are examined, it was found that the Prophet uses teaching methods that are also used by teachers in elementary school. But only seven teaching method used in teaching character of Prophet Muhammad told his companions, while three other teaching methods are not used i.e. method discussions, experiments, and projects. This method is not used in the teaching of character; this method may be suitable in material science or on subjects that require new inventions and the like.

The study results also obtain data that teaching methods most used character of Prophet Muhammad in character education companions is a method of story, questioning, and lectures.

Implementation in schools

Please note that the Prophet Muhammad had managed to use teaching methods of character due to many factors. What are the factors it is and how to implement them in the process of character education in school:

1. Teacher

The factors of teachers are the most important factor in using teaching methods of this character. Therefore expected the teacher's role as follows:

a. Using the effective character of the teaching method

The results of this research obtained data that the method most widely used the Prophet in character education is a method of story, questioning, and lectures.

These three methods should be the primary method in the process of character education in schools. This method must be incorporated into the plan of implementation of the learning (RPP) when the teacher wants to teach character. As for the four other methods which serve as a method of the amplifier in the learning process and used in times of needs. Like the assignment, a method is used when the teacher wants to do conditioning or exercises to students. Troubleshooting methods do when finding a problem in the field or in the classroom either planned or not planned that demands a settlement. Method demonstration is needed if there is a material that requires motion or visual images to be more easily understood, and method of field trip students performed in the middle the study period or at the end of the study period as activities outside of school to watch instantly problems that exist.

Why these three methods are very important? Since the formation of the character it to its doctrinal and dogmatic undemocratic. Such an approach is more likely to make character education on the teaching of right or wrong. Be honest that's true and it's wrong to lie. Unlike the method of discussion, experimentation and project a more democratic learning and logical operation

Although the doctrinal and dogmatic nature does not mean that the processed of teaching to become stiff, suspenseful and scary for students. A teacher can use this teaching method with interesting, creative and innovative is adapted to the demands of the times could even tell a story using power point, CDs, movies, animation, puppets

and more. The essential essence of it all is using the method of storytelling.

With the story method, question and answer and lectures not only deliver students to cognitive knowledge but more than that, namely how students feel, believe and love a character. Therefore a teacher must be smart to tell stories, master question and answer techniques and practice rhetoric.

b. Become a role model for students

Researchers concluded that the essence of the study of virtue, friendship and etiquette in Saheeh Muslim there is three i.e. love, friendly and caring. Then the teacher character according to the hadiths reviews is the teacher who has the character of love, friendly and caring.

Teachers who have the character of love are teachers who like to stay in touch (Saheeh Muslim, no. 4640), do not envy, hate and hostility (Saheeh Muslim, no. 4641), are not prejudiced, let alone seek disgrace and plunge others (Saheeh Muslim, no. 4646), always advocating reconciliation (Saheeh Muslim, no. 4652), not insulting (Saheeh Muslim, no. 4688), always forgiving and not repaying people's evil (Saheeh Muslim, no. 4689), being gentle and friendly (Saheeh Muslim, no. 4697), not condemning / cursing human or animal (Saheeh Muslim, no. 4701), not punishing someone without any reason for shar'i (Saheeh Muslim, no. 4733), and always praying for others with mercy and reward (Saheeh Muslim, no. 4705).

The character of a friendly teacher is the teacher who befriended people do good deeds (Saheeh Muslim, no. 4762), didn't like the "Backbiting" (Saheeh Muslim, no. 4690), attempts to persuade the bad guys in order to be a good person (Saheeh Muslim, no. 4693), there will be no greeting more than three days (Saheeh Muslim, no. 4643), and always showed joy at the moment meet (Saheeh Muslim, no. 4760).

The teacher's caring character is always to eliminate harmful things on the road (Saheeh Muslim, no. 4743, 4745), not torturing animals and the like (Saheeh Muslim, no. 4749), often visiting sick people (Saheeh Muslim, no. 4660, 4661) doing good to children (Saheeh Muslim, no. 4763), not doing evil (Saheeh Muslim, no. 4677), and always providing help in unlawful cases (Saheeh Muslim, no. 4761).

The success of the Prophet in character education, not just mastery he will use teaching methods but because he makes himself up as an example for the companions. Thus, the companions easy to imitate the character and personality of the Prophet.

When the teacher wants to teach character to the students, teachers should character first. When the Prophet ordered the man to do well then he is the most first time doing it. When he forbids humans from evil then he is the one of the first to avoid and stay away.

A teacher not only reflects a profession, but it is a representation of the various positions which is very noble. She is a selfless hero, unsung heroes, the character Builder, Builder of civilization and so on. Throughout this overview reflect how the great, noble and prominent position of a teacher. So the body has various attributes with various degrees of goodness. The example given of teachers will have an impact on the personality and character of the students because the teacher is the second party after parents and families are the most widely shared and interacted with the students, so it is very influential to the development of a student.

Students have a tendency to imitate. They will observe what is done by those who were there, then try to do the same thing. They will continue to emulate what they see, and keep what they heard. The behaviours of the teacher in teaching, directly or indirectly, affect the motivation of students, either positive or negative nature. If the personality is shown teaching teachers in accordance with all the good words said, attitudes, and behaviour, and then students will be motivated to do good things. The attitude and behaviour of a teacher are far more effective than the word which is not coupled with a real charity.

c. Teaching with love, in a friendly way and caring for students

In addition to the example, another factor that makes a successful Prophet in character education is a factor of the love, friendship and caring.

1) Teaching with love

Teaching with love is teaching with attitudes, words, and actions that reflect a teacher's compassion, causing students to feel happy and secure over the presence of him.

The teacher teaches with love, among others, by continuing to connect the relationship with students and their parents by not deciding. (Saheeh Muslim, no. 4638). Do not envy, hate and be hostile to students (Saheeh Muslim, no. 4641). Not prejudiced, searching for students' disgrace even plunged him (Saheeh Muslim, no. 4646). Do not punish, hate, hate, look away, insult, trivialize and step on the honour of their students (Saheeh Muslim, no. 4650). A teacher is also forbidden not to greet his students (Saheeh Muslim, no. 4652). Teachers should teach with love to their students based on love for Allah. (Saheeh Muslim, no. 4656). A teacher is also recommended to ease distress, cover up disgrace and fault his students (Saheeh Muslim, no. 4678). Teachers should love their students in terms of mutual love, love and love one another like a body, if one member feels sick, the other members of the body feel sleepless and have a fever (Saheeh Muslim, no. 4685), so that the love between teachers and students are like a building where they strengthen each other (Saheeh Muslim, no. 4684). A teacher is also prohibited from berating his students (Saheeh Muslim, no. 4688). A teacher is advised to apologize rather than have to repay the bad or evil of his student and a teacher must be humble or humble (Saheeh Muslim, no. 4689). A teacher cannot punish his students without any reason for shar'i (Saheeh Hadith, no. 4733). A teacher must be friendly and gentle to his students (Saheeh Muslim, no. 4697). Teachers are forbidden to curse and curse their students because it is not permissible for a Muslim to be a curse worker (Saheeh Muslim, no. 4701). A teacher should pray that his students get merit and mercy from Allah (Saheeh Muslim, no. 4705, 4712).

2) Friendly with students

A friendly / Communicative teacher is a teacher whose actions show the pleasure of talking and associating with students.

The characteristics of a friendly teacher are teachers who always greet their students and if they don't greet them, no more than three days. It is possible for a teacher not to greet his students for three days due to strong reasons in order to educate students. Because instinctively humans have the temper, temperamental, and others. But the Messenger of Allah continued his hadith that the best are those who begin to say greetings (Saheeh Muslim, No. 4643). Friendly teachers do not do well. Ghibah is telling about his students when he is not there, with something that can hurt him (Saheeh Muslim, no. 4690). A friendly teacher

persuades a student who is feared for his crime so that his heart becomes soft (Saheeh Muslim, no. 4693). Always shows joy when meeting students (Saheeh Muslim, no. 4760). A friendly teacher is a teacher who encourages students to get along and be friends with good friends who are not evil friends (Saheeh Muslim, no. 4762).

3) Care for students

Teachers who care for their students are teachers whose attitudes and actions always want to provide assistance to students who need them.

The caring teacher was the teacher who visited his students when sick (Saheeh Muslim, no. 4660, 4661). Not miserly to students (Saheeh Muslim, no. 4675). Assist needs, ease distress and provide assistance to students (Saheeh Muslim, no. 4677, 4761). Including caring for students is by helping underprivileged students to finance them and be patient in taking care of all their affairs (Saheeh Muslim, no. 4763, 4765).

Caring is a teacher's attitude based on concern for students. Teachers involve themselves in problems, conditions or conditions that occur in students. Of course, this is done in order to provide inspiration, change, and kindness to students.

Mahmud Yunus said in his book *at-Tarbiyah wa Ta'lim*:

الطريقة أهم من المادة و لكن المدرس أهم من الطريقة و روح
المدرس أهم من مدرس نفسه

The method is more important than material but the teacher is more important than the method and the soul of the teacher is far more important than himself.

Mahmud Yunus gives advices to prospective teachers that mastery of the subject matter is important, but methods to influence students to achieve the teaching objectives are also important to learn. But the teacher's factor in terms of exemplary is more important than the teaching method and the spirit of a teacher is far more important than the example of the teacher himself. This spirit may be in the form of love, friendship and concern for the teacher to their students.

If the teacher teaches the character to students with effective character teaching methods then accompanied by exemplary and teaching with love, friendly and caring, God willing will be born a generation of Muslims with character.

1. Teaching Materials

Teaching materials/material that is taught to the companions of the Prophet Muhammad as follows:

- 1) Brief/concise material
- 2) Teaching materials contain elements of stories and questions and answers

2. Facilities

In the story method, question and answer and lectures do not require many facilities in the learning process, different from the experimental and project methods. In the story method, only simple tools such as dolls, both human and animal dolls, simulation devices such as seating and small tables are needed. It can also be a picture or power point that is displayed through an LCD on the school wall.

3. Students

The process of character education in schools for students requires three things:

1) Selection of students and determination of graduate competency standards

Schools need to select students at the beginning of the year so that teachers can find out the quality or ability of students in learning so that teachers can easily choose the right teaching method for their students. The Prophet Muhammad used the question and answer method to a Bedouin Arab who had just converted to Islam by giving an answer that was in accordance with his abilities (Saheeh Muslim, no. 4775). Researchers suggest that to include in SKL, target graduates who have personality/love character, are friendly and caring for others.

2) Enforcement Rule

Some things to note when the teacher was about to make the rules and code of conduct in the classroom, as follows:

- a) Understandable
- b) Can be implemented

- c) Not too much
- d) The firm, fair and consistent

3) Conditioning

Habit in the character education process uses a lot of assignment methods, although not entirely. The Messenger of Allah also made habituations to his companions. As the assignment of the Messenger of Allah his companion named Abu Barzah in order to get rid of things that endanger the Muslims in the middle of the road (Saheeh Muslim, no. 4747). The commands of the Messenger of Allah to the Companions were to be careful in carrying sharp weapons when in a crowded place (Saheeh Muslim, no. 4736). The Messenger of Allah also advised Abu Dhar to increase the soup if he cooked side dishes and share them with his neighbours (Saheeh Muslim, no. 4758) and the Messenger of Allah had been visited by someone for a purpose, then the Messenger of Allah approached the companions who were gathering, and ordered to help his brother who was in need (Saheeh Muslim, no. 4761). Assignments made by the Messenger of Allah to the Companions as a form of habituation to them so that they have the character of love, friendship and care for others.

Conclusion

Based on the results of the research in the previous chapter, it can be concluded as follows:

1. Character teaching method used by the Messenger of Allah to the Companions in the Saheeh Muslim book.

This study obtained data that the method most used by the Messenger of Allah was the story method, question and answer, and lecture. He also used methods of problem solving, assignments, demonstrations and field trips but did not use the method of discussion, experimentation, and projects in the process of character teaching to the companions.

2. Implementation in the character education process at school

Teachers as the main factor in character teaching in class must master the method of story, question and answer and lecture. The teacher should teach with love, friendship, care and be an example for students.

The teaching material used should be brief but meaningful and there are elements of the story and question and answer. Learning facilities adapted to needs. Students should be selected to find out their abilities, set graduate competency standards, enforce class rules and apply good habits to students.

Based on the above conclusions, the researchers suggest:

1. To teachers not only enter the character values and teaching methods in the lesson plan but do not appreciate and correctly master the intentions of the character values and teaching methods. So that the teacher is not confused because of a large number of characters that must be taught to students, then focus on one character in one meeting or in one semester. The teacher must also be smart in telling stories and mastering many stories that can motivate students. In addition, they also have to practice asking, answering and rhetoric techniques.
2. To principals to focus on process standards including by holding regular teacher training on teaching methods and character education.
3. To the Government of the Republic of Indonesia to focus on improving the teaching profession by providing sufficient budget allocations for teacher training related to character education and teaching methods. At present many teachers do not move from the lecture method for fear of one thing, namely the National Examination. The government must also add a patient and humble character to the character values set. Not brawls, rude words, and seniority violence due to their impatience in holding back anger. Not corruption because of someone's impatience to get rich quick. Are not the presidential candidates who attack each other and bring down their political opponents because there is no humble character to him.
4. To those who are interested in this study to conduct further research on character values that have not been revealed in this study by examining the Saheeh Muslim as a whole so that a complete understanding of the character teaching method used by the Prophet Muhammad will be obtained for his companions.

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