

Character Education Through the Example of the Prophet Muhammad SAW in The Book Nur al-Yakin Fi Sirah Sayyid al-Mursalin

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Abstract

Education is an important pillar in forming individuals as a nation and the decline of civilization is the responsibility of the world of education. Character education has a higher position than moral education. Moral development is the first goal of attention in Islam. This can be seen from one of the apostolic missions of the Prophet Muhammad SAW, the main thing is noble morals. The Prophet Muhammad SAW was the last of Allah's Messengers, and he was sent to perfect the religion brought by the previous Prophets. Meanwhile, the aim of this research is to determine the exemplary character education of the Prophet Muhammad SAW in the book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek. This type of research is library research, the data sources used in this research are obtained from primary data and secondary data. The data collection methods used were books, magazines, pamphlets, and other documentary materials. Data analysis in research uses a deductive thinking pattern, meaning research that starts from general statements and draws specific conclusions. The results of this research are: The exemplary character education of the Prophet Muhammad SAW in the book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek contains character values, namely: religious, honest and trustworthy, patient, independent, brave, forgiving, fair, democratic and leader.

1. Introduction

Education is an important pillar in forming individuals as a nation and the decline of civilization is the responsibility of the world of education [1]. Education is used as a means to educate the lives of the nation's children, indicating that education is a place where wisdom or wisdom is produced as knowledge capital for students [2]. Education is an important medium to lead someone to have good character [3]. Through education, a person will gain high knowledge and skills. At the same time, the knowledge and abilities possessed are also in line with the needs of the nation [4]. Education can be interpreted as the process of maturing children both physically and spiritually [5]. Education is an important element in human life [6]. Maimunah stated that

education is a process that can improve, change and increase the knowledge, skills, attitudes and behavior of students in order to make the nation's life more intelligent [7]. Agreeing with this, Salahudin defines education as the process of educating, developing, controlling, influencing, supervising and forming a better person who is useful for his daily activities [8]. The aim of education is to educate citizens as individuals, promote overall development and make them productive citizens for a better future for the country [9]. One of the problems that arises from the lack of emphasis on character education is moral problems [10]. Based on Ahmad Tafsir's presentation, he stated that: the Indonesian state today cannot be separated from the phenomenon of the birth of corruption, in this case he criticized the quality of Indonesian state education, because there are still many corruption phenomena everywhere [11]. The emergence of various social problems that are very worrying in various forms of events such as: violence and riots as well as moral decline that befell this nation. The character of this nation's young generation is at a very worrying point [12].

The morality of this nation has been separated from norms, ethics, religion and noble culture. Moral damage among students and teenagers. This is characterized by the rise of free sex, drug abuse, circulation of pornographic photos and videos, and brawls among students and teenagers. Based on the results of research conducted by the Institute for Love and Humanity Studies and Business and Humanities Training, involving 1,666 respondents in big cities, for example, Medan, Jakarta, Bandung, Yogyakarta and Surabaya. Teenage respondents admitted that they had engaged in free sex at a very high rate, even exceeding 50%. Apart from that, based on data from the DKI Jakarta Center for Social Disorder Control, elementary, middle and high school students involved in brawls reached 0.8% or around 1,318 students (1,645,835), and 3.9% were drug victims. And, what is even more surprising, for the city of Yogyakarta, around 97.05%, have free sex. This fact shows how ironic the condition of teenagers today is [13]. Marzuki [14] stated that one of the factors why Muslims have not shown characterful behavior is because they have a wrong understanding of Islam. Islam is only understood as a religion that contains legal rules as guidelines for worship. In Islam, the initiator of character education that has existed since ancient times is the Prophet Muhammad SAW, who is an example for mankind throughout the world. In this world, there is not a single creature with more character than the Prophet Muhammad SAW. As his people, we are obliged to emulate his example in cultivating character in his people, but in reality, many are the opposite. As a result, Islam is seen through its adherents, not from its teachings. However, Islam does not necessarily teach the same things as its adherents do. For example, how Islam teaches morals to teachers, scholars, and leaders. Then how does Islam teach neighborly morals, dress morals, and national and state morals. Studying the life journey of Rasulullah SAW is like navigating a very wide and endless ocean. The breadth of the role model of the Prophet Muhammad covers all life on earth. As Allah SWT says in al-Quran surah al-Ahzab, 21:

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

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

Moral development is the first goal of attention in Islam. This can be seen from one of the apostolic missions of the Prophet Muhammad SAW, the main thing is noble morals. The Prophet Muhammad SAW was the last of Allah's Messengers, and he was sent to perfect the religion brought by the previous Prophets. One of the scholars who studied Islamic dates specifically was Muhammad Al-Khudlari Bek. He is a ministry inspector and lecturer in Islamic history at Egyptian University. And he has contributed 3 works from the field of Islamic dates, namely the first volume of Nurul Yaqin, which examines the history of the Prophet SAW from the first period of his life to the second period of his life, and continued with the second volume of Nurul Yaqin, which covers the discussion from the first year of the hijrah until In the eleventh year of the Hijrah of Rasulullah SAW, in compiling the book Nurul Yaqin, the author encountered difficulties due to the limited material [14]. Sheikh Muhammad Al-Khudlari (1289 H-1345 H) was a ministry inspector and lecturer in Islamic history at the University of Egypt. He was born in 1289 AH in the province of Kortum, Cairo, Egypt. He is also a scholar and educational figure who masters various fields of religious knowledge, is also a lecturer on Islamic history and he has succeeded in producing works that to this day the benefits of which can still be felt by students, pupils and university students as well as the general public.

2. Framework of Thinking

In a simple sense, education is defined as a human's conscious effort to develop his personality in accordance with the values in society and culture [15]. In line with that, Marimba states that "education is conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of a primary personality" [16]. In contrast to the two definitions above, Koesoema defines education as a process of internalizing culture into individuals and society becoming civilized [17]. Another opinion was expressed by Sudirman that "education is an effort carried out by a person or group of other people to become

adults or reach a higher level of life and livelihood in a stable sense" [18]. Furthermore, the etymological definition of character in Arabic means 'khuluq, servingyiah, thab'u' (character, character or character). Sometimes it is also interpreted as syakhsyiah, which means closer to personality [5]. This understanding is in line with the description of the Ministry of National Education's Language Center which defines character as innate, heart, soul, personality, manners, behavior, personality, nature, character, temperament and disposition [19]. When referring to this definition, character has a very broad meaning. All of this is closely related to all forms of a person's behavior in their daily life.

As for terminology, according to Tobroni in Aisyah [20]. The term character is defined as human nature in general, where humans have many characteristics that depend on factors in their own lives. Character is a psychological trait, morals or manners that are characteristic of a person or group of people. In the Indonesian dictionary, the word character is defined as character, mental qualities, morals or manners that differentiate a person from other people, and character [14]. Character as defined by Ryan and Bohlin, contains three main elements, namely knowing the good, loving the good and doing the good [21]. Character education according to Thomas Lickona [22] is education to shape a person's personality through character education, the results of which can be seen in a person's real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work and so on. According to Thomas Lickona, character education contains three main elements, namely knowing the good, loving the good, and doing good [23] Apart from that, Fadlillah and Khorida revealed that character education can also be interpreted as a conscious (deliberate) effort to realize virtue, namely objectively good human qualities, not only good for individual individuals, but also for society as a whole [24].

In line with that, David Elkind and Freddy Sweet in Zubaedi state that character education is a deliberate or conscious effort to help humans understand, care about, and implement core ethical values [25]. Thus, another term for character education in an Islamic perspective is moral education. As Nurdin stated, Akhlak comes from the word *khalaqa* with the root word *khuluqan* (Arabic) which means event, creation, or creation. So, etymologically, morals mean mannerisms, customs, habits, or a system of behavior that is created. Thus, morals can be good or bad. Good morals are called *mahmudah* morals and bad morals are called *madzmumah* morals. However, in Indonesia the word morals always have a positive connotation [26].

Based on the descriptions explained above, here the researcher will create a framework for thinking about Character Education through the Example Method of the Prophet Muhammad SAW in the Book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek. In essence, educational activities always take place involving parties as important actors in the educational activity. In fact, all forms of education originate from Rasulullah SAW, because he was a good role model, and the best role model from the era before Rasulullah SAW or after Rasulullah SAW. The life of Rasulullah SAW is a role model for Muslims, therefore it is mandatory for every Muslim to know about it to follow and practice according to his instructions.

The Prophet Muhammad SAW is a great personal figure where he has succeeded in carrying out his message mission as a Prophet and Apostle very brilliantly, namely by preaching peacefully and sympathetically over a period of 23 years, many millions of people around the world have converted to Islam. The figure of the Prophet Muhammad SAW has been considered a perfect human being (*insanul kamil*) and has been recognized by experts from various scientific disciplines in the world, both Muslims and non-Muslims, for his success in changing the face of a barbaric world into a civilized one, from an era of ignorance to an era full of guidance.

The success of the Prophet Muhammad SAW as a person, head of the household, leader of the world community, and also head of the Medina government has inspired and set an example of goodness for all mankind in the world as the mission of his message is rahmatan lil a'lamin. So, it is not an exaggeration and is very appropriate if his name is ranked first as an influential figure and world-class idol out of the 100 figures surveyed. Rasulullah SAW had several perfect qualities so that he became a role model for the entire universe, the qualities that Rasulullah SAW possessed were: shidiq, amanah, tabligh, fathanah. In the kiab Khulashah Nurul Yaqin by Muhammad Khudlari Bek, it is stated that the angel Gabriel taught the Prophet how he should lead people to the straight path and how it should be, Rasulullah SAW guided them to follow the true religion.

3. Methodology

The research method is a way to make observations through stages arranged scientifically [27]. Research methods can be interpreted as a scientific way of collecting various data related to research facts [28]. This type of research is library research [29]. Library research is different from field research, data collection locations can be found anywhere if there is literature available that is appropriate to the material object of the research [30]. This type of research can be understood as theoretical research and is related to values, but it still requires an empirical connection [31]. In this way, the data obtained from the literary results is described as it is and then analyzed. In this case, we examine character education through the example of the Prophet Muhammad SAW in the Book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek. According to Suharsimi Arikunto, what is meant by data source in this research is the subject from which data can be obtained [32]. Because the researcher used the library research method, the data source used in this research was

obtained from primary data and secondary data. Primary data sources are data obtained directly from the original source [33] or books that are directly related to the material object of research [32]. In this research, the main primary data is the book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek. Regarding this research, the author uses primary data sources as a complement. The data collection method used in this research is the literature study method [34]. Therefore, the data collection technique used in this research is a documentary literature review with the object of discussion in question [35].

Data analysis in research is an activity that is carried out continuously during the research, starting from collecting data to writing the report [36]. Before arriving at data analysis, the author first processes the data that has been collected, then the author analyzes and interprets it. In this research the author uses a deductive thinking pattern, meaning research that starts from general statements and draws specific conclusions. So, the story of the life of the Prophet Muhammad SAW is concluded into various character education values, and uses a descriptive method, namely presenting an overview of the thing being researched in the form of a narrative description. Next, the data obtained is then analyzed using content analysis. What is meant by content analysis is researching a problem or essay to find out the background and problems. Content analysis is a research technique aimed at making conclusions by identifying the content of the message in a book being studied. Content analysis is used to conduct an analysis of character education through the example of the Prophet Muhammad SAW, so that from this analysis answers can be found to the problem under study, namely the values of the character education of the Prophet Muhammad SAW.

4. Result and Discussion

Muhammad Khudlari Bek in compiling this book had various reasons, objectives and backgrounds. He has studied the history of the Prophet Muhammad SAW. and things he had experienced in the form of painful treatment from his people, namely when he called out his invitation to the path of truth. He also learned about patience which can be used as a guide for them in doing what they should follow and what they should avoid so that they become successful people as their predecessors achieved success [37]. The character education values of the Prophet Muhammad in the book Nurul Yaqin are as follows:

4.1 Religius (Relationship to Allah SWT)

In the quote above, Rasulullah SAW distanced himself from society and isolated himself for a while. He separated himself from the various busyness and turmoil of life as well as human noise which made him busy with life's affairs, this was intended to reduce the immorality of the world, to get closer to Allah SWT. In other words, Rasulullah SAW had a very high religious character. As in al-Quran surah al.Baqarah, 21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: O people, worship your God who created you and those before you, so that you may be pious.

Religion is all praiseworthy human behavior, which is carried out in order to gain the approval of Allah SWT. Religion, in other words, covers all human behavior in life, which behavior forms a virtuous human character (having good morals), based on trust or faith in Allah SWT and personal responsibility in the future. In this case, religion includes the totality of human behavior in everyday life which is based on faith in Allah SWT, so that all behavior is based on faith and will form good morals that are habitual in personal and daily behavior.

This is reflected in the behavior of the Prophet Muhammad SAW. In carrying out Allah's orders as the Messenger of Allah, the Prophet Muhammad was often obstructed by his enemies, namely the polytheists, and the behavior of the polytheists even had the heart to harm the Prophet Muhammad so that the Prophet Muhammad would stop spreading the teachings of the Islamic religion. But this did not necessarily make the Prophet Muhammad give up and despair, the Prophet Muhammad continued to carry out Allah's commands as a form of worship to him. The Prophet Muhammad once said to his uncle Abu Talib as quoted by Sheikh Khudari Bek (2010) [37] as follows:

يا عمُّ والله لو وضعوا الشمس في يميني والقمر في يساري على أن أترك هذا الأمر ما تركته حتى يُظهره الله أو أهلك دونه ثم بكى وولّى . فقال أبو طالب أقبل يا ابن أخي , فأقبل عليه فقال : إذهب فقل ما أحببتَ والله لا أسلمك.

Meaning: "O Uncle! By Allah, if they put the sun in my right hand and the moon in my left hand so that I abandon this matter (preaching), I will not do it until Allah reveals it (wins it) or I perish in defending it." After that Rasulullah SAW. crying as he turned away. So Abu

Talib called him, "O my nephew, come here." So Rasulullah SAW. facing, and Abu Talib said to him, "Go and say whatever you like, by Allah I will not surrender you (to them)."

Based on this, it can be understood that a religious attitude or worship of Allah is not only carrying out worship in the form of rituals, but also must strive to spread the teachings of the Islamic religion with full confidence and devotion to Allah SWT.

4.2 Honest and Trustworthy

Based on the book Nurul Yaqin Muhammad Khudari Bek [37] says:

خديجة بنت خويلد الأسدية كانت سيدة تاجرة ذات شرف ومال، تستأجر الرجال في مالها وتضاربهم إياه، فلما سمعت عن السيد من الأمانة وصدق الحديث ما لم تعرفه في غيره حتى سمّاه قومه الأمين، استأجرته ليخرج في مالها إلى الشام تاجراً، وتعطيه أفضل ممّا كانت تعطي غيره، فسافر مع غلامها ميسرة فباعا وابتاعا وربحا ربحاً عظيماً، وظهر للسيد الكريم في هذه السفرة من البركات ما حبّبه في قلب ميسرة غلام خديجة.

Meaning: "Khadijah bint Khuwailid al-Asadiyah, a prominent and wealthy businesswoman, always hired people to market her merchandise, then she shared the profits with them. He heard about Muhammad's trustworthiness and honesty in speaking, which he had never found in anyone else, so that his own people nicknamed him *Al-Amin* (a trusted person). Therefore, Khadijah hired Muhammad to bring her merchandise to the land of Syria, then trade it there. He was willing to give her more than he had ever given anyone else. Then Muhammad left with Khadijah's servant named Maisarah. The two of them sold their belongings, and apparently made a huge profit. During the journey, blessings emerged from Muhammad. This makes Maisarah very happy."

Honesty means telling the truth. An honest person means he says something according to reality. An honest Muslim, his actions never deviate from his words. Islam teaches us to always act honestly. Honesty is a characteristic or attitude of someone who states something truthfully, without adding or subtracting. Furthermore, Khudari Bek [37] said that the Torah also says about the characteristics and characteristics of the Prophet SAW, that he was like Moses. It has also been decreed that in the end there will be no more prophet like Moses among the Children of Israel. It has also been mentioned in it the good news which states that the prophet who lied in the name of Allah was killed. This is like the word of God in Q.S al-Haqqah : 44-46 :

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ (٤٤) لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (٤٥) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (٤٦)

Meaning: "If he (Muhammad) had uttered some words on (name of) Us, We would have truly held him in his right hand. Then We actually cut the heart cord.

The information above can be concluded that honest actions have enormous benefits and have very high value in the sight of Allah SWT. An honest nature will be liked by anyone. We will be appreciated and respected for our honesty. Dishonest people will not be trusted and even hated by anyone. We as Muslims should always get used to being honest. Because Islam teaches us to get used to noble (commendable) morals, behaving in a commendable manner, being honest is one of the commendable moral attitudes. Islam calls on its adherents to always be trustworthy on all occasions, which is an important element and determines whether a person will be successful or not in trying and doing good deeds, as well as whether a nation will be successful or not in defending and preserving life. Trustworthiness is one of the qualities glorified in the Qur'an. Therefore, in the Qur'an we find many orders for Muslims to be trustworthy. Allah SWT. has made trust as one of the attitudes of his pious servant and has become his lover. Allah says in al-Quran surah An-Nisa, 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: "Indeed, Allah orders you to convey the message to those who are entitled to receive it, and (orders you) when you determine a law between people, so that you determine it fairly. Indeed, Allah will give you the best teaching. Indeed, Allah is All-Hearing, All-Seeing.

Islam requires Muslims to be trustworthy, that is, to be honest and trustworthy. Whatever a person's job, whether he is a student, employee, farmer, trader, teacher, head of family, head of government, from village level to state level, he is required to be trustworthy. Because as we know, we are required to be accountable for all the trust entrusted to us. Trust is something that must be maintained and conveyed to those who are entitled to receive it. Trust reaches out and includes all types of relationships, both those related to fellow humans and to Allah SWT. Maintaining and nurturing faith so that it grows and becomes eternal is part of the mandate. Likewise, sincerely worship Allah SWT. improving relations between humans and society, handing over every right to those who are entitled to receive it, all of that is part of the mandate.

4.3 Be Patient

Patience is remaining obedient to Allah SWT and being able to accept trials from Him gracefully without complaining. Patience is a commendable trait that is highly recommended by Islam. Patience is a reflection of the balance between feelings and thoughts. People who have a balance between their thoughts and feelings will certainly be more wise and not easily emotional when facing a problem. With that patience, all decisions he will take must be done through careful thought. Therefore, all his actions will be controlled and there is little chance of him acting wrongly. In the Book of Nurul Yaqin Khudari Bek tells:

ورأى رسول الله من المشركين كثير الأذى وعظيم الشدة، خصوصاً إذا ذهب إلى الصلاة عند البيت، وكان من أعظمهم أذى لرسول الله جماعة سموا لكثرة أذاهم بالمستهزئين. فأولهم وأشدّهم: أبو جهل عمرو بن هشام بن المغيرة المخزومي القرشي، قال يوماً: يا معشر قريش إنَّ محمداً قد أتى ما ترون من عيب دينكم وشتم آلهتكم، وتسفيه أحلامكم، وسبّ آبائكم، إني أعاهد الله لأجلسن له غداً بحجر لا أطيع حمله، فإذا سجد في صلاته رضخْتُ به رأسه فأسألُموني عند ذلك أو امنعوني، فليصنع بي بعد ذلك بنو عبد مناف ما بدا لهم، فلما أصبح أخذ حجراً كما وصف، ثم جلس لرسول الله ينتظره، وغدا عليه الصلاة والسلام كما كان يغدو إلى صلاته، وقريش في أنديتهم ينتظرون ما أبو جهل فاعل، فلما سجد عليه الصلاة والسلام احتمل أبو جهل الحجر وأقبل نحوه، حتى إذا دنا منه رجع منهزماً منتقماً لونه من الفزع ورمى حجره من يده. فقام إليه رجال من قريش فقالوا: ما لك يا أبا الحَكَم؟ قال: قمت إليه لأفعل ما قلت لكم، فلما دنوت منه عرض لي فحل من الإبل والله ما رأيت مثله قطّ همّ بي أن يأكلني، فلما ذكر لرسول الله قال: ذاك جبريل ولو دنا لأخذه

Meaning: Rasulullah SAW experienced a lot of painful treatment and violence from the polytheists, especially when he went to perform prayers at the Ka'bah. The group of people who often inflicted painful treatment on Rasulullah SAW were the group nicknamed Mustahzi'in. They were nicknamed this nickname because they were the people who hurt the Prophet Muhammad the most. Their leader and the most violent was Abu Jahl, whose real name was 'Ami ibn Hisham ibnul-Mughirah al-Makhzumi al-Qurasyi. One day he said, "O people of Quraysh, indeed Muhammad, as you have seen for yourselves, he has denounced your religion and has insulted your gods, made fools of the intelligent people among you and has insulted your fathers. Now I swear that I will throw a large stone that is very heavy on him. When he prostrates in his prayer, I will press the large stone on his head, so please let me or prevent me, after that let the Bani 'Abdu Manaf (family of the Prophet) do as they please. them against him." The next day Abu Jahl took a large stone according to what he had said yesterday, then he sat down and waited for the arrival of Rasulullah SAW. When Rasulullah SAW left to perform prayers as usual, the Quraysh people were in their group house waiting to see what Abu Jahl would do. When Rasulullah prostrated, Abu Jahl immediately lifted the large stone, then headed

towards Rasulullah SAW. However, after he was close to Rasulullah SAW, he suddenly stepped back and his face turned pale with shock, then he let go of the stone in his hand and ran. The Quraysh people who witnessed this immediately met him, then they said, "Why are you here, O Abul Hakam," Abu Jahl answered, "When I was about to do as I have told you, after I was close to him, suddenly there A male camel the size of which I have never seen before. Then the camel wanted to eat me." This incident was told to the Prophet Muhammad SAW. He said, "That is the angel Jibril. If Abu Jahl came closer to me, Jibril would have eaten him completely [37].

In the Book of Nurul Yaqin Khudari Bek [37] quotes the following Hadith of the Prophet:

وإنَّ الصبر في مواطن البأس مما يفرح الله به الهمّ وينجي به من الغم

Meaning: "And indeed being patient in facing the turmoil of war is a time when Allah SWT will eliminate all sadness, will eliminate all difficulties. Furthermore, in another discussion, Khudari Bek [37] quotes the prayer of the Prophet Muhammad as follows:

اللهمّ إني أشكو إليك ضعف قوتي وقلة حيلتي وهواني على الناس، يا أرحم الراحمين أنت ربّ المستضعفين ، وأنت ربي، إلى من تكلني، إلى بعيد يتجهّمني، أم إلى عدوّ ملكته أمري؟ إن لم يكن بك غضب عليّ فلا أبالي

Meaning: "O Allah, indeed I complain to You about my weak strength and my insignificance in the eyes of humans, O Most Merciful among the merciful, You are the Rabb of the weak, and You are my Rabb, to Whoever you give me to as long as you are not angry with me, then I don't care about that."

Based on the statement above, the Prophet Muhammad's journey in preaching the teachings of Islam did not necessarily go without obstacles. It was not uncommon for the Prophet Muhammad to encounter many obstacles from his enemies, they even injured the Prophet Muhammad. But this did not stop the Prophet Muhammad, he remained patient in facing every trial he received.

4.4 Independent

The Prophet Muhammad did not inherit any property from his father, in fact he was born orphaned, fatherless and incapable, and then he was entrusted to the Bani Sa'd. When he was old enough to work, he started working herding cattle together with his brothers in the interior. Likewise, when he returned to Mecca, he also worked herding livestock belonging to the residents of the city of Makkah in exchange for a few gold qiraths. which Iman Bukhari has said in his Sahih book. In the Book of Nurul Yaqin Khudari Bek says in a quote as follows:

ولما شبّ عليه الصلاة والسلام كان يتجر، وكان شريكه السائبين أبي السائب. وذهب بالتجارة لخديجة — رضي الله عنها — إلى الشام على جُعل يأخذه. ولما شرفت خديجة بزواجه، وكانت ذات يسار، عمل في مالها وكان يأكل من نتيجة عمله

Meaning: "When Muhammad grew into a young man, he started trading, his friend at that time was As Saib ibn Abu Saib. He once brought Siti Khadijah r.a.'s merchandise. to the land of Syria in exchange for wages taken from his profits. After Siti Khadijah expressed her willingness to marry him, while Siti Khadijah was a rich businesswoman, then Muhammad worked to develop his wealth, and he always ate from his own sweat.

Allah SWT mentions this as a gift from Him as revealed by Allah in the following al-Quran surah al-Dhuha, 6-8:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى (٦) وَوَجَدَكَ ضَالًّا فَهَدَى (٧) وَوَجَدَكَ عَائِلًا فَأَغْنَى (٨)

Meaning: "Didn't He find you an orphan, then He protected you? And He found you confused, so He gave you guidance. And He found you as one who was in need, then He gave you sufficiency.

Based on the statement above, the character of the Prophet Muhammad became an independent person. He always tries to find sustenance to meet his personal and family needs. An independent individual is one who dares to make decisions based on an understanding of all the consequences of actions. In this case, a deep understanding of the laws of morality is the main supporting factor for independence. Basically, the development of individual independence is human development. A person is said to be independent if the thoughts and attitudes he shows are towards maturity and are responsible for the actions he has taken. This is demonstrated by an attitude that does not depend on other people to carry out tasks and responsibilities.

4.5 Brave

There is no hero who can exceed the courage of the Prophet Muhammad. because he never felt the slightest fear. Rasulullah SAW. always appear steadfast and patient in facing all conditions. He never felt afraid at any time. Rasulullah SAW was always at the forefront of the battle to exalt the name of Allah SWT. In the Hunain war, which at first the Muslim army felt shaken, Rasulullah SAW actually looks brave. With his courage he entered the enemy ranks while riding his war animal, thereby increasing the courage of his friends. In the end, Muslims won the war with the help of Allah SWT. As quoted by Sheikh Khudari Bek [37] as follows:

وقد أُعْجِبَ المسلمون بكثرتهم فلم تُعْنِ عنهم شيئاً، فإن مقدمة المسلمين توجهت جهة العدو، فخرج لهم كمين كان مستتراً في شعاب الوادي ومضايقه، وقابلهم بنبل كأنه الجراد المنتشر، فلووا أعتة خيلهم متقهقرين، ولما وصلوا إلى من قبلهم تبعوهم في الهزيمة لما لحقهم من الدهشة، أما رسول الله صلى الله عليه وسلم فنثبت على بغلته في ميدان القتال، وثبت معه قليل من المهاجرين والأنصار، منهم: أبو بكر وعمر وعلي والعباس وابنه الفضل وأبو سفيان بن الحارث وأخوه ربيعة بن الحارث ومعتب بن أبي لهب، وكان العباس أخذاً بلجام البغلة، وأبو سفيان أخذاً بالركاب، وكان عليه الصلاة والسلام ينادي: «إلي أيها الناس

Meaning: "When faced with the enemy, the Muslims were very surprised by their large numbers, but they were completely unable to do anything in the face of the enemy. When the front line of the Muslims advanced to face the enemy, they suddenly fell into the trap of a hidden enemy. They were trapped between two cliffs, and the enemy showered them with arrows, as numerous as locusts spreading out. Finally, they turned their horses to retreat. When they reached the back row, the back row also backed away in surprise. Rasulullah continued to persist tenaciously on the battlefield with a small number of soldiers from among the Muhajirin and Ansar. Among those who survived with the Prophet at that time were Friend Abu Bakr, Friend 'Umar, Friend Ali, Friend Al-'Abbas and his son, Al-Fadhl, Abu Sufyan Ibn al-Harith and his brother, Rabi'ah Ibn al-Harith. Rasulullah SAW exclaimed. "O people, come forward with me".

Based on the explanation above, it can be understood that the Prophet Muhammad SAW had a brave character. He was never afraid to broadcast the teachings of the Islamic religion even though there were many obstacles that would come his way, because he believed that Allah SWT would always protect him to fight in the path of Allah SWT.

4.6 Forgiving

Allah SWT always forgives his servants as long as they feel guilty and regretful for all the sins they have committed. Indeed, Allah SWT will accept his repentance, because Allah SWT is most forgiving and forgives sins. Because of this, Allah SWT wants His servants to be forgiving people. What makes someone forgiven is regret, obeying the commands of Allah SWT and staying away from all His prohibitions. The best example of forgiveness can be found in Rasulullah SAW. Like the story quoted by Sheikh Khudari Bek [37]:

ولما سمعوا بسير رسول الله هربوا إلى رؤوس الجبال، ولم يزل المسلمون سائرين حتى وصلوا ماء يُسمى ذا أَمْرٍ، فعسكروا به، وحدث أنه عليه الصلاة والسلام نزع ثوبه يجففه من مطر بللّه وارتاح تحت شجرة والمسلمون متفرقون، فأبصره دُعُور فأقبل إليه بسيفه حتى وقف على رأسه، وقال: مَنْ يمنعك مني يا

محمد؟ فقال: «الله»، فأدركت الرجل هيبته ورعب أسقطا السيف من يده، فتناولته عليه الصلاة والسلام، وقال لدعثور: «مَنْ يمنعك مني؟» قال: لا أحد. فعفا عنه فأسلم الرجل، ودعا قومه للإسلام.

Meaning: "When they heard that the Messenger of Allah was on his way, they fled to the tops of the mountains. The Muslim army continued its journey until it arrived at a place known as Dza Amrin Rasulullah SAW camping at that place. In that place, Rasulullah SAW took off his clothes to dry because they had been wet by rainwater, then rested under a shady tree, while the Muslims scattered. It turned out that Rasulullah SAW was seen by Da'tsur. Then Da'tsur came to him with a sword ready in his hand so that he stood right above the head of Rasulullah SAW. Then he said, "O Muhammad, who will prevent you from my hand?" Rasulullah SAW answered "Allah." After hearing that answer, Da'tsur suddenly became afraid so that his sword fell from his hand. Rasulullah SAW immediately picked up his sword and said, "Now who will prevent you from my hand?" Da'tsur answered, "No one" Rasulullah SAW gave him forgiveness, and finally Da'tsur converted to Islam and returned to his people while inviting them to convert to Islam."

Furthermore, Sheikh Khudari Bek [37] added the following:

ثم إن النبي صلى الله عليه وسلم دخل الكعبة وكبّر في نواحيها، ثم خرج إلى مقام إبراهيم، وصلى فيه ركعتين، ثم شرب من زمزم، وجلس في المسجد، والناس حوله، والعيون شاخصة إليه، ينتظرون ما هو فاعل بمشركي قريش الذين آذوه، وأخرجوه من بلاده وقتلوه، ولكن هنا تظهر مكارم الأخلاق التي يلزم أن يتعلم منها المسلم، أن يكون رضاه وغضبه لله لا لهوى النفس، فقال عليه الصلاة والسلام: «يا معشر قريش ما تظنون أني فاعل بكم؟» قالوا: خيراً، أخ كريم وابن أخ كريم، فقال عليه الصلاة والسلام: «أذهبوا فأنتم الطلقاء»

Meaning: Rasulullah SAW entered the Kaaba and said takbir in every corner of the room. After that he went out to Ibrahim's grave and performed prayers at that place, then drank Zamzam water and sat in the mosque. Meanwhile, all eyes were on him, waiting for the decision he would make against the polytheists of Quraish who had hurt and driven him from his homeland and fought against him. However, in those thrilling seconds glory emerged. This must be imitated by every Muslim, namely that one should be willing and angry only for the sake of Allah, not for the sake of lust. At that time Rasulullah SAW said, "O people of Quraysh, what do you think of me, what will I do to you?" They answered, "Only goodness, you are a noble brother, our son is also a noble brother. So Rasulullah SAW said, "Go all of you because you are free."

After that, people came to pay allegiance to Rasulullah SAW and declared themselves to have converted to Islam. Among the people who converted to Islam on that day were Mu'awiyah ibn Abu Sufyan and Abu Quhafah, the father of Friend Abu Bakar ash-Siddiq. Rasulullah SAW was very happy to welcome their conversion to Islam. Then that day came a man who was shaking with fear. Rasulullah SAW said to him: Calm yourself, actually I am not a king, I am just the son of a Quraish woman who used to eat dried beef jerky.

4.7 Democratic

Muhammad Khudari Bek [37] quotes a history as follows:

ثمّ سار جيش المسلمين حتّى نزل أدنى ماء من بدر فقال له الحباب بن المنذر الأنصاري، وكان مشهوراً بجودة الرأي، يارسول الله أهذا منزل أنزلك الله ليس لنا أن نتقدم عنه أو نتأخر أم هو الرأي والحرب والمكيدة. فقال بل هو الرأي والحرب والمكيدة. فقال يارسول الله ليس لك هذا بمنزل فانهض بالناس حتى تأتي أدنى ماء

من القوم فإني أعرف غزارة مائه وكثرته فنزله ونغور ماعده من الآبار ثم نبني عليه حوضا فنملؤه ماء فنشرب ولا يشربون فقال الرسول عليه السلام : لقد أشرت بالرأي.

Meaning: Then the Muslim army descended to the lowest valley in Badr, then Al-Habbab Ibnul-Mundzir Al Anshory, a famous astute person, said, "O Messenger of Allah, is this a place that Allah has revealed to you, about which we cannot say, or is this just war tactics"? Rosululloh answered: "No! This is just an opinion and a war strategy." Al-Habbab said: "This place is not suitable for us, and take us all to the lowest place in this area because I know a place with lots of water, then we headquartered there. After that we closed all the other wells, then we built a large pond to collect water so that we have a large supply of water, while they won't be able to find drinking water." Rasulallah SAW. replied, "Indeed, you have expressed the best opinion."

During the Khandaq war, the Prophet also consulted with his friends, as quoted by Khudori Bek

استشار أصحابه فيما يصنع أيمكث بالمدينة أم يخرج للقاء هذا الجيش الجرّار؟ فأشار عليه سلمان الفارسي بعمل الخندق وهو عمل لم تكن العرب تعرفه، فأمر عليه الصلاة والسلام المسلمين بعمله، وشرعوا في حفره شمالي المدينة من الحرّة الشرقية إلى الحرّة الغربية وهذه هي الجهة التي كانت عورة تُؤتى المدينة من قبلها.

Meaning: The Apostle consulted with his companions about what should be done, should he stay in the city of Medina or go out to confront the strong enemy army? So Salman al-Farisi conveyed the idea of making a ditch, which the Arabs would not have expected, so the Prophet, peace be upon him, ordered the Muslims to do it, and they began to dig the two northern sides of Medina, from east to west.

Even though the Prophet Muhammad was a great prophet and leader at that time, this did not make him a very arrogant person in leading. In carrying out his leadership in broadcasting the Islamic religion, he often discussed with his friends in making every decision. He does not hesitate to accept opinions or input from friends. The quote above shows the attitude of the Prophet Muhammad in accepting the opinions of friends in war conditions. The Prophet Muhammad, in responding to the views or opinions of his friends, never offended or ridiculed these opinions. If a friend's opinion was inappropriate, the Prophet Muhammad always used kind words to reject that opinion, so that the friends did not feel offended.

4.8 Leader

Muhammad Khudari Bek [37] quotes a history as follows:

لا تحملوا حتى أمركم، وإن اكتنّفكم القوم فانضحوهم بالنبل ولا تسلّوا السيوف حتى يَغشَوكم.

Meaning: "The Prophet SAW began to convey his message to all the Muslim soldiers: Do not do anything before I order you and when the enemy surrounds you, rain arrows on them. Do not draw your swords unless they attack you at close range."

Rasulallah SAW apart from being a Prophet and Apostle, he was also a leader in the Islamic State who regulated all matters relating to the state, including development, economics, politics and war. Rasulallah SAW always went into the field first before ordering his friends to do it and Rasulallah always accompanied his words with actions, so that his friends were very amazed by the figure of Rasulallah SAW. Apart from the qualities above, it is also mentioned about the great and noble nature of Rasulallah SAW in the book The Charm of Rasulallah SAW's Morals by Syaikh Abdurrahman Ya'qub regarding several descriptions of the noble morals of Rasulallah SAW as follows: "Rasulallah SAW was the greatest human being. in fighting in the way of Allah and the strongest in being patient. Rasulallah SAW is the human who loves all creatures the most. Rasulallah is the most generous human and has the highest tolerance.

Rasulallah SAW was the most noble human being in society. Rasulallah SAW was the man who kept his promises. The Messenger of Allah was the humblest person, open-minded, gentle, friendly, full of compassion, and always seemed cheerful, both to his family and to his friends. Rasulallah SAW was the sanest human being,

so he forbade Baitul Mal property for himself and his family." Studying the life history of a figure or leader is not only to find out about his existing life and lifestyle and the influence on his person and environment, but the most important thing is how to actualize it and realize it in worldly life as a preparation for future home life. Starting from this idea, in this research the author wants to present how to actualize the values of moral education in the story of the Prophet Muhammad SAW in the book Nurul Yaqin. If the main goal of the Prophet Muhammad was to perfect moral nobility, the education process should be directed towards the formation of individuals and people with noble morals. This is in accordance with Allah SWT's affirmation that the Prophet Muhammad SAW is the main role model for mankind. To achieve this, noble morals must be upheld in the formulation of educational goals.

The aim of Islamic education in general is to achieve the goal of Muslim life, namely to raise awareness of humans as creatures of Allah SWT so that they grow and develop into noble human beings from worshiping Him [19]. Thus, Islamic education should aim to achieve balanced growth in the total human personality through spiritual training, rational intelligence, feelings and the five senses. Therefore, Islamic education should be a service of growth for humans in all aspects which include spiritual, intellectual, imaginative, physical, scientific, linguistic aspects, both individually and collectively and motivate all these aspects towards goodness and the achievement of perfection. The ultimate goal of education rests on the realization of submission to Allah SWT both at the individual, community and human levels at large [2]. The aim of character education in Islam is to create people who are good in morals, strong in will, polite in speech and deeds, noble in speech and deeds, noble in behavior and temperament, wise, perfect, polite and civilized, sincere and holy. and the most important thing, as stated by Al-Habib Abdullah Al-Haddad muqoddimah (opening) of the book *Risalatul Mu'awanah*, is to behave towards the path of the afterlife, namely obeying Allah SWT for everything He commands. With good character education, a person will face a bright future, both in this world and in the afterlife. The need for moral education is very urgent because the influence of good morals will have an impact on the individual. On the other hand, bad morals from ignoring moral education will befall the individual. Therefore, from the time when children or students are growing up, moral education must receive serious attention from every parent and educator (teacher). For the most part, people whose morals deviate are due to wrong education during their childhood. According to al-Jauziyah this bad character will become a permanent trait and personality for an individual. So if someone tries hard to avoid it, he will inevitably fall back into these bad morals. Therefore, you find humans deviate in their morals and this is none other than because of education when they grow and develop.

Even though it is not impossible, it is very difficult to change a bad character into a good character and avoiding bad character must be a habit since childhood. Likewise, young children must be kept away from entertainment gatherings that involve futility, listening to dirty things and bad words. Because if these words are caught in their ears, it will be difficult for the child to leave them when they grow up, and it will be difficult for parents or educators to prevent children or students from bad habits that they have heard or done since they were young. small. In fact, all forms of education originate from Rasulullah SAW, because he was a good role model, and the best role model from the era before Rasulullah SAW. or after Rasulullah SAW. The story of the life of the Prophet Muhammad SAW. is a role model for Muslims, therefore it is mandatory for every Muslim to know it so that it can be followed and practiced according to its instructions? Rasulullah SAW. has several perfect characteristics so that he is a role model for the entire universe, the characteristics of the Prophet Muhammad. These are: shidiq, amanah, tabligh, fathanah. The morals of Rasulullah SAW are recognized by researchers as the most superior morals compared to others.

A thinker from India, Abu al-A'la al-Maududi described the personality of Rasulullah SAW with the expression: "He is the only one personality that all excellences have been blended in him." quality is found in him [2]. According to Ziauddin Alavi in his book *Moslem Educational Thought in the Middle Age*, the Prophet Muhammad was the first teacher in Islam. He used the Nabawi mosque to teach the Koran and issues related to Islamic teachings. Rasulullah SAW stated that seeking knowledge is an obligation for every Muslim, from the cradle to the grave, from the family environment to the wider community. People who have knowledge are also obliged to practice their knowledge, if they do not put their knowledge into practice they will be threatened with hellfire before the idol worshipers [2].

In the problem of instilling morals, there is often a gap between their knowledge and their behavior in everyday life. Someone knows about goodness but is not necessarily able to carry it out themselves. Someone knows that lying, corruption, betrayal, and so on are disgraceful acts, but in reality not everyone who knows about them is able to abandon them. That's why the problem of moral education is getting teachers or role models who can be an example. The biggest problem with moral education is that the person who educates must first carry it out. In the method of instilling morals, Hamka refers to virtue and politeness. This politeness includes politeness towards Allah SWT, Rasulullah SAW, and towards humans. The aim of character education in this research is to direct human morals to the right path, the right way of educating, always doing good and right

things, being civilized and having the right manners. The character education of the Prophet Muhammad in the book Nurul Yaqin is also very relevant to Islamic religious education in: Islamic religious education curriculum, educational learning strategies, and educational resources.

5. Conclusion

Through the description of the data and analysis that has been described and explained in the previous chapter, conclusions can be drawn: The exemplary character education of the Prophet Muhammad SAW in the book Nur Al-Yaqin Fi Sirah Sayyid Al-Mursalin by Sheikh Muhammad Al-Khudlari Bek contains character values, namely: religious, honest and trustworthy, patient, independent, brave, forgiving, fair, democratic and a leader.

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