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## Implementation of character education in Islamic education

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### ABSTRACT

This study seeks to investigate students and their position and relationship with educators, as well as the noble character and ethics of students resulting from the actualization of noble values. All three are examined through the lens of Islamic education. Utilized is qualitative research conducted using a holistic-descriptive methodology. The data sources were retrieved from library records. At the level of data analysis, hermeneutic analysis is employed. The findings of this research Students are scientific subjects who cultivate their potential and form their personalities. The relationship between students and educators is not limited to knowledge partners constrained by the rules of educational institutions, but also includes partners in devotion to Allah SWT. Character is a personality shaped by the habitual realization of values through attitudes and deeds. The most admirable student personality is one shaped by attitudes and deeds that reflect divine values. The Prophet Muhammad SAW became a human prototype who taught the five divine values of faith, honesty, dependability, divine messengership, and intelligence. In the context of Islamic education in Indonesia, student ethics are absolutely predicated on five values: devotion to Allah SWT, prophethood, honor, knowledge practice, and democracy.



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## Introduction

Learners, thus the term currently used to replace the terms student and student. The term replacement is carried out with the aim of optimizing the active participation of students in the learning process. The word "participant" is a keyword that represents the intended participation. Starting from this understanding, students are not positioned as passive objects whose potential and character are determined solely on the basis of knowledge print educators. Learners are not treated as a hard disk which only accommodates ethical advice and scientific data intake from educators. Students are positioned as actors in character building and developing their potential. Learners are treated as researchers who always seek, process and develop knowledge so that it can be applied for the benefit of mankind.

The emergence of the term student in the realm of education in Indonesia is based on the 2010 National Education System Law (UUSPN) which functions to "develop capabilities and shape dignified national character and civilization in order to educate the nation's life". The contents of the law clearly and firmly correlate the terms of students with character. This correlation has the goal as stated above, that according to (Kusuma, 2022) suggests educational institutions must make students a central factor in developing their potential and building their character.

The Law on the National Education System is a legality and constitutional guarantee for educational institutions and educators in the effort to shape the character of students. The essential question is, "Why is the Indonesian education system oriented towards building the character of students?". Historical data shows that in the treasures of education in the archipelago, ideas and efforts to form students with character are not new. Hadratussshaikh Hasyim Asy'ari, KH. Ahmad Dahlan, Ki Hajar Dewantara, Soekarno, Tan Malaka, and Muhammad Natsir had long discussed and worked on this. The echo of "students with character" that echoes to this day is a reinforcement of previous efforts that have not been fully supported by the country's constitution. The strengthening was carried out because of the risk that: (1) the spiritual void of the soul of the nation's generation. This causes the life orientation of the nation's generation not to be focused on serving God, but on satisfying desires, material things and positions; (2) the moral degradation of the nation's generation. Increased index of corruption and crime, student vandalism, and the fading of polite behavior and polite speech among the younger generation is an indicator of this moral degradation; (3) naive intellectualism of educational institutions. Not a few educational institutions today have been transformed into companies that sell the splendor of intellectualism based on western reasoning. This kind of educational institution thrives and only becomes a place for the reproduction of social inequality. Students in that context are nothing more than financial objects of service companies that accommodate educators as their employees. Such educational institutions play a major role in dissolving character and identity culture in the life of the generation of the Indonesian nation.

Efforts in character building participant students are ideally based on an understanding regarding the existence of students and their position and relationship with educators in the learning process. A good understanding of these points will help understand the basis of values in the formation of the character of students and at the same time understand the ethics that must be followed in the attitudes and actions of students. This is the main problem that is examined in this paper. The study of the problem was carried out by use perspective of Islamic values and ethics (akhlak).

Character, in English "character", derivation of the word in Greek, character which means carving tool, mold or stamp used on coins and stamps. The word is associated with the word *charassein* which means to line, cross out, or etch to make a certain pattern (Arifudin, 2022). Later, and generally, the word character is used to mark the unique qualities of an individual's personality that distinguishes him from other individuals (Rahman, 2021). This can be seen in the Big Indonesian Dictionary (KBBI) which defines character as psychological traits, morals or manners that distinguish one person from another. The Ministry of National Education (MONE) Language Center confirmed the definition KBBI by interpreting character as innate, heart, soul, personality, character, behavior, personality, character traits, temperament and character of a person. According to (Lickona, 2013) holds that the ideal character is understood as an inner character that is enabled to respond to situations in a moral way. Character in this sense includes cognitive knowledge, attitudes, motivation, behavior and individual skills in living a pragmatic life with morally good attitudes and actions.

In the context of Islamic education in Indonesia, understanding the term character is often equated with the term morals. The matching is based on the similarity in meaning of the two which are equally defined based on the innate soul, character or human mind. (Hamalik, 2010) for example, interprets morality as the will of the human soul which stimulates certain spontaneous actions without considering the mind easily because it has become a habit. Even so, the word morals still has its own peculiarities which can be traced from the side etimologic. Morals are etymologically an absorption from the Arabic word, namely *morals*. Say *Morals* in a shape plural of *khuluqin*. The word means habit, character, temperament or character, and manners that grow from the human mind. The root word of *khuluqin* itself corresponds to the word *khalqun* which means "non-sensory events". The event referred to is the creation process of the "creator" in Arabic (*Kholik*) which gave birth to the creation, alias creature. The definition of morality in this context has a theological dimension (Fikriyah, 2022). It is called that because the word morality in that context describes the innate human soul, character, and mind which are not only correlated with their social-ecological life, but also with God. In addition, the word morals grows within the framework of Islamic doctrine. This is what characterizes morals, and because of this, educational leaders in Indonesia do not fully identify character with morals (Al-Hamdani, 2014).

There is one other term that is often equated with character and morals. That term is ethics. What is ethics? The word ethics comes from the ancient Greek word, *ēthikós* which means "things related to one's character". The root word itself is *ēthos*, a word which means character or habit. In its development, the word ethics was absorbed into Latin to become "ethics", into French into "ethics", into English became "ethics", and into Indonesian into ethics. The definition of ethics from the etymology side provides a general standard of defining ethics as a branch of knowledge that refers to "ideal human character and behavior" as well as

"human moral obligations" (Kidder, 2003). The reference for defining ethics in question can be seen in the Big Indonesian Dictionary which defines ethics as "the knowledge of what is good and what is bad and about moral rights and obligations (akhlak)". The same thing appears in the view of Richard Paul and Linda Elder who define ethics as "a concept or principle that guides humans in determining good and bad behavior to live life in their social-ecological realm" (Richard & Elder, 2006).

The term ethics is typically philosophical, and this uniqueness is considered as a differentiator from the terms character and morals. Ethics in contemporary discourse is identified with moral philosophy. This identification arises because ethics departs from philosophical studies regarding how a person must live his life well and wisely in order to obtain happiness (Williams, 2006). According to Earle as quoted (Hanafiah, 2022) that the word moral is addressed The term philosophy (moral philosophy) emphasizes that in order to live life, one must have teachings regarding good attitudes, character or behavior. The word moral itself comes from the Latin word, "mores", which means equivalent that is, habits, character and behavior. The word moral is also absorbed by the Big Indonesian Dictionary and interprets it as generally accepted good and bad teachings regarding actions, attitudes, obligations, etc.; morals; character; decency. In short, ethics or moral philosophy can simply be understood as a systematic study of the good and bad of human behavior as a mode of action to obtain happiness.

In the treasure of Indonesian education, the term character is more popular and familiar in community discussions than the terms morals and ethics. Popularity the term character echoes in the archipelago after being pinned to characterize the word education, it becomes character education. Character education in this context is a systematic effort and at the same time role model to form the character or personality of the nation's generation in accordance with Pancasila and the Constitution. The term character attributed to education is also used to interpret the functions and objectives of national education. The functions and objectives referred to are stated in article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System which reads "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students so that become a human being who believes in and fears God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. The law was formulated as an elaboration of the 1945 Constitution of the Republic of Indonesia Article 31 paragraph (3) which mandates that the Government seek and organize a national education system, which increases faith and piety as well as noble character in the context of educating the life of the nation, which regulated by law.

In Indonesian education, students are objects and at the same time character education. The question is, "What are students?". Student is another term used to identify students, pupils and students. Etymologically, the term learner is formed from two words: (1) participant, which means a person who participates or takes part; (2) students, the process of nurturing and giving training, teachings, guidance, and leadership regarding morals and intelligence. Students, based on the two words above, can be understood as participants who are actively involved in maintaining and providing training, teachings, guidance and leadership regarding morals and intelligence. The emphasis point on that term is "active involvement in the formation of morals and intelligence". This emphasis point emphasizes that in education students are not merely objects, but also subjects who take an active part in the formation of morals and intelligence. This pressure point is the reason why the term learner is used to replace the terms student, student, and learner. For the same reason, Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System defines students as "members of society who try to develop their potential through learning processes that are available in certain paths, levels and types of education".

Students in the learning process are formed, directed, encouraged and guided so that they have character (Arifudin, 2020). The essential question is, "What character must each student have?" The answer to this question is already contained in the national education goals regulate in article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, namely to develop the potential of students to become human beings who: (1) have faith and fear to The One Almighty God; (2) have a noble character; (3) healthy; (4) knowledgeable; (5) proficient; (6) creative; (7) independent; (8) being a democratic citizen, and (9) being responsible. These nine characters are absolutely the goals of every educational unit - according to their level- which are under the legal auspices of the Unitary State of the Republic of Indonesia (NKRI).

There are many researchers who have studied character education in Indonesia and present a variety of characters that students must possess. (Hasan, 2010) for example, through his work Development of National Culture and Character Education revealed seventeen characters that students absolutely must have, including: (1) religious; (2) honest; (3) tolerant; (4) discipline; (5) hard worker; (6) creative; (7) independent; (8)

democratic; (9) strong curiosity; (10) nationalist; (11) patriotic; (12) appreciate achievement; (13) communicative friendship; (14) love peace; (15) love to read; (16) social care, and (17) responsibility. (Rindrayani, 2020) through her article entitled *The Implementation of Character Education in Indonesia High School Curriculum Program* revealed nine characters that students must have, including: (1) love of God and His creation; (2) independence and responsibility; (3) honesty/trustworthiness; (4) respect and courtesy; (5) generous, caring, helping and mutual cooperation; (6) confident and hardworking; (7) leadership and justice; (8) kind and humble, and; (9) tolerance, peace and unity. (Firmansyah, 2021) inside *Curriculum and Character Education* summarizes the four characteristics that students must possess, namely: (1) Religious, which means a person of faith and piety to God Almighty; (2) Honest and Caring; (3) Lifelong Learners, and (4) Physical and Spiritual Health.

What about the character of students in the context of Islam? The character of students in the context of Islamic doctrine cannot be separated from the status of the prophet Muhammad SAW as a role model for the morals of the people. That is because the essential purpose of the prophetic treatise of Prophet Muhammad SAW is to be a role model in perfecting the morals of the people. The 21st verse of Surat al-Ahzab affirms the status of the prophet Muhammad SAW as a role model for the people, "indeed there is in (himself) the Messenger of God a good role model for you, (that is) for those who hope for (the grace of) God and (the coming) doomsday and he mentions Allah a lot. The great character of Prophet Muhammad SAW as a role model is explained in the 4th verse of Surat al-Qalam, "and indeed you are truly of great character". As for the news related to the purpose of his prophetic treatise, it is expressed in the hadith, "indeed I was sent to perfect morals".

There are four essential characteristics that became the personality of the prophet Muhammad SAW and at the same time as prophetic values which became the fundamental basis in the formation of the personality of the people. The four characters and at the same time the intended value are: First, *siddiq* namely character and value that must be issued and instilled to form attitudes and actions that are honest, true, and good. These characters and values are the antithesis of the characters and values which are the mother of all forms of sin, namely lying, aka *kadzib*. Second, *trust*, namely the character and values that shape the personality of the people to become a person who can be trusted. The opposite of these characters and values is treason, in terms of Islamic doctrine it is called *khianah*. Third, *tabligh*, namely the character and values that shape the personality of the ummah as brave individuals in conveying valid information, not information based on gossip or hoaxes. These characters and values will prevent people from becoming individuals who hide valid information and are cowardly individuals to convey the truth. *Saykitman*, that is the theological term for the person who hides and is afraid. Fourth, *fathonah*, namely the character and values that shape the personality of the people to become intelligent individuals. Islamic doctrine obliges all people to be intelligent individuals and at the same time denounces those who are silent and feel comfortable with stupidity, aka *baladah*. These four characters and values become the basis of commendable morals which in terms of Islamic doctrine is called *al-mahmudah* morals. The antithesis of the four characters and values is the basis of despicable morals, aka *madzmumah* morals. One fundamental thing is that the four essential characters and values must be realized in attitudes and actions based on monotheism, belief in a single God and the prophetic mission of the prophet Muhammad SAW.

What about the ethics of students in the context of Islamic education?" It should be emphasized that even though ethics are distinctly philosophical and morally distinct doctrinal, that does not mean the two do not have common ground. Ethics and morals both boil down to the realm of mandatory values issued by every individual in attitudes and actions that can elevate the degree of humanity. Nowadays ethics also morals (although limited to Muslims) are attached and attached to various disciplines: (1) disciplines, namely political ethics, social ethics, ecological ethics, medical ethics, educational ethics and so on. Ethics in this context becomes applied ethics. It is called that because the various branches of knowledge are inseparable from ethical problems, and ethical problems are embedded in these branches of knowledge; (2) profession, call it educator ethics, ethics engineer, military ethics, doctor ethics, lawyer ethics. Ethics in a professional context (professional ethics) is described in the form of ethical values that strengthen a person's integrity according to his profession. In the realm of Islam, the term code of ethics is closer to the term *adab*.

The ethics or morals of students are not a new problem. In Islamic boarding schools, especially in Indonesia, students learn and are taught about the ethics or morals of seekers of knowledge (students or students). There are at least four references that are commonly used by Islamic boarding schools in Indonesia in teaching the ethics of seeking knowledge, namely: First, by Imam al-Ghazali, "The Beginning of Hidayah". Second, by Imam Burhan al-Din al-Zarnuji, "Education of Learners". Third, by Syekh Umar bin Ahmad Baraja, "Children's Morals for Madrasah Students in Indonesia". Fourth, work Hadratuss Shaykh Hasyim Asy'ari, "Adab of Knowledgeable People and Knowledge Seekers". The writing that we are reading today is a

development of student ethics taught in the four books above later synthesized with the Law on the Education System. Nevertheless, the development of this is carried out by referring to the four characters which are at the same time the essential values of the prophet Muhammad SAW's prophetic treatise.

Examination of the existence of students and their position and relationship with educators is needed so that students, especially those who are Muslim, currently understand their existence, role and position in developing their potential and character. The formation of the character of students is of course a must leaning on values because in principle character is formed from habituation in actualizing values through attitudes and actions. At this point, the author examines Islamic values that were actualized by the prophet Muhammad SAW through attitudes and actions - which became role models for the people who formed noble character (akhlak al-karimah) himself. In addition, each student must understand the values that are the principles of forming the ethics (morals) of students in seeking knowledge. That is because the purpose of seeking knowledge is not intelligence, but the blessings and benefits of knowledge. At this last point the author examines the ethics of students in the search for knowledge with adopt and developing the ethical concept of seeking knowledge formulated by Imam al-Ghazali, Imam Burhan al-Din al-Zarnuji, Sheikh Umar bin Ahmad Baraja and Hadratussaykh Hasyim Ash'ari. The intended development is to contextualize the ideas of these scholars with the lives of students as Indonesian citizens who are bound by the constitution of the Unitary State of the Republic of Indonesia.

## Method

This study uses a qualitative approach. This approach is used because the object is in the form of a concept, not in the form of numeric-calculative data. The method used in this study is a holistic-descriptive method. The purpose of using this method is to: (1) obtain a full and complete picture of the object under study; (2) perform a critical evaluation and synthesis of the object under study; (3) get a new horizon of the object being studied (Rahayu, 2020).

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Hanafiah, 2021) that descriptive is analytical, namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of research conducted. According to (Arifudin, 2023) that the qualitative research procedure is to produce descriptive data in the form of written data after conducting a thought analysis from a text. After the author collects materials related to the problem to be discussed in this study, then the authors analyze and interpret to draw conclusions.

The data in this study are sourced from library data. Data collection in this study was carried out in two steps, reading and recording. Technically, these two steps are carried out continuously. Reading is done for the collection and tagging of the required data sources. The recording is done to classify data according to the themes and sub-themes formulated from the research object. Every library data that is read and required is recorded on a data card that has been given a certain code according to a predetermined classification. The process of recording on the data card itself is done by writing, paraphrasing, and summarizing techniques. In this study, researchers used probability sampling. According to Sugiyono as quoted (Tanjung, 2023) probability sampling is a sampling technique that provides equal opportunities or opportunities for each element or member of the population to be selected as a sample. Probability sampling consists of simple random sampling, proportionate stratified random sampling, disproportionate stratified random sampling sampling area (cluster). In this study, researchers used simple random sampling, then according to (Sugiyono, 2015) Simple Random Sampling is taking sample members from a population that is carried out randomly without regard to the strata in that population. This is in order to collect data related to Implementation of Character Education in Islamic Education.

## Results and Discussions

### Learners and Educators in Islamic Education

Students in the tasawuf tradition are understood as people who are learning to purify themselves so that they are always in the divine lane. Every student must submit and carry out according to the direction of his teacher in order to arrive at that goal. The terms learners and educators are presented with the aim of generating active-innovative participation of people who are learning (students) and those who teach them (educators) in the learning process (Zainuddin, 2010).

In the context of educators, Arqasusi was quoted as saying (Kadar, 2013) that there are at least three terms in Islamic education that are used to identify educators. The three terms referred to are: (1) Murabbi. This term is linked with the concept of tarbiyah which emphasizes the educational process in efforts to develop the physical, emotional, and intellectual of students. According to Al-Attas as quoted (Sinurat, 2022) that educators in terms of murabbi mean caregivers who care for and guide so that the physical, emotional and intellectual development of students grows optimally; (2) Muaddib. This term is related to the concept of ta'dib which focuses on coaching students to become good individuals in accordance with Islamic faith and morals. Educators in the term muaddib are role models who became prototypes of faith and morality Islamic. Students in this case always exemplify the firmness of faith and Islamic morals which are actualized by educators in their attitudes and actions; (3) Mu'allim. This last term correlates with the concept of ta'lim which oriented on the development of the cognitive aspects of students through the cultivation of knowledge (Firdaus, 2013). Educators in terms of mu'alim are understood as tutors who transform their knowledge to students in the learning process with the aim of developing students' cognitive abilities (Firdaus, 2013). The three terms above (murabbi, muaddib, and mu'alim) are only technical terms used by Islamic education experts for educators. It is said so, because educators in the concept of Islamic education are caregivers, role models, and at the same time tutors who care for, serve as examples and transform knowledge to students for one thing, to make students the guardian of the earth. In simple language according to Al-Naqib as quoted (Supriani, 2022), make students as individuals, whatever their profession, who practice the Quran and the Sunnah through their attitudes and actions on earth.

How is the relationship between students and educators? The answers to these questions are often only limited to strengthening the relationship between educators and students in the learning process at schools/madrasas. Educators in that context must open dialogue spaces and active participation of students. The students must be active and creative in developing what has been taught by educators. Beyond the answers, there are things that are very essential from the questions above, namely lack of time and spiritual relationship between educators and students.

It is difficult to deny that today the relationship between students and educators is only bound by institutional relations that are material and tentative in nature. An educator is called an educator only in the learning process at school/madrasah, outside of that place and time the status of educator and student is lost. The duties, responsibilities and ethics of educators are limited by the territory and salary of educational institutions. Likewise, the duties, responsibilities, and ethics of educator participants only apply during the learning process at schools/madrasas.

According to (Rabbanie, 2022) that did in the concept of Islamic education there are no former educators and former students. The status of educators and students continues to be attached and carried away inside or outside the school/madrasah. The positive impact of this status is that educators continue to have duties, responsibilities and ethics as educators in their socio-ecological realm.

Even students, continue to have duties, responsibilities, and ethics as students in their social-ecological life. Lack of Timing The relationship between educators and students is because in the concept of Islamic education both are not only bound by the regulations of educational institutions, but also by social-ecological relations and servitude to Allah SWT. Educators and students are both human individuals who must live in their social-ecological system. Good educator or students are both creatures of God who must serve Him and will both be held accountable.

### **Student Character in Islamic Education**

Discussing the character of students requires us to first understand the potential of students. Therefore, one essential question before discussing the character of students is, "What is potential? The Big Indonesian Dictionary defines potential in English Potency as "ability, strength or power that allows it to be developed. A similar tone appears in the Merriam Webster Dictionary as quoted (Ulfah, 2019) which defines potential as "the ability or capacity to achieve or bring about a particular result". Potential in the context of Islamic doctrine is equated with the word fitrah. The word fitrah is derived from fathara which means "to create or make ". Therefore, the word fitrah is interpreted as a creation or event in accordance with the potential given by the creator (Iman, 2004). The word fitrah is also interpreted as thahir, namely purity. In addition, the Quran surah al-Dzariyat verse 56 out signature with the religion of Islam, with the intention of a religion that teaches worship to Allah in accordance with human potential. The essential point is. That the word potential in the context of Islamic doctrine is commensurate with the word nature which means the ability or creative power of man to develop himself in order to obtain the happiness of life in accordance with the commandments of Allah SWT.

In the context of Islamic doctrine, the hadiths narrated by Bukhari and Muslim long ago have encouraged the matter in question. "It was narrated to us (Adam), it was narrated to us (Ibn Abu Dza'bi) from (az-Zuhriy) from (Abu Salamah bin 'Abdurrahman) from (Abu Hurairah, may God be pleased with him) revealed that the Prophet Muhammad SAW said: "Every child is born in a situation nature. Then it is the parents who will make the child a Jew, Christian or Zoroastrian, like livestock that give birth to their children perfectly. Do you see any flaws in him? (HR. Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'I, Malik, and others, 1296).

Fitrah or potential in this hadith is stated as a divine gift possessed by every baby that is born. The problem is in the development of that potential. In the hadith above, parents determine the potential development of children. Parents in this context can be understood broadly as a value system that is used as the object of the child's attitudes and actions because of which character is formed. In short, the child's potential will develop in theological language to become a Jew, Christian and Zoroastrian, following the character formed by the value system. The best value system that shapes the character of students is a value system based on monotheism. The potential and character of students, in Islamic education, must develop based on the value of monotheism. The 30th verse of sura al-Rum has proclaimed it, "So set your face straight towards the religion of Allah; (stay on) the fitrah of Allah who has created human beings according to that fitrah. There is no change in the nature of Allah. (That is) the straight religion; but most people don't know.

In the context of Islamic education, the creative potential or power of each child (student) must be developed along with the cultivation of noble character or commendable morals that shape their personality. Character and potential, for students, are like two sides of a coin. The development of potential without character will lose the orientation of life which is in line with divine decrees. Conversely, character without potential development will dull students' creative power. According to (Mayasari, 2022) that the potential of students must grow supported by commendable character or morals that originate from monotheism. Potential without being supported by commendable morals does not strengthen the personality of students, but instead drowns their personality.

The question is, "What characters must be instilled and become the personality of students?" There are five characters taught by Islam and must be instilled in students. These five characters are Islamic values that are actualized in the daily morals of the prophet Muhammad SAW. The five characters referred to are Faithful, Honest, Trusted, Divine Messengers, and Smart.

The explanation regarding the five characters of the prophet Muhammad that must be owned by students above is in line with the functions and objectives of education stated in article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. There is only one point that differentiates them, namely being a democratic citizen. This difference is a natural one because the law appears in the context of the life of the people of the Archipelago who have agreed to build a democratic state and take shelter in the Unitary State of the Republic of Indonesia (NKRI).

### Student Ethics

Absolute ethical values become guidelines as well as objects of attitudes and actions of students that must be embodied by every student in their pragmatic life. According to (Ulfah, 2020) that the planting and habituation of students to manifest Ethical values are a practical mode for forming students with noble character. The embodiment of ethical values through the attitudes and actions of students must take precedence and precedent transfer scientific. Why is that? The noble character of students is like a cup, and knowledge is like water. A good cup will hold, maintain and regulate water to follow the curves of its shape. The noble character of students will not only make them able to accommodate and maintain knowledge, but also regulate the use of knowledge.

What values are the ethical foundation of students? There are several values -by referring to and developing from the contents of the four books above- which form the ethical foundation and must be instilled and actualized by students through their attitudes and actions in the pragmatic realm, including: First, the value of servitude to Allah SWT. This value should be embodied in the attitudes and actions of students that express the totality of obedience to the commands and prohibitions of Allah SWT. The totality of obedience is what will protect students from disobedience. The book written by Abu Bakr Uthman bin Muhammad Syata al-Dimyathi al-Bakri (1226-1310H). Ianah al-Thalibin, tells the advice of Imam Waki to his student, Imam al-Syafi'i, who at that time memorized his weak memory. Imam Waki explained that disobedience becomes a person's hijab to gain knowledge. "Knowledge is light, and God's light will not be given to those who do evil", said Imam Waki. This advice is considered to be in line with the Qur'an which affirms that God is the "Source of all light". Imam Waki's advice to Imam al-Shafi'i basically asserts that in order to gain knowledge, students must: (1) be free from immorality; (2) intended solely to perfect the loyalty of servitude to God. The

actualization of the value of slavery in the attitude and actions of students will form the character of faith, as explained above.

Second, prophetic values. Faith, honesty, trustworthiness, divine news, and intelligence are the five prophetic values of the prophet Muhammad SAW which are expressed in his attitudes and actions. Because of the attitude and actions of the prophet, the five values are attached to the character of the prophet Muhammad SAW who radiates a positive aura to his people. That character is what makes Prophet Muhammad SAW a role model for the people. Every student whose status is Muslim must follow the example of the prophet Muhammad, both in terms of character and his prophetic mission to save the people within the framework of monotheism. Also, in the process of seeking knowledge, it is absolutely based on the shahadah and the five prophetic values of the prophet Muhammad SAW above. Especially in Islamic doctrine, Prophet Muhammad SAW is positioned as a storehouse of knowledge.

Third, respect value. The most fundamental ethical value that must be actualized in the attitudes and actions of students in the pragmatic realm throughout the search and practice of knowledge is respect. The intended respect is aimed at: (1) Oneself. The search for knowledge is basically a process for glorifying the seeker. Therefore, the first step that must be respected is oneself. Honor on oneself in seeking knowledge is done by: (a) always purification intentions and thoughts; (b) strengthen motivation for knowledge; (c) strengthen patience; (d) willingness to sacrifice assets; (e) developing knowledge with the teacher's guidance; (f) sincerity to undergo a long duration of time. These six things have been explained by Imam Ali bi Abi Talib through his poetry which is quoted and is part of what Al-Zarnuji discusses in the book of Student Education as quoted (Na'im, 2021) namely "Remember, you will not be able to gain knowledge unless you fulfill the six matter. I will give you an explanation of all six things. Smart, strong motivation, patient, stock. Teacher's guidance, and a long time".

The six things above are seen as essential which are why they are cult as a condition for students in seeking knowledge; (2) Both parents. The role of parents in the process of seeking knowledge of students is very vital. People whose love will never escape their children are these two people. The people who sincerely pray for and always support emotionally and financially are parents. Also, when his son became a student. Respect for both parents and students is absolute. There is no excuse for disrespecting both parents; (3) Educator. The majesty of the status of educators (teachers) in Indonesian society is cultivated by the awarding of the title "hero without merit". This cult was made to emphasize the urgency and magnitude of the role of educators for students. Because of the services of educators, respect for him is an obligation. In the context of Islamic doctrine, the prophet Muhammad has commanded to be humble to educators and respect their rights.

The four values mentioned at the beginning (the value of servitude to Allah SWT, value prophetic, the value of respect, and the value of the practice of knowledge) absolutely become the basis of values in the formation of character and the basis of ethics for students. The scholars long ago have formulated these four values through their respective versions, including Imam al-Ghazali, Imam Burhan al-Din al-Zarnuji, Sheikh Umar bin Ahmad Baraja and Hadratusshaykh Hasyim Ash'ari. Nevertheless, in the context of the lives of citizens who live under the auspices of the Unitary State of the Republic of Indonesia, democratic values are needed to complement the four values above. Democratic values will make students with democratic, nationalist and patriotic characters who are not dazzled by the splendor of western intellectualism. Students with democratic, nationalist and patriotic characteristics will strengthen the life of the Indonesian nation which is based on Pancasila.

## Conclusions

The research results show that in the learning process, students are assisted by educators who act as murabbi, muaddib, and mu'allim. In the concept of Islamic education, there are no former educators and former students. The status of educators and students continues to be attached and carried inside or outside the school/madrasah. Therefore respect for educators has no time and space limits. The relationship between students and educators is not just partner scientific knowledge that is bound by the regulations of educational institutions, but also partners in the service of Allah SWT. The character of students is a personality that is formed by habituation in actualizing values through attitudes and actions. The potential of students ideally develops together with the character that is formed from the embodiment of a value system based on monotheism. That is because the best character of students is a character that is formed from attitudes and actions that embody divine values. Prophet Muhammad SAW taught the five divine values referred to, namely the value of faith, honesty, trustworthiness, divine messenger, and intelligence. The void of spirituality in students' souls, the moral degradation of students, and the naive intellectualism of educational institutions which play an important role in weakening the character of students arises because the ethics of students is no



longer a guideline and basis of values for their attitudes and actions in the pursuit of knowledge. In the context of Islamic education in Indonesia, student ethics is ideally based on five values, namely the value of servitude to Allah SWT, the value of prophetic, the value of respect, the value of knowledge practice, and value democracy.

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