



Submitted
12 Maret 2023

Approved
19 April 2023

Published
20 April 2023

THE IMPLEMENTATION OF PROPHET'S CHARACTER EDUCATION AT AL-MULTAZAM II

(IMPLEMENTASI PENDIDIKAN KARAKTER NABI
PADA SMP IT AL MULTAZAM II KUNINGAN)

Mukhlisin*¹, Rosdita Indah Y², Abdurrahman Atsa'lawi³
STAI Ma'had Ali Cirebon, mukhlisinelfitriyah@gmail.com
STAI Ma'had Ali Cirebon, indahrosditayuniawati@gmail.com
Universite de Zitouna Tunisia, abderrahmenechaalene@gmail.com

*Corresponding Author

Abstract

The recent emergence of various social phenomena had prompted the government to formulate a national character development policy. The condition of the phenomena informed by electronic media or print media regarding drug cases, corruption, law violations, promiscuity among adolescents, cheating habits and bullying habits at schools indicate a shift towards implementing national identity and character. This study aimed to identify character education programs, the implementation of the Prophet's character education, the impact of the Prophet's character education on morals, and the supporting and inhibiting factors of the Prophet's character education at SMP IT Al Multazam II Kuningan. The research methodology used a qualitative approach which includes observation techniques, interviews and documentation studies. The results showed that character education programs included halaqoh, field trips, and Dedication. Character education impacts morals to Allah SWT, morals to humans, and increased achievement. The novelty of this study was that students have a balance of spiritual, emotional, intellectual and personal body health with morals, worship and social life.

Keywords: education, character, Prophet dan school

Abstrak

Munculnya berbagai fenomena sosial yang memprihatinkan akhir-akhir ini mendorong pemerintah untuk merumuskan kebijakan nasional pembangunan karakter bangsa. Kondisi fenomena yang diinformasikan media elektronik atau media cetak mengenai kasus narkoba, korupsi, pelanggaran hukum, pergaulan bebas di kalangan remaja, kebiasaan mencontek dan

kebiasaan bullying di sekolah mengindikasikan adanya pergeseran ke arah ketidakpastian jati diri dan karakter bangsa. Tujuan penelitian ini adalah untuk mengidentifikasi program pendidikan karakter, implementasi pendidikan karakter Nabi, dampak implementasi pendidikan karakter Nabi terhadap akhlak, dan faktor pendukung dan penghambat pendidikan karakter Nabi pada SMP IT Al Multazam II Kuningan. Metodologi penelitian yang digunakan ialah dengan pendekatan kualitatif yang meliputi Teknik observasi, wawancara dan studi dokumentasi. Hasil penelitian menunjukkan bahwa program pendidikan karakter antara lain halaqoh, field trip, dan dedikasi. Dampak pendidikan karakter ialah akhlak kepada Allah Swt, akhlak kepada manusia, serta peningkatan prestasi. Novelty pada penelitian ini ialah peserta didik memiliki keseimbangan kesehatan spiritual, emosional, intelektual dan tubuh personal dengan berakhlak, beribadah dan bersosial.

Kata Kunci: Pendidikan, Karakter, Nabi, Sekolah

INTRODUCTION

The emergence of various social phenomena causes concern and motivates the government to formulate national policies to improve the nation's character (Hasanah, 2013). The circumstance of this phenomenon is improved by the existence of information from both electronic and print media about cases in the country, ranging from drug cases, corruption cases, cases of law violations, free society among teenagers, students even students, violence or riots. This indicates a transition toward uncertainty regarding national identity and character.

On the other hand, several studies have demonstrated a significant increase in both the quantity and severity of cases of violence and unrest. There are political, economic, and religious violence, cases of violence against children and women, and social violence (Hasanah, 2013), *Trend Hoax* and blasphemy issues.

Whether we admit it or not, we must be aware of the current moral crisis, the rise in sexual promiscuity, crimes against friends, adolescent theft, drug abuse, cheating, and *school bullying* (Zubaedi, 2011). When evaluated from the perspective of the nation's character, this suggests a decline in character far from the nation's ideals as a civilized nation, regardless of who is accused of the crimes.

Character is fundamentally essential. Character is an essential trait that distinguishes humans from animals and is required of everyone. Therefore, it is pertinent to strengthen character education in the current context to overcome the ongoing moral crisis. Character is the values of human behaviour about God Almighty, oneself, other humans, the environment, and nationality that are embodied in one's thoughts, attitudes, emotions, words, and deeds based on religious norms, laws, customs, and culture (Kurniawan, 2013).

Islam considers character a representation of morals, with differences in language and background but one thing in common, namely how one's conduct is implemented. Ibnu Miskawih, believes that morality is demonstrated through behaviour rather than reflection. Al-Ghozali contends that morality is a quality ingrained in the spirit that results from actions that can be taken without thinking about them beforehand (Ghazali, 2015).

In order to strengthen and build the behaviour of multicultural nations, develop the fundamental potential for kindness and goodness, and enhance competitive

national culture in international relations, character education serves these purposes (Gunawan, 2014). Character is a quality that distinguishes the best people because it represents the pinnacle of devotion, the wisdom of a rational person, and the perfection of faith. Rasulullah SAW said, in this instance means: "*The best in actions is those whose faith is perfect.*"

Character education, which relates to the Prophet Muhammad SAW, is a deliberate effort to prepare students to comprehend Islamic teachings (*Knowing*), apply Islamic teachings (*Doing*), and practice Islamic teachings in daily life (*Being*). This understanding demonstrates how the *Output* and *Outcome* of character education as a human figure has generated Islam as the breath and pattern of everyday life, where every movement of thought and action is founded on the value of wisdom derived from the Qur'an and the Sunnah of the Prophet (Hasanah, 2013).

At SMP IT Al Multazam II Kuningan in Sindangbarang Village, Kuningan Regency, the golden triangle pattern—connecting students, teaching boards, and parents—organises character education lessons. These three subjects should not endeavour to educate students in moral character on their own; rather, they should support one another and cooperate.

Thomas Lickona believes that to create character education, educational institutions, parents, and society must collaborate (Lickona, 2015). According to Timoty Rusnak (Rusnak, 1998), Aan Hasanah quoted, there are at least six character growth principles: *first*, Character education is a component of all subjects. *Second*, beyond discussion and simulation, integrated character instruction through actions. *Third*, A positive educational atmosphere contributes to character development. *Fourth*, Character growth is promoted by administrative guidelines and instruction. *Fifth*, Teachers have the authority to grow in character. *Sixth*, Community and school are crucial collaborators in character formation.

Efforts to implement character or moral education must be approached holistically; character development must be integrated into all aspects of educational life. This holistic approach includes: *first*, the institution's operation is governed by the collaborative and synergistic relationships between students, educators, and the Community. *Second*, social and emotional learning is comparable to academic learning. *Third*, teamwork and cooperation among students are more significant than rivalry. *Fourth*, inside and outside the classroom, principles like fairness, respect, and honesty become ingrained in daily learning. *Fifth*, through events, students are offered numerous chances to put their moral behaviour into practice. *Sixth*, discipline and classroom administration shift the emphasis from rewards and punishments to problem-solving. *Seventh*, The teacher-centred learning model must replace a democratic classroom where teachers and students work together to establish rules and solve issues (Zubaedi, 2011).

Finding character education programs and implementing the Prophet's character education are the goals of this research, as the effect of character education implementation on student morals and supporting and inhibiting factors for Prophet Muhammad's character education at SMP IT Al Multazam II Kuningan.

RESEARCH METHODOLOGY

A qualitative research methodology was used in this research, i.e., techniques to discover and comprehend the significance attached to social or humanitarian problems (Creswell, 2013). The author considers using this qualitative research because it is more sensitive and adjusts to shared management of the value patterns observed (Moleong, L, 2013).

While the descriptive technique of research was employed in this research, according to Nazir (Nazir, 2011), the objective is to describe, translate, and interpret data findings from SMP IT Al Multazam II Kuningan, Sindangbarang Village, Jalaksana District, Kuningan Regency, both in the form of school documentation photographs, archival documents, dialogues, and research-related events.

In data collection, research (Hasan, 2014) was done on *Natural Setting* (natural conditions) and primary data sources, and the technique is more on participation, in-depth interviews, and documentation (Sugiono, 2010). Researchers directly and methodically gathered data by taking notes, recording conversations, and taking photos of behaviour, attitudes, growth, and the application of character education in the SMP IT Al Multazam II Kuningan environment.

Three methods of data gathering were used in this research: observation, interviews, and documentation studies. By focusing on the flow of educational activity in the school environment, observations were made for interview informants, namely caregivers, ustadz, students, guardians of students, local administration, and the community surrounding SMP IT Al Multazam II Kuningan. A review of educational records is documentation.

After being coded and interpreted, the gathered research data is used to create an *explanatory idea* (Nazir, 2011). The author explains the idea of implementing the Prophet's character education at SMP IT Al Multazam II Kuningan based on interpretations made from the data per the steps mentioned above.

RESULTS AND DISCUSSION

1. The Prophet's Character Education Program

The character objective or ultimate goal of learning for Integrated Islamic Junior High School (IT) Al-Multazam II Kuningan students is, *First*, having trust in *Ahlussunah Wal Jama'ah*. *Second*, worshipping properly and with full awareness. *Third*, be of good character. *Fourth*, be physically and psychologically healthy. *Fifth*, knowledgeable and perceptive. *Sixth*, be sincere in everything you do. *Seventh*, the ability to handle time. *Eighth*, maintain order and control in everything. Independent, *ninth*. *Tenth*, helpful to other people. *Eleventh*, high emotional quotient (EQ) and spiritual factor (SQ). Furthermore, *twelfth*, superior, and outstanding to continue their schooling at a higher level.

The IT SMP routine program is constantly implemented in the Al Multazam II school environment: *Socialization of the Islamic way of life* is designed to teach principles of living, as demonstrated by the Prophet Muhammad. Students use this

socialization as a guide for daily living in the Al-Multazam II environment. *Counselling guidance* is offered to help students develop their talents and skills; however, counselling advice also serves as a parent's replacement at school. *Eating together* is a school-planned exercise that involves eating together in the common kitchen.

Programs that promote character education are known as incidental programs, and they are held at specific times following a set schedule. *Field trips, student creativity contests, field trips, and LDK*. The *Life Skills* program helps students like Scouts, develop their skills and talents by teaching them how to be powerful, physically resilient, mentally resilient, and firm in their attitudes while also being gentle.

The Qur'an, Noble Morals, Achievement, and Language Skills are all mentioned in the school's Vision as part of the Prophet's character instruction. The SMP IT AlMultazam II students use this goal as motivation, inspiration, a guide, and the basis for developing their character. The following four ideas will be discussed:

First, Qur'ani. The Qur'an is used as a source, foundation, and premise, as well as a guideline for forming and implementing Islamic characters. Teachers always insert verses from the Koran as the foundation for the subject matter taught in class.

The nature of the Qur'an as *Huda* is used as an instructional guide in Al-Multazam IT Middle School. Based on the Qur'an, there are three objective aspects of character formation: spiritual, intellectual, and social. 1). The spiritual component of education shapes students' personalities so that they continually deepen their devotion to Allah SWT, multiply their acts of prayer, and develop into devoted Muslims who uphold the principles of Islam. 2). The intellectual component develops students' character to boost their intelligence, strengthens Snaps in brain tissue, enhances brain function, increases the store of new information, and enhances recall. 3). The social component develops students' moral character by fostering social sensitivity, elevating care for others, and engaging in social development that adheres to Islamic principles.

Second, A noble disposition. The morality of the Prophet Muhammad is used as a role model because of his four traits, namely shidiq, Amanah, tabligh, and fathonah. Students are encouraged to possess the four characteristics of the Prophet above so that their words and actions are always honest in compliance with the truth of Islamic values, trustworthy or responsible for each of their duties and obligations, convey the truth according to facts and are intelligent in interacting with problems or problems. Students are taught to interact with others according to Islamic etiquette, converse politely, and connect to respect and mutual respect through the teaching of noble morals.

Third, achievement. This clause is seen as a call for the best possible outcomes that can be pleased with. Students must exert their utmost effort to succeed for the character traits of creativity and hard work to develop naturally.

Fourth, skilled language. English and Arabic are taught in classrooms as second languages. Language instruction aims to develop students' character so they

can interact with people around the world in English and Arabic. The research on Arabic will aid students in understanding the sources of Islamic doctrine, which are typically written in Arabic. What is more important than these two languages is that students are taught and accustomed to using polite and refined language with proper intonation.

2. Implementation of the Prophet Character Education Program

The character education curriculum at Al-Multazam II Kuningan Integrated Islamic Junior High School is the flagship program (IT Middle School). Through character education programs, students must have 18-character values: religion, honesty, tolerance, discipline, the value of hard work, creative value, independent value, democratic value, curiosity value, national spirit value, love for the motherland, value Respect achievements, friendly values, peace-loving values, reading values, environmental care values, social care values, and responsibility values as proclaimed in the curriculum.

First, Halaqoh or mentoring, is an activity in which students are mentored by one instructor while seated in a circle. Since the beginning of Islam, the term halaqoh or mentoring has been used. When instructing his family and associates in Islamic teachings, the Prophet Muhammad SAW was the first to implement the halaqoh program. Companions, thabi'in, and scholars utilize this program to the present day because it is highly effective in developing a robust personality based on Islamic values.

The material given to students in this halaqoh or mentoring activity is *ubudiyah*, tarbiyah jasadiyah or sports and insight into knowledge consisting of natural tafakur, nash of the Qur'an and hadith, knowledge of the Islamic religion and educational motivation. While the method used in this halaqoh or mentoring entails forming small groups of 10 to 15 students guided by a single teacher seated in a circle, mentoring is different.

Second, The Field trip curriculum is derived from the *Field Trip* educational strategy. A field trip is a method of instruction in which the teacher invites students to the field or a location that corresponds to the scheduled lesson topic to witness and learn directly.

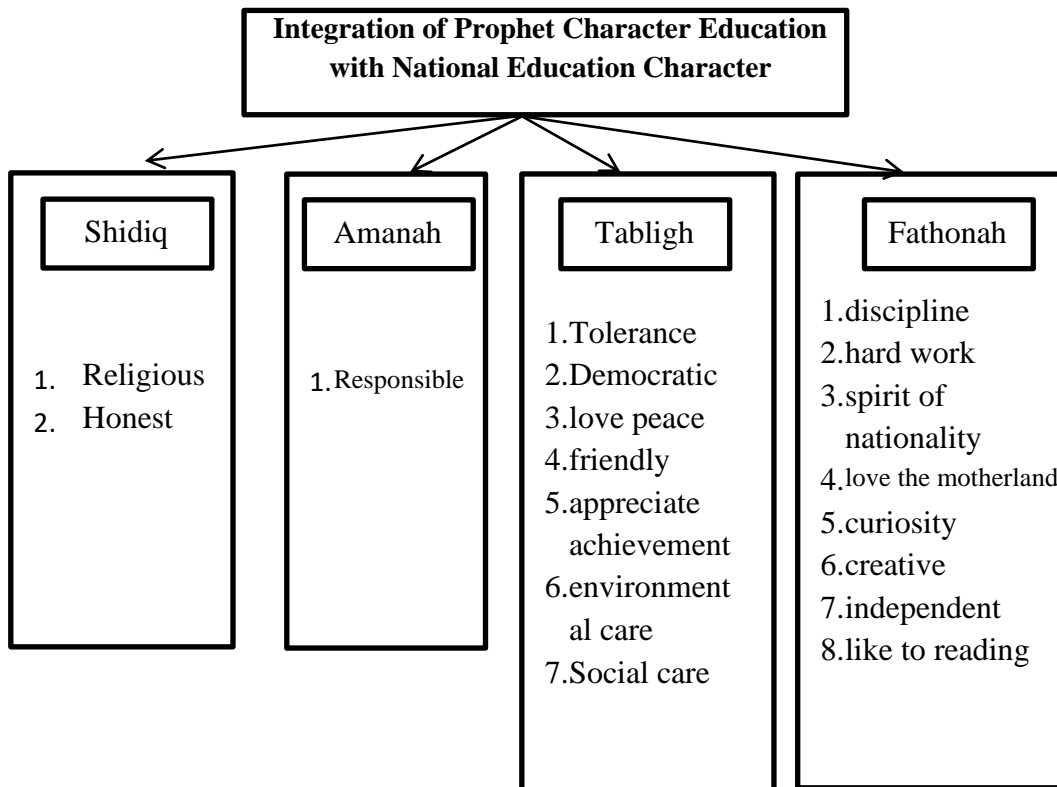
This activity on the field trip requires students to research, analyze, and comprehend the subject matter being studied. The locations used to study the field trip program are the Linggarjati museum, the Rehabilitation Home located in Palutungan, Cigugur-Kuningan regency, and the Genetic Geology Museum in the regency Cirebon. The other purpose of this field excursion is to *Refresh* students' minds after they have completed their midterm exams.

Third, Community social service is another excellent program owned by the Al-Multazam II Kuningan Integrated Islamic Junior High School. The community social service program is a knowledge application program owned by students in the social environment of the Community. This community social aid is comparable to the Real Work Lecture program or tertiary-level KKN. This program is a form

of student devotion to the Community that utilizes a knowledge-based approach specific to a region or location.

The community social service program will become a strategic connection between classroom and community learning. According to their scientific level, students are trained to deal with societal problems and become initiators and inspirations in solving these problems. In this instance, students will also provide input and assistance to the Community.

Fourth, Dedication, which stands for Declaration of Student Character Discipline, is the final flagship character education program. The dedication ceremony is conducted when teaching and learning activities at the school begin for the first time each year. Marching steps, red and white flag raising, promises and signatures, tidiness checks, dramatic actions, and the destruction of school-prohibited items can be used to describe ceremonial program activities and dedication ceremonies.



The scheme depicted in the figure above represents the integration of national education-based character education values with the Prophet's character education values, based on the function of each *Item* on the Prophet's character education values, namely shidiq character, whose scope is truth and belief. Consequently, its national identity includes religious values and honesty. The character of dependability is our response to the actions of others, so the national character is

identical to the character of responsibility. The character of tabligh is our attitude that we must do for others, so the character ideals of tolerance, democracy, love peace, friendship, respect for achievement, concern for the environment, and care for the society are in the national character. Fathonah character is a mindset for personal growth. Characters of discipline, hard work, national spirit, love of the motherland, curiosity, creativity, independence, and a love of reading are, in this instance, those that best represent the national character.

3. The Impact of the Implementation of Prophet's Character Education on Morals

Adopting the Prophet's character includes increased achievement and morals toward God, other people, and nature or the environment. Students conduct toward the Creator as a creature and as His helper reflects their moral attitude toward Allah SWT. Morality, according to Allah SWT, is a connection between the heart, intellect, and soul that is carried out exclusively through Allah SWT-based ethics. Morals toward Allah SWT can be divided into the following categories based on an analysis of students' everyday behaviour:

First, seek the ridho of Allah SWT. A concrete example is the teacher encouraging and resulting prayers before and after instructing and learning activities in class; students are acquainted with reading basmalah before bringing out any activities, such as opening books, writing, reading, and presenting, and saying hamdalah after carrying out these learning activities.

Second, increased trust in Allah SWT. The depth of faith is, in fact, a personal issue that cannot be gauged. When students participate in the test agenda, one illustration of this behaviour is that they want to avoid copying and to share their work outcomes with other friends. Considering the simple but compelling justification for not wishing to cheat is very appropriate.

Third, increased taqwa to Allah SWT. Taqwa is generally understood to mean obeying Allah SWT's mandates and abstaining from His prohibitions. The extension of Iman is called taqwa. Simply put, students who believe in the presence of Allah SWT engage in taqwa. While taqwa, which includes words and actions, is in the area of the limbs, the position of faith is in the area of the heart.

Fourth, increased worship for Allah SWT. The amaliah curriculum was developed to teach students how to worship Allah SWT more fervently. At first, students were forced to participate in the program, but as time passed, they performed their worship honestly and humbly. Students feel ashamed if they abandon worship because of habits that school religious programs consistently enforce.

Fifth, memorize and practice the Qur'an for the sake of Allah. Through the tahfidz and tahsin classes, the school can carry out one of its visions, the Koran. Till the conclusion of their learning period or until they graduate, students must memorize 5 juz. The tahfidz program encourages students to memorization of Qur'anic verses and memuja'ah with a teacher in charge.

Sixth, increase *good deeds* for the sake of Allah. The five morals mentioned above of Allah SWT are reflected in good actions. Wishing for Allah's blessing,

growing in faith, piety, and worship, memorization of the Koran, and application of the Koran through virtuous actions. Good acts and social interaction are inextricably linked. The subsequent interrelationships between values and society or humans will then be discussed in the following sub-point.

Students' manners, conduct, and actions concerning other people, including members of organizations and society, are morals to social or human beings. Rasulullah SAW compared the connection between Muslims to that of a body member; if one member of the body feels pain, the other members also experience it. Some societal morals that students adopt as habits include being more courteous to parents, obeying their parents' commands, taking part in societal activities, teaching others about religion, practicing moral knowledge, abiding by the law, and modelling good behaviour after role models, dressed neatly and covered the private parts, and his tone was smooth and friendly.

Morals toward the world or nature are the third effect of implementing character education. Students are taught to respect, protect, and maintain the environment through environmental care and character values. Following are a few instances of activities that can be used to illustrate how students' attitudes toward the environment can be described:

First, Place trash there instead. Students are used to not leaving behind trash. *Second*, keeping the classroom garden alive. Plants that develop in the school's front yard are given to the students to take care of. *Third*, plant Trees. There must be a connection between students and the natural world. This behaviour explains why the atmosphere at Al Multazam Middle School is so beautiful and relaxing.

Increasing student performance is the final result of character education implementation. Through Qur'anic verses as the focus of teaching and learning, along with a mentoring program that encourages students to study books actively, as well as the *Field Trip* program, which encourages students to learn independently and creatively, thereby effectively raising student achievement. The fact that student report cards have a value above the required minimum proves this. Students also win numerous prizes and medals outside the classroom in regional and national championship contests.

4. Supporting Factors and Obstacles to The Prophet's Character Education

Character education for the Prophet is supported by favourable environmental factors at the Integrated Islamic Junior High School Al-Multazam II Kuningan. Three components make up the school environment: the classroom environment, the community environment, and nature. These three elements foster an environment where students learn about character. Limiting the snack area is a comprehensive and organized strategy. Integration of subjects, establishing a venue for encouraging success and developing personal *Leadership*.

The golden triangle pattern, which links students, teachers, and parents, is used in the character education pattern. These three topics must support one another in educating students to have good character and work together.

Teachers always work hard to maintain open lines of communication about their students' growth so that those students who need guidance or counsel can do so without feeling self-conscious. Similar to communicating with students' parents, instructors give parents instructions so that they always raise their children following the laws of the school so that teachers, students, and parents can work together effectively to carry out the educational pattern.

The Prophet's character education at SMP Islamic Integrated Al-Multazam II Kuningan is slowed down by inhibiting circumstances. Another language used by teachers at SMP is not an obstacle word but a *Challenge*, a challenge that must be confronted, planned for, and overcome maturely.

Two elements of the educational Challenge in Al-Multazam II, namely Heterogeneity Students, numbering six hundred people from various regions in Indonesia, present a diversity of character traits, traits, languages, genes, and social status. Elements of habit, the majority are from middle-class or upper-class families, so family life is typically luxurious and indulgent. As a result, when dealing with students and providing for their education, teachers are always cautious and patient.

CONCLUSION

The Prophet's character education could help students develop their spiritual, social, and cognitive skills. The Prophet's character education program at SMP IT Al Multazam was Halaqoh or Mentoring, Field Trips, Community Social Services and Dedication Ceremonies. The application of character education was anticipated to integrate the principles of the Prophet Muhammad with character education following national standards, namely shidiq, amanah, tabligh and fathonah characters. The impact of the Implementation of the Prophet's Character Education on Morals was spiritual, social, and cognitive. Character Education Supporting and Inhibiting Factors include creating a conducive environment, implementing integrative policies, and forming golden triangle partnerships. Obstacles or *challenges*, however, are components of routine and heterogeneity.

REFERENCES

- Creswell, J. W. (2013). *Research Design*. Pustaka Pelajar.
- Ghazali, A. (2015). *Ihya Ulumuddin: Menghidupkan Kembali Ilmu-Ilmu Agama*. Republika.
- Gunawan, H. (2014). *Pendidikan Karakter, Konsep dan Implementasi*. Alfabeta.
- Hasan, I. (2014). *Metodologi dan Aplikasinya*. Ghalia Indonesia.
- Hasanah, A. (2013). *Pendidikan Karakter Berspektif Islam*. Insan Komunika.
- Kurniawan. (2013). *Pendidikan Karakter*. Ar Ruz Media.
- Lickona, T. (2015). *Educating for Character*. Bumi Aksara.
- Moleong, L, J. (2013). *Qualitative Research Methods*. Rosdakarya.
- Nazir, M. (2011). *Metode Penelitian*. Penerbit Ghalia Indonesia.

- Rusnak, T. (1998). *The Six Principle of Integrated Character*. Corwin Press.
- Sugiono. (2010). *Metode Penelitian Pendidikan*. Alfabeta.
- Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Kencana Prenada Media Group.