

Exemplifying the Behaviour of the Prophet Muhammad Saw: An Approach to Islamic Character Education

*Hasanbasri¹, Ellya Roza²

^{1,2}Universitas Islam Negeri (UIN) Sultan Syarif Kasim, Jl. HR.
Soebrantas No.Km. 15, Pekanbaru, Riau, Indonesia

*basri.intrabest@gmail.com

Abstract: *The Messenger of Allah was present in the world, having several essential tasks, including the first as an educator and the second to provide facilities for the problems faced by friends. The purpose of compiling this work is to find the concept of educating Prophet Muhammad Saw as an example of character education. The author used the preparation of this work with a library research approach. The author uses primary sources to collect data, namely books, journals, and other essential documents related to this work's writing. The analysis used by the author in this preparation is descriptive. The results of this work are 1). The Prophet taught education about simplicity through simple and logical techniques. He uses the discussion and feedback method and provides examples of case studies to make it easier for friends to understand. In addition, the tasywiq process increases motivation and enthusiasm for learning from friends.*

Keywords: *Prophet's Behaviour, Educational Approach, Islamic Character.*

Introduction

Education is essential in life, especially for the nation's next generation, such as students (Fatoni, 2019). Education provides the provisions and skills needed to face challenges and opportunities in the future (Kessler, 2018);(Sepulveda-Escobar & Morrison, 2020). In addition, education also helps develop a good personality and character, such as integrity, a sense of responsibility, honesty, and independence. Education also has an essential role in strengthening one's ability to participate actively in social, economic, and political life. With a good education, students can acquire the knowledge, skills, and understanding needed to make intelligent decisions and contribute positively to society. In addition, education also helps reduce social and economic disparities, as well as increase opportunities for better jobs and higher incomes. Therefore, all parties

must pay attention and provide adequate support to ensure quality and equitable education for all students (Torres-Carrión et al., 2018).

In achieving progress and success in the world of education, it is important for us to seek inspiration from exemplary figures who have shown the way to excellence (Kouzes & Posner, 2018);(Stewart & Valian, 2018). One prime example that evokes the respect and admiration of many people around the world is the Prophet Muhammad, the founder of the religion of Islam. Prophet Muhammad SAW was an outstanding religious leader and a brilliant educator who set a strong example for building noble character. Character education is an integral part of the educational process that aims to develop good ethical, moral, and personality values in individuals. In the Islamic context, character education is not only about developing human qualities as a whole but also about creating a spiritual climate that is in line with religious teachings.

The Prophet SAW showed an extraordinary approach in educating and forming the character of his people (Aziz, 2021);(Tabroni et al., 2022). He is a role model that illustrates the noble values, ethics, and morality that are the basis of the Islamic religion (Ikhwan, 2021b). Through his attitude, actions, and words, Prophet Muhammad SAW gave a real example of how to form a noble character and encourage his followers to do good. One of the important aspects in the character education of the Prophet SAW is exemplary. He not only taught the values of virtue but also lived with those values. The Prophet SAW became a living example for Muslims in being fair, honest, humble, generous, patient, and much more. In the hadith and his life history, we find many stories that describe his gentleness, care, and wisdom in facing various situations and challenges in life.

The Prophet SAW, as the last Prophet and messenger sent by Allah SWT, has given many examples in his life that should be used as an example by humanity, including in terms of education. He has a wise, loving, and patient attitude and behaviour in dealing with various situations in the educational process. As a role model, she set a good example and inspired many people to develop their abilities and optimistic character.

In the hadith conveyed by HR Muslim, Allah did not send me as a rigid and strict person but sent me as an educator and made it easy (Amanati & Suharyat, 2022). The hadith provides important instructions that the Messenger of God on this earth, apart from being a Messenger, also has several other aspects, one of which is as an

educator who must provide his knowledge to the people of the world, mainly the companions at that time. Remembering that time was a time full of darkness and anxiety faced by humanity.

In addition, Ratna Kasni Yuniandel and Sasmi Nelwati (2019) said that from the excerpt of the hadith, the Messenger of Allah was present in the world having several essential tasks, including the first as an educator and secondly to provide convenience for problems faced by friends (Yuniandel & Nelwati, 2019).

Various educational theories that are very interesting do not produce results in our country's education condition. For example, what was conveyed by Andi Agustang et al. said that the data obtained from UNESCO the year the state of education in our country continues to experience a decline; our country got a rating of 102 in 1996 (Agustang et al., 2021). Some of the factors causing the decline in education include the poor quality of education in our country, such as the gap between urban and rural areas, lack of support from the government, people who have an old mindset, and infrastructure that does not support it (Fitri, 2021). In response to this, the government has worked hard to improve the quality of human resources in our country (Salahuddin et al., 2018). For this reason, it is a joint homework assignment to improve the quality of human resources.

In education, the use of methods and approaches taken by Prophet Muhammad Saw is very relevant today and can inspire educators. By understanding the profile of Prophet Muhammad Saw as a role model in educating, educators can emulate the values and principles he taught and apply them in the learning process to create a better and more noble generation. The purpose of compiling this work is to discover the concept of educating Prophet Muhammad Saw as a role model for character education in the modern era.

Method

This study employs a literature review method to examine the character education approach of Prophet Muhammad (SAW) in Islam. The research collects data and information from various sources, including books, scientific journals, articles, seminar papers, and other relevant literature (Adlini et al., 2022);(Snyder, 2019). The data collection process involves identifying specific topics related to the Prophet's character education approach, conducting literature searches using relevant keywords, and selecting reliable and credible sources.

The collected data is analyzed through qualitative methods, including reading, understanding, and synthesizing information found in the literature. Patterns, themes, and concepts related to the Prophet Muhammad's character education approach are identified and analyzed, allowing for a systematic and coherent presentation of the research findings. The data sources for this study encompass books on Islamic education, scientific journals, articles, seminar papers, and relevant hadiths that describe the Prophet's character education practices. The aim of this research is to gain a comprehensive understanding of how the Prophet Muhammad served as a role model for developing good character in Islamic education (Ikhwan, 2021a).

Result and Discussion

The Concept of Educating Prophet Muhammad Saw is Based on Examples

1. Scanning Dan Levelling

One of the Prophet's profiles as a role model in educating friends by scanning and levelling. This educational concept was conveyed by (Yuniendel & Nelwati, 2019) that the Prophet in educating his friends through the idea of simplicity was given when solving all the problems asked by his friends to the Prophet. In the case of Prophet Muhammad Saw's answer to the question of a friend who had just embraced Islam, Prophet Muhammad Saw used a simple and practical approach. This is because the friend is still green in Islam and needs to understand complex Islamic teachings deeply. Prophet Muhammad Saw emphasized the importance of faith in Allah and iqamah, consistent in carrying out Islamic teachings (Ikhwan et al., 2019). With this approach, Prophet Muhammad Saw can help these friends understand the basics of Islam easily and practically.

In educating, Prophet Muhammad Saw also paid attention to different groups. He taught Islamic teachings to friends with a high understanding and paid particular attention to those with lower performance. Thus, the profile of Prophet Muhammad Saw as a Role Model in Educating teaches the importance of an approach that suits individual needs and abilities in the educational process. An educator must be able to understand individual and group differences in the educational process so that the education provided can be helpful and easily understood by all students. Prophet Muhammad Saw also paid special attention to students with lower abilities and knowledge in their academic duties. He uses a simple and practical approach so that

they can appreciate Islamic teachings quickly (Ikhwan et al., 2020). In this case, the profile of Prophet Muhammad Saw as a role model in Educating teaches that education must consider individual abilities and needs so that the education provided can be helpful and easily understood by students. Effective instruction must be able to supply material according to the power of students without giving excessive burdens that can cause confusion and stupidity.

Meanwhile, Muhammad Syafii explains the educational concept the Prophet conveys to his friends through simple techniques. This has a strong reason that every friend does not have the same abilities, not the same intelligence, and the characters they have are undoubtedly different. Therefore he gave the concept of educating friends with simple and straightforward techniques (Lestari, 2016). This statement shows that Prophet Muhammad Saw understood very well that each individual has a different level of intelligence and understanding. Therefore, in educating, the Prophet did not burden students' minds with things that were not by their thinking power. He chose a simple and practical approach according to his student's understanding and needs.

As a role model in educating, Prophet Muhammad Saw also showed patience and understanding toward his students. He did not impose different wills or understandings on them but provided guidance and teaching most effectively according to their needs and abilities. This is very relevant to today's practical educational approaches, where each individual is recognized as having different potentials and needs. In educating, there needs to be recognition of these differences and an appropriate approach to maximize the potential and effectively meet the needs of students.

2. Discussion And Feed Back

The following method used by the Prophet in educating his companions was using discussion and giving feedback (Amin, 2021);(Zukhrufin et al., 2021);(Anwar, 2021);(Ridwan, 2022). What was conveyed by Ratna Kasni Yuniandel and Sasmi Nelwati (2019) is that the method used by the Messenger of Allah was a logical way to educate and disseminate material that friends easily understood. Furthermore, it is logical what the Prophet spoke from the aspect of the example as well. Prophet Muhammad Saw is the best role model in educating. He always gave simple, easy examples for his friends and Muslims to understand. The approach used by the Prophet SAW is a practical approach to educating. As an educator, Prophet Muhammad Saw provided information or knowledge and helped his friends and

Muslims understand the information in a simple and easy-to-understand way.

In addition, Prophet Muhammad Saw also always provides space for friends and Muslims to provide input and feedback. In the example above, he asked Abu Huraira's opinion about the colour of camels and then used it to explain the diversity of human races. This shows that Prophet Muhammad Saw was always open to input and feedback from friends and Muslims. In educating, it is essential to understand the profile of students or learners. Prophet Muhammad Saw always pays attention to the different shapes of friends and Muslims. He takes a different approach, depending on their character and profile. This approach helps friends and Muslims to understand better and internalize lessons. In the context of the shape of Prophet Muhammad Saw as a role model in educating, we can learn that a practical approach to educating is to provide simple examples that are easy to understand, open space for feedback and input, and pay attention to the profile of students. These things help us in becoming better and more effective educators.

In the same vein, Muhammad Syafii conveyed the same thing, emphasizing the discussion and feedback method emphasizing the reasoning given by the Prophet. The primary purpose of this delivery is to be easily understood by friends (Lestari, 2016). The method Muhammad Syafii Antonio uses in teaching by using simple words in discussions is Prophet Muhammad Saw's approach to educating. Prophet Muhammad Saw always uses language that is easy to understand and gives simple examples to make it easier for friends and Muslims to understand.

In the example above, Prophet Muhammad Saw uses the analogy of the colour of camels to explain the diversity of human races. This analogy is straightforward and easily understood by anyone, even by people who could be more educated. Using this simple and easy-to-understand example, Prophet Muhammad Saw helped his friends and Muslims to know that the diversity of human races is expected and must be accepted gracefully. In addition, Prophet Muhammad Saw was also open to feedback and input from friends and Muslims. In the example above, he asked Abu Huraira's opinion about the colour of camels and then used it to explain the diversity of human races. This shows that Prophet Muhammad Saw always pays attention to and respects the opinions and input of others. In the context of the Prophet Muhammad's profile as a role model in educating, we can learn that simple language and easy-to-understand examples are

critical. We also need to be open to feedback and input from students or students. These things will help us become more effective and efficient educators in providing education to our students or students.

3. Analogy And Case Study

The following method the Prophet uses in educating his companions is through case studies and parables. Teaching and educating material according to the content of the material does not necessarily provide an understanding to students (Abdullah, 2019);(Suhandi, 2022). Other approaches are needed as support so that students understand what the educator conveys. Likewise, the Messenger of Allah is a role model in the concept of educating in terms of parables and case studies that Halim shared by Ratna Kasni Yuniandel and Sasmi Nelwati (2019), who said that the urgency of a parable When giving material has advantages so that friends in the process of understanding it more easily material aspects of the content of meaning or flow of thought conveyed by the Prophet. Apart from that, it also makes examples of case studies so that it makes it easy for friends to understand what is meant.

Analogy and Case Studies are adequate teaching methods for helping students understand complex subjects. Prophet Muhammad Saw himself often used parables in teaching lessons, for example, in the parable of the good and evil trees taken from the verses of the Koran. In this parable, God gives an example of the importance of goodness in producing something good, like a tree that gives fruit every season. Prophet Muhammad Saw also often provides examples of cases in giving lessons. For example, when a woman came to him to complain about her husband being hot-tempered, Prophet Muhammad Saw gave the example of a patient and gentle husband with his wife and family. In that case, Prophet Muhammad Saw gave a concrete example so the woman could understand and implement the lessons.

In this case, Prophet Muhammad Saw is an excellent example of using analogy and case study in educating. This method not only helps students to understand lessons better but also helps them to relate abstract concepts to concrete examples that are easy to understand and remember. In line with this method, John Dewey also conveyed the importance of direct involvement in teaching and learning activities carried out by teachers to students (Mustaghfiroh, 2020). This has similarities with the case studies conveyed by the concept of the teachings of the Prophet.

4. Teaching And Motivating

Teaching and motivation as one of the methods the Prophet uses with his friends in educating. Providing knowledge is a mandatory thing that the Prophet gives to friends at all times. Remember that in every session, the material delivered by the Prophet also always motivates friends from various aspects (Ainusyamsi, 2019);(Umar, 2022). As stated by Ratna Kasni Yuniandel and Sasmi Nelwati (2019), the method used by the Prophet in teaching and motivation is called *tasywiq* a technique to increase friends' enthusiasm to be more curious and have a high willingness to continue learning. Besides that, the urgency of *tasywiq* this is to provoke friends to have increased curiosity about the phenomena that occur and to know the secrets that can not be answered. In addition, this method stimulates friends to examine certain things more deeply on certain materials. The point is the method *tasywiq* This is part of the psychological approach from the aspect of motivation, especially motivation to learn.

In the context of Prophet Muhammad Saw's profile as a role model in educating, the teaching method using *tasywiq* is fundamental to motivate students to learn. Prophet Muhammad Saw often uses *tasywiq* to teach his friends so they feel motivated to learn more and deepen their knowledge. Prophet Muhammad Saw motivated his friends to study by teaching them one of the most glorious surahs in the Al-Quran before they left the mosque. This shows how important it is for Prophet Muhammad Saw to motivate his friends to study and deepen their knowledge of religion. By providing motivation and clear goals, students will feel more motivated to learn and deepen their understanding. In the context of modern teaching, the use of *tasywiq* is also essential to motivate students to learn. Teachers can boost by providing precise and exciting goals and using interesting and fun teaching methods. This way, students will feel motivated and passionate about learning to achieve better results.

While Muhammad Syafii conveys that the advantage of this *tasywiq* method is to increase the learning of the companions from the aspect of motivation in the form of stimuli given by the Prophet to the companions (Lestari, 2016) by using a teaching approach that motivates and encourages students, as was done by Prophet Muhammad Saw, can help create a conducive and effective learning environment, as well as assist students in understanding and applying religious teachings better.

Prophet Muhammad Saw's Character Education Approach to Character Education in the Modern Era

The character education approach includes exemplary learning (Aningsih et al., 2022), empowerment and acculturation (Avci, 2017);(Lubis, 2018);(Surya, 2017), reinforcement (Novitasari et al., 2019);(Retnawati et al., 2018);(Tuhuteru et al., 2023), and assessment (Pradana et al., 2021). Exemplary is important so that educators become good examples in behavior and attitudes and become role models for students. Character learning is carried out through activities inside and outside the classroom, both formal and non-formal, as well as through extracurricular activities. Empowerment and character culture occur in macro and micro settings, involving planning, implementing, and evaluating character.

Character strengthening is carried out repeatedly and in the long term through learning, modeling, and intervention, as well as through structuring the learning environment and giving rewards. Assessment of character education involves the performance of educators, educational staff, and students, which can be done through portfolios, diaries, and observations. This approach provides a comprehensive framework for developing individual character in formal and non-formal education. The goal is to build a generation with strong character, good ethics and noble personality. This approach is expected to become an integral part of education in the modern era. Facing and overcoming various challenges in modern life is the ultimate goal of character education. In conclusion, the character education approach focuses on exemplary, learning, empowering, strengthening, and evaluating to develop strong and noble individual character.

Prophet Muhammad Saw is the main role model in developing individual character and being a role model for Muslims. Exemplary (Character of Rasulullah Saw) Prophet Muhammad Saw is an outstanding role model in behaviour and attitude that reflects high character values. He exhibits modesty, honesty, caring, and good leadership. The example of Prophet Muhammad Saw is the main foundation in shaping individual character. Learning (Approach Method) Prophet Muhammad Saw uses learning methods which include scanning, levelling, discussion, feedback, analogies, and case studies. Prophet Muhammad Saw taught Islamic teachings in a way that was simple, practical, and easily understood by his companions. This method provides a deep understanding of the character values to be developed.

Empowerment and Culture (Macro and Micro Background), Prophet Muhammad Saw involved all stakeholders in developing individual character. On a macro background, Prophet Muhammad Saw plans, implements, and evaluates character by considering sources such as Islamic teachings and the best experiences. On a micro background, Prophet Muhammad Saw empowers and cultivates character through a practical approach in everyday life. Strengthening (Character Strengthening) Prophet Muhammad Saw did character strengthening repeatedly and in the long term. It provides continuous motivation, modelling, and intervention to shape the character that is internalized and personalized by each individual. Prophet Muhammad Saw also arranged the learning environment and gave awards as strengthening motivation in character development. In An Assessment (Character Assessment), Prophet Muhammad Saw conducted an assessment of the performance of educators, educational staff, and students. Assessment is carried out through observation, daily notes, and using relevant indicators. Prophet Muhammad Saw provided feedback and provided input to his friends for better character development.

In the character education approach of Prophet Muhammad Saw, exemplary is the main principle that is exemplified in every aspect of education. Learning is carried out through practical and easy-to-understand methods, while empowerment and character-building involve planning, implementing, and evaluating. Character strengthening is carried out through repeated and long-term approaches, while character assessment is carried out through observation and feedback.

In the modern era, the character education approach of Prophet Muhammad Saw remains relevant and can be a role model in developing individual character. The character values inherited by Prophet Muhammad Saw, such as exemplary honesty, caring, and leadership, are very important in facing various challenges in modern life. This character education approach is expected to become an integral part of the education system to build generations with strong character, good ethics, and noble personality.

In the modern era, a character education approach that focuses on exemplary learning, empowering and cultivating, strengthening, and evaluating remains relevant in developing strong and noble individual character.

Conclusion

The Prophet used the concept of simplicity and simple techniques in educating his companions. Discussion and feedback methods convey material logically and quickly understood by friends. The Prophet also gave examples and parables so the friends understood the material more accessible. In addition, Prophet Muhammad Saw used case studies to help friends understand the material better. The tasywiq method is used to increase the enthusiasm and motivation of friends to learn. The stimulation given by the Prophet can increase the desire and confidence of the friends to learn more.

Overall, the methods used by the Prophet in educating his companions contained the values of simplicity, clarity, and effectiveness. This method helps students understand the material quickly, increases enthusiasm for learning, and motivates them to keep learning and trying. Prophet Muhammad Saw is the main role model in developing individual character through exemplary work that reflects high character values. Simple and practical learning methods are used to teach character values. Character empowerment and cultivation involves planning, implementation, and evaluation. Character strengthening is done repeatedly and in the long term, while character assessment involves observation and feedback. This character education approach is relevant in the modern era to build a strong and noble generation.

Bibliography

- Abdullah, F. (2019). Metode Pendidikan Karakter Nabi MUhammad SAW Di Madrasah. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 2(2), 63-83.
<https://doi.org/https://doi.org/10.34005/tahdzib.v2i2.516>
- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974-980.
<https://doi.org/https://doi.org/10.33487/edumaspul.v6i1.3394>
- Agustang, A., Mutiara, I. A., & Asrifan, A. (2021). Masalah Pendidikan di Indonesia. *OSF Preprints*, 1-19.
<https://doi.org/10.31219/osf.io/9xs4h>
- Ainusyamsi, F. Y. (2019). *Analisis Historis Pendidikan Islam pada Masyarakat Madinah*. Tajdid.

- Amanati, P., & Suharyat, Y. (2022). Eksistensi Guru Fil Qur'an wal Hadis. *Jurnal Riset Rumpun Agama Dan Filsafat (JURRAFI)*, 1(2), 175–185.
<https://doi.org/https://doi.org/10.55606/jurrafi.v1i2.734>
- Amin, S. (2021). *Pendidikan Akhlak Berbasis Hadits Arba'in An Nawawiyah*. Penerbit Adab.
- Aningsih, Zulela, M., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the Education Character Implemented? The Case Study in Indonesian Elementary School. *Journal of Educational and Social Research*, 12(1), 371.
<https://doi.org/https://doi.org/10.36941/jesr-2022-0029>
- Anwar, S. (2021). Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat Tafsir fi Zilalil Qur'an. *JIE: Journal of Islamic Education*, 6(1), 1–12.
- Avci, E. (2017). A Normative Analysis to Determine the Goals of Ethics Education Through Utilizing Three Approaches: Rational Moral Education, Ethical Acculturation, and Learning Throughout Life. *International Journal of Ethics Education*, 2(2), 125–145. <https://doi.org/10.1007/s40889-017-0032-4>
- Aziz, A. A. (2021). Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(9), 3152–3159.
<https://doi.org/https://doi.org/10.17762/turcomat.v12i9.4790>
- Fatoni, T. (2019). Pendidikan Karakter Berbasis Local Wisdom (studi kasus di TK Islam PAS Munqidzatun Nasyi'ah Desa Wilangan Kecamatan Sambit Kabupaten Ponorogo). *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 14(01), 49–62.
<https://doi.org/https://doi.org/10.37680/adabiya.v14i01.103>
- Fitri, S. F. N. (2021). Problematika Kualitas Pendidikan di Indonesia. *Jurnal Pendidikan Tambusai*, 5(1), 1617–1620.
<https://jptam.org/index.php/jptam/article/view/1148>
- Ikhwan, A. (2021a). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistematikanya)*. STAI Muhammadiyah Tulungagung.
- Ikhwan, A. (2021b). *Pendidikan Agama Islam Berbasis Islam Kontemporer Perspektif Indonesia*. CV. Tahta Media Group.
- Ikhwan, A., Fahriana, A. S., Fahrudin, M. M., & Jaelani, D. I. (2019). Innovation of Islamic Education through the

- Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) in Formal Institution. *1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)*, 320–323.
- Ikhwan, A., Farid, M., Rohmad, A., & Syam, A. R. (2020). Revitalization of Islamic Education Teachers in the Development of Student Personality. *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*, 162–165.
- Kessler, G. (2018). Technology and the future of language teaching. *Foreign Language Annals*, 51(1), 205–218. <https://doi.org/https://doi.org/10.1111/flan.12318>
- Kouzes, J. M., & Posner, B. Z. (2018). *The student leadership challenge: Five practices for becoming an exemplary leader*. John Wiley & Sons.
- Lestari, S. (2016). *Meneladani Metode dan Teknik Pengajaran Nabi Muhammad SAW (Studi buku: Muhammad SAW The Super Leader Super Manager, karya Muhammad Syafii Antonio)*. Institut Ilmu Al Quran (IIQ) Jakarta.
- Lubis, R. R. (2018). Historisitas dan Dinamika Pendidikan Karakter di Indonesia. *An-Nahdhah: Jurnal Pendidikan, Komunikasi Dan Keagamaan*, 1(2), 70–82.
- Mustaghfiroh, S. (2020). Merdeka Belajar” Perspektif Aliran Progresivisme John Dewey. *Jurnal Studi Guru Dan Pembelajaran*, 3(1), 141–147.
- Novitasari, R. D., Wijayanti, A., & Artharina, F. P. (2019). Analisis Penerapan Penguatan Pendidikan Karakter Sebagai Implementasi Kurikulum 2013. *Indonesian Values and Character Education Journal*, 2(2), 79–86. <https://doi.org/https://doi.org/10.23887/ivcej.v2i2.19495>
- Pradana, D., Mahfud, M., & Susanti, H. (2021). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(4), 4026–4034. <https://doi.org/10.33258/birci.v3i4.1501>
- Retnawati, H., Arlinwibowo, J., & Apino, E. (2018). Strategy and Implementation of Character Education in Senior High Schools and Vocational High Schools. *Journal of Social Studies Education Research*, 9(3), 370–397.

- Ridwan, A. (2022). Metode Pendidikan Dalam Al-Qur'an. *SKULA: Jurnal Pendidikan Profesi Guru Madrasah*, 2(4).
- Salahuddin, S., Akos, M., & Hermawan, A. (2018). Meningkatkan Mutu Pendidikan melalui Sumber Daya Manusia dan Sarana Prasarana di MTsN Banjar Selatan 2 Kota Banjarmasin. *Administraus*, 2(1), 1-14. <https://doi.org/https://doi.org/10.56662/administraus.v2i1.18>
- Sepulveda-Escobar, P., & Morrison, A. (2020). Online teaching placement during the COVID-19 pandemic in Chile: challenges and opportunities. *European Journal of Teacher Education*, 43(4), 587-607.
- Snyder, H. (2019). Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research*, 104(August), 333-339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Stewart, A. J., & Valian, V. (2018). *An Inclusive Academy: Achieving Diversity and Excellence*. Mit Press.
- Suhandi. (2022). Hadits Tentang Metode Pendidikan dan Karakteristiknya. *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial*, 7(1), 80-91. <https://doi.org/https://doi.org/10.37216/tarbawi.v7i1.512>
- Surya, Y. F. (2017). Penggunaan Model Pembelajaran Pendidikan Karakter Abad 21\pada Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 1(1), 52-61. <https://doi.org/10.31004/obsesi.v1i1.31>
- Tabroni, I., Putra, D. D., & Adawiah, N. (2022). Forming Character With Morals Prophet Muhammad Saw. *East Asian Journal of Multidisciplinary Research*, 1(1), 41-48. <https://journal.formosapublisher.org/index.php/eajmr/article/view/43>
- Torres-Carrión, P. V., González-González, C. S., Aciar, S., & Rodríguez-Morales, G. (2018). Methodology for Systematic Literature Review Applied to Engineering and Education. 2018 *IEEE Global Engineering Education Conference (EDUCON)*, 1364-1373.
- Tuhuteru, L., Supit, D., Mulyadi, M., Abdurahman, A., & Assabana, M. S. (2023). Urgensi Penguatan Nilai Integritas dalam Pendidikan Karakter Siswa. *Journal on Education*, 5(3), 9768-

9775. <https://jonedu.org/index.php/joe/article/view/1795>

Umar, B. (2022). *Hadis Tarbawi: Pendidikan dalam Perspektif Hadis*. Amzah.

Yuniendel, R. K., & Nelwati, S. (2019). Meneladani Rasulullah Saw sebagai Pendidik yang Memudahkan. *Murabby: Jurnal Pendidikan Islam*, 2(1), 1–12.

Zukhrufin, F. K., Anwar, S., & Sidiq, U. (2021). Desain Pembelajaran Akhlak Melalui Mata Pelajaran Pendidikan Agama Islam. *JIE: Journal of Islamic Edication*, 6(2), 17–35.