



CHARACTER EDUCATION ACCORDING TO IMAM AN- NAWAWI IN THE HADITH OF AL- ARBA'IN AND THE PERSPECTIVE OF ISLAMIC SCHOLARS

PENDIDIKAN KARAKTER MENURUT IMAM AN NAWAWI DALAM HADITS ARBAIN KE DUA PULUH TUJUH DAN PERSPEKTIF ULAMA

Nurul Widayanti ¹

Master of Islamic Religious Education Study Program,
Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullaah,
Email: magister.pai@uinjkt.ac.id

email Koresponden: nurulwd.82.10@gmail.com

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Abstract

Allah created Prophet Adam (peace be upon him) with a noble purpose, namely to serve as a khalifah or leader on earth. The main duty of a leader is to organize, manage, preserve, and utilize all the facilities that Allah has provided for the benefit of humankind. To fulfill this role, Allah endowed Adam with intellect and knowledge. *Surah At-Tiin* verse 4 affirms that humans were created in the best form and given reason to explore their potential for the common good. In *Surah Asy-Syams* verses 7–10, Allah explains that humans are presented with two paths: *taqwa* (piety) and *fujur* (sinfulness), with the freedom to choose along with its consequences. The path of *taqwa* leads to success in both this world and the hereafter, while the path of sin leads to loss. In essence, humans are born pure, yet their environment significantly influences the development of their character. To restore humans to their original nature, the government has initiated character education, as outlined in the National Education System Law No. 20 of 2017. In Islamic religious education, character education plays a crucial role—not only in cognitively understanding Islamic teachings but also in internalizing moral values such as honesty, discipline, responsibility, tolerance, and compassion. Teachers of Islamic religious education should use the Qur'an and the Hadith as the primary references in character formation. Imam An-Nawawi, through his *Syarah Arba'in An-Nawawi*, emphasizes the importance of values such as sincere intention, justice, tolerance, and following one's conscience as the foundation for cultivating noble character in students.

Keywords: Value Education, Character Education, 27th Hadith of Arba'in An-Nawawi, Scholars' Perspective

Abstrak

Allah menciptakan Nabi Adam a.s dengan tujuan mulia, yakni sebagai khalifah atau pemimpin di bumi. Tugas utama seorang pemimpin adalah mengatur, mengelola, memelihara, dan memanfaatkan segala fasilitas yang Allah sediakan demi kemaslahatan umat manusia.



Untuk itu, Allah membekali Adam dengan akal dan ilmu pengetahuan. Surat *At-Tiin* ayat 4 menegaskan bahwa manusia diciptakan dalam bentuk terbaik dan diberi akal untuk mengeksplorasi potensinya bagi kebaikan bersama. Dalam Surat *Asy-Syams* ayat 7–10, Allah menjelaskan bahwa manusia memiliki dua jalan: taqwa dan fujur, dengan kebebasan memilih disertai konsekuensi. Jalan taqwa membawa keberuntungan di dunia dan akhirat, sedangkan jalan maksiat membawa kerugian. Hakikatnya, manusia lahir suci, namun lingkungannya sangat memengaruhi pembentukan kepribadian. Untuk mengembalikan manusia kepada fitrahnya, pemerintah mencanangkan pendidikan karakter melalui UU Sisdiknas No. 20 Tahun 2017. Dalam pendidikan agama Islam, pendidikan karakter berperan penting tidak hanya dalam memahami ajaran Islam secara kognitif, tetapi juga dalam menginternalisasi nilai-nilai moral seperti jujur, disiplin, tanggung jawab, toleransi, dan kasih sayang. Guru pendidikan agama Islam hendaknya menjadikan Al-Qur'an dan hadis sebagai rujukan utama pembentukan karakter. Imam An-Nawawi, melalui *Syarah Arba'in An-Nawawi*, menegaskan pentingnya nilai-nilai seperti niat yang lurus, keadilan, toleransi, dan mengikuti hati nurani, sebagai dasar pembentukan akhlak mulia bagi peserta didik.

Kata Kunci, Pendidikan Nilai, Pendidikan Karakter, Hadits ke 27 Arbain an-Nawawi, Perspektif Ulama

1. INTRODUCTION

Definition of Value Education and Character Education

Value education can be understood as a systematic effort to instill certain values within students. These values may include moral, social, religious, or cultural principles aimed at shaping individuals with noble character and good morals. Moral values, for example, encompass honesty, patience, and integrity—qualities that must be internalized in the students' daily lives. Social values such as cooperation, responsibility, and empathy are also essential for developing strong social character.

According to Husnaini (2017), value education focuses on the development of attitudes and behaviors that align with religious teachings and prevailing societal norms. This is in line with the concept of value education as taught in various cultural and religious traditions, which serve as a guide for achieving a better and more ethical life (Husnaini, 2017: 45).

Character education is an essential part of value education. It focuses on the development of personal qualities, including attitudes, behaviors, and habits that reflect high moral standards and ethics. The aim of this education is to shape individuals who possess integrity, a sense of responsibility, and concern for others as well as for the environment. Character education is a deliberate effort to instill moral and ethical values in students, enabling them to understand, internalize, and apply these values in their daily lives. According to David Elkind, character education is a method used by educators to influence the character of students, in which teachers not only deliver academic content but also serve as role models for their students.

Imam Nawawi, whose full name is Abu Zakariya Yahya bin Sharaf bin Husain bin Muhammad bin Jum'ah bin Hizam Muhyiddin An-Nawawi ad-Dimashqi ash-Shafi'i al-Ash'ari, was born in Damascus, Syria. In *Sharh Arba'in An-Nawawiyah* (Pustaka Imam Syafi'i, 2021), he compiled 42 hadiths of the Prophet Muhammad (peace be upon him) that serve as foundational teachings of Islam in shaping a Muslim's character and convey numerous



benefits. The values of character education emphasized in these hadiths include the importance of correcting one's intention, honesty and trustworthiness, acting justly, avoiding anger, tolerance, distinguishing between good and evil, and the importance of seeking a fatwa or consulting one's conscience before taking any action—as emphasized in Hadith 27. Hadith 27 explains the difference between virtue and sin, and stresses the importance of seeking a ruling (fatwa) or referring to one's heart/conscience before undertaking any action.

3.RESULTS AND DISCUSSION

The Concept of Character Education in Islam

Character education in Islam is derived from the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). Islam emphasizes the importance of possessing good morals and noble behavior. The word "akhlaq" itself comes from the Arabic word "khulq," which means traits, character, or behavior, *An-Nur Islamic University of Lampung, E-Journal of Character Education* In the Qur'an, Allah the Almighty says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ﴿٢١﴾

"Indeed, in the Messenger of Allah you have a good example to follow for whoever hopes for (the meeting with) Allah and the Last Day and remembers Allah often."

(Qur'an, Surah Al-Ahzab [33]: 21)

This verse indicates that the Prophet Muhammad (peace be upon him) is the perfect example in terms of character. Islam emphasizes the necessity of emulating the Prophet's noble character.

a. Good Morals

Good morals encompass values such as honesty, justice, patience, wisdom, and humility. These are fundamental values taught in Islam. For example, honesty is one of the key characteristics emphasized in Islam, as mentioned in the hadith:

"Speak the truth, for indeed truthfulness leads to righteousness, and righteousness leads to paradise." (Narrated by Bukhari and Muslim)

b. Adab (Etiquette)

Adab refers to behavior that aligns with social and moral norms in Islam. It includes manners of speaking, eating, dressing, and interacting with others. *Adab* is a highly emphasized aspect of character education in Islam, as it reflects a Muslim's piety and dignity.

c. Tazkiyatun Nafs (Purification of the Soul)

Tazkiyatun nafs is the concept of purifying the soul from negative traits such as arrogance, envy, and anger. In Islam, character education focuses not only on outward behavior but also on inner spiritual development. Purification of the soul through worship, prayer, and remembrance of Allah (*dhikr*) is an essential part of effective character education.

d. Amanah (Responsibility)



Amanah means responsibility. In Islam, every individual is expected to be accountable for their actions and behavior. The concept of *amanah* teaches one to keep promises, respect the rights of others, and take responsibility for oneself and the community.

e. Seeking Guidance from the Heart Before Acting

The heart is the source of all actions. If an action is virtuous, it will bring peace to the heart. However, if the heart feels uneasy, it is a sign that the action may not be right. Islam encourages individuals to consult their conscience and inner sense of morality before making decisions.

Methods of Character Education in Islam

a. Direct Role Modeling

One of the fundamental methods of character education in Islam is *role modeling*. Exemplary behavior demonstrated by educators, parents, and community leaders serves as a powerful means of instilling moral values. The Prophet Muhammad (peace be upon him) himself is the greatest role model for Muslims in all aspects of life.

(Source: An-Nur Islamic University of Lampung, E-Journal of Character Education)

b. Teaching the Values of the Qur'an and Hadith

Teaching the values of the Qur'an and Hadith to children from an early age is a highly effective method. The Qur'an and Hadith contain rich moral and ethical teachings that are deeply relevant to character development.

c. Practice and Habituation

Character education also involves consistent practice and habituation. For example, encouraging children to regularly pray, read the Qur'an, do good deeds, and be honest in their daily lives fosters positive moral behavior.

d. Discussion Practice and Habituation

Holding discussions on moral and ethical values, as well as reflecting on daily behavior, can help strengthen character education. For instance, parents or teachers can engage children in conversations about the importance of honesty, patience, or kindness.

The Concept of Character Education According to Hadith

Before delving deeper into the concept of character education from the perspective of Hadith, the writer first presents the definition of *hadith* as a medium for understanding character education, which in many ways influences the ontology, epistemology, and axiology of character education itself. Mohammed Syaikhoun describes the definition of *hadith*, both terminologically and etymologically, as follows:

**فَالْحَدِيثُ فِي الْلُّغَةِ: ضَدُّ الْقَدِيمِ، وَفِي
الْمُصْطَالِحِ: مَا أُضِيفَ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فَعْلٍ أَوْ تَقْرِيرٍ.**

Meaning: Terminologically, *hadith* refers to something that is the opposite of what came before (i.e., something new or recent). Etymologically, *hadith* is defined as anything attributed to the Prophet Muhammad (peace be upon him), including his words, actions, and approvals (taqrir).

Character formation is a long process that involves various factors, including knowledge, environment, and mentorship. Hadith, as the second primary source of Islamic law, holds a high level of authority in shaping a person's character or personality. Hadith consists



of the words, actions, approvals, and morals of the Prophet Muhammad (peace be upon him). It provides guidance on how a person should behave and offers direction on how a teacher should guide and support students in discovering their true identity, thereby shaping the desired character. Hadith serves as both an interpretation and a practical application of the teachings of the Qur'an (Bustari, 2019).

It is important to understand that character formation is not only about acquiring knowledge, but also about implementing those values in daily life. Hadith provides concrete guidelines on how Islamic values can be applied in everyday practice, so that we may consistently develop a character that reflects the example of the Prophet Muhammad (peace be upon him). (Mustofa, 2019)

"A hadith from Umm al-Mu'minin Aisha (may Allah be pleased with her)"

الْقُرْآنُ خَلْقُهُ كَانَ: قَالَتْ، عَنْهَا اللَّهُ رَضِيَ عَنِّي عَائِشَةُ عَنْ

"From Aishah (may Allah be pleased with her), she said: 'The character of the Messenger of Allah was the Qur'an.' " (Narrated by Muslim, no. 746)

The commentary (sharh) of the Forty Hadith of An-Nawawi was authored by a scholar from the Shafi'i school, Abu Zakariyya Yahya bin Sharaf bin Murri bin Hasan bin Husain bin Muhammad Jum'ah bin Hizam An-Nawawi (Al-Nawawi, 2009). It is reported that the original title of this book was *Al-Arba 'un fi Mabāni Al-Islām wa Qawā'id Al-Ahkām*, which later became known as *Kitāb Al-Arba 'in An-Nawawiyyah*. The term *Al-Arba 'in* is mentioned because the book contains 42 hadiths of the Prophet Muhammad (peace and blessings be upon him), while *An-Nawawiyyah* refers to the attribution to the author of the book (Faqih, 2023). *Kitāb Al-Arba 'in An-Nawawiyyah* serves as a rich source of inspiration filled with values of character education that are vital for personal and societal development. Thus, the contents of the book are inseparable from the values of character education. The commentary on *Al-Arba 'in An-Nawawiyyah* is also one of the significant works in the field

"The Concept of Character Education in the 27th Hadith of An-Nawawi's Forty Hadiths."

وَالْعِشْرُونَ السَّابِعُ الْحَدِيثُ
 عَنِ النَّوَّاسِ بْنِ سَمْعَانَ - رَضِيَ اللَّهُ عَنْهُ - ، عَنِ
 النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، قَالَ : ()
 الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ : مَا حَاكَ فِي
 نَفْسِكَ ، وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ () .
 رواه مسلم

وَعَنْ وَابِي صَطَّةَ بْنِ مَعْبُدٍ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ -
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، فَقَالَ : () جِئْتَ تَسْأَلُ
 عَنِ الْبِرِّ وَالْإِثْمِ ؟ () قُلْتُ : نَعَمْ ، قَالَ :
 () إِسْتَفَتْ قَلْبَكَ ، الْبِرُّ مَا اطْمَأْنَثُ إِلَيْهِ



النَّفْسُ ، وَاطْمَأْنَ إِلَيْهِ الْقَلْبُ ، وَالإِثْمُ مَا حَالَ فِي النَّفْسِ ، وَتَرَدَّدَ فِي الصَّدْرِ ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ () حَدِيثٌ حَسَنٌ رَوَيْنَا فِي " مُسْنَدِي " الْإِمَامَيْنِ أَحْمَدَ وَالْدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ

Meaning:

From An-Nawwas bin Sam'an (may Allah be pleased with him), from the Prophet (peace and blessings be upon him), who said: "Righteousness (al-birr) is good character, and sin (al-ithm) is that which wavers in your soul and which you dislike that people should become aware of." (Narrated by Muslim, no. 2553)

From Wabisah bin Ma'bad (may Allah be pleased with him), he said: "I came to the Messenger of Allah (peace and blessings be upon him), and he said, 'Have you come to ask about righteousness and sin?' I replied, 'Yes.' The Prophet (peace and blessings be upon him) then said: 'Consult your heart. Righteousness is that which your soul feels at ease with and your heart feels tranquil with. And sin is that which causes discomfort in your soul and puts hesitation in your heart, even if people give you a legal opinion (fatwa) in its favor.' (This is a sound hadith. We have narrated it in the two Musnads of the two Imams: Ahmad ibn Hanbal and Ad-Darimi, with a sound chain of narration.)

Character Education Values in the 27th Hadith

The values that can be derived from the wisdom of the 27th hadith include the following:

A. Definition of Al-Birr – Righteousness/Goodness

1. **Al-Birr** (البر) according to the majority of scholars (jumhūr al-‘ulamā), means goodness. It can also refer to obedience, maintaining family ties (silaturahim), and good social conduct.
2. **Al-Birr** (البر) has a close connection with **الثَّقْوَى** (piety). It signifies abundant goodness. When the word *al-birr* is mentioned together with *at-taqwā*, it emphasizes the comprehensive nature of righteousness and piety, as stated by Allah in the Qur'an, Surah Al-Mā'idah, verse 2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالثَّقْوَى

Meaning: "And cooperate in righteousness and piety." (Qur'an.nu.online.or.id) The righteousness and piety referred to here mean obedience, mutual assistance, and helping one another in acts of devotion to Allah, such as paying zakat, giving charity, and fulfilling promises.

3. **Al-Birr** also means *husnul khuluq*—good character. This includes having good manners and conduct toward Allah as well as toward fellow human beings.

B. The Status of Good Character

البر carries the meaning of good character. As stated in the hadith: " البر



حسن الخلق "Al-birr *husnul khuluq*", righteousness is good character.

(Jami'ul ulum wal Hakim II/98)

Having good character toward Allah as well as toward fellow human beings.

Good character toward Allah means accepting His laws and commandments with a willing heart, without rejection, objection, complaint, or distress. When Allah commands us to perform prayer, give zakat, fast, or perform Hajj, we accept these obligations wholeheartedly. Good character toward Allah is also related to accepting His decrees (qadar), as stated by Allah in the Qur'an, Surah Al-Baqarah, verse 177:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلِكُنَّ الْبِرُّ مَنْ أَمَنَ بِاللَّهِ
وَالنَّبِيِّ وَالْيَوْمِ الْآخِرِ وَالْمَلِيَّكَةَ وَالْكِتَبِ وَالنَّبِيِّنَ
وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينَ وَابْنَ السَّيْلِ
وَالسَّاَلِيْنَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَأَتَى الزَّكُوَةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ
هُمُ الْمُتَّقُونَ

"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." (Qur'an, Surah Al-Baqarah: 177 - Sahih International)(qur'an.nu.online.or.id)

This verse explains that righteousness is not merely turning your face toward the east or the west—that is, performing prayer without sincerity and humility—because simply facing a direction is not a difficult task. Rather, true righteousness lies in the following matters:

1. **Believing in Allah** and not associating Him with anything.
2. **Believing in the Last Day**, which is the Day of Recompense for all deeds done in this world, thus encouraging a person to always do good.
3. **Believing in the angels**, who obediently carry out Allah's commands and never disobey Him, thereby motivating people to emulate their obedience.
4. **Believing in the revealed books** that were sent down to the messengers.



5. **Believing in the messengers and prophets**, who always conveyed the truth despite facing opposition from many.
6. **Righteousness includes giving one's beloved wealth** to needy relatives, orphans—who have lost their parents and thus deserve kindness from the believers—the poor, who struggle to meet their daily needs, travelers who have run out of provisions during their journey, beggars who are in distress and lacking necessities, and for the purpose of freeing slaves who are victims of the practice of slavery.
7. **Righteousness includes those who perform prayer with humility**, fulfilling its conditions and essential elements, and who give zakat according to the prescribed rules without delay.
8. **Those who fulfill their promises** whenever they make a commitment and never break them.
9. **Those who remain patient in times of poverty, hardship, and during battle**, enduring suffering, pain, and various kinds of deprivation.
10. **Those who possess these qualities are the ones whose faith is genuine**, and they are the ones who are truly righteous (muttaqūn) in the sight of Allah. (Qur'an.nu.online.or.id)

Al- Hafidz Ibnu Rajab, in (*Qawaa'id wal fawaa'id*, p. 241,...) said: The Prophet Muhammad's (peace be upon him) response to the hadith of An-Nawwas bin Sam'an indicates that good character (akhlaq) refers to behavior that aligns with the Shari'ah and proper manners toward Allah. It is in accordance with the etiquette exemplified by the Prophet (peace be upon him), whose character was shaped by the Qur'an. Everything that is stated in the Qur'an was embodied and practiced by the Prophet (peace be upon him). According to Imam Ibn al-Mubarak in *Sunan at-Tirmidhi* (Hadith No. 2005), the character of the Prophet Muhammad (peace be upon him) is described as having a cheerful face, doing good deeds, and refraining from harming others.

C. Human Nature Inclines Toward Goodness and Truth

The Prophet Muhammad (peace be upon him) conveyed this in the hadith of Abu Tha'labah:

الْقَلْبُ إِلَيْهِ وَأَطْمَانُ النَّفْسِ إِلَيْهِ سَكَنَتْ مَا لَبِرُّ

Meaning: “Goodness is anything that brings peace and tranquility to the heart”. This indicates that, by nature, human beings are inclined toward goodness and truth—they feel comfort and acceptance when encountering the truth. They dislike falsehood, wrongdoing, and sin. For those who believe, the distinction between truth and falsehood (evil) is clear and evident. From Abu Nu‘aim, in *Hilyat al-Awliya'* (1/296, no. 785, 786), the Prophet Muhammad (peace be upon him) said:

“In the end times, there will be people who will speak to you with things you have never heard before, nor have your forefathers ever heard. So beware of them (those who bring such news).” (Reported by Abu Dawud, Hadith No. 4611)

D. About Sin (الذم)

Sin is any act that causes the heart to doubt, disturbs inner peace, burdens the soul, and makes one uneasy—especially when others might witness it. By nature, every believer who commits a sin will feel discomfort, unease, and dislike the idea of others finding out about their



sinful act. This is different from the behavior of a *fasiq* (open sinner), who takes pride in the sins they commit. Their hearts become hardened due to the continuous disobedience they engage in. This explanation is mentioned by Imam Al-Qurtubi in *Tafsir al-Qurtubi* (2/239) and *Qawā'id wal-Fawā'id* (p. 239).

E. Obligation to Submit to Revelation Even If the Soul Dislikes It

Surah An-Nisa' [4]: Verse 65

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

Meaning:

"By your Lord, they do not truly believe until they refer to you (Prophet Muhammad) in their disputes. Then they should feel no discomfort in their hearts regarding the decision you have made, and they must accept it wholeheartedly." (Source: qur'an.nu.online.or.id)

From this verse, it can be explained that:

1. Obedience to Allah must be accompanied by obedience to the Prophet Muhammad (peace be upon him).
2. Every command from the Prophet (peace be upon him) should be carried out with sincerity, even if it may feel difficult at times, and all of his prohibitions must be completely avoided.
3. Reviving the Sunnah of the Prophet (peace be upon him) is done by embodying noble character (*akhlaq karimah*).

F. Seeking a Fatwa from the Heart When in Doubt

Allah inspires the heart with two paths: the path of righteousness (*taqwa*) and the path of sin (*fujur*), as mentioned in Surah Ash-Shams, verse 8. Those who consistently purify their hearts will be able to see the truth and receive guidance from Allah. On the other hand, those who corrupt their hearts by continuously committing sins and acts of disobedience will not be able to recognize the truth.

Before carrying out an action, one should seek a fatwa or consult their heart. The distinction between truth and falsehood (sin) is clear—truth brings peace and tranquility to the heart when practiced, while falsehood or sinful acts cause anxiety and unease. If someone who lacks knowledge issues a fatwa, it is better not to follow it, as Allah states in Surah Al-A'raf, verse 33.

مِنْهَا ظَهَرَ مَا الْفَوَاحِشَ رَبِّيْ حَرَمَ إِنَّمَا قُلْ
وَأَنَّ الْحَقَّ بِغَيْرِ وَالْبَغْيَ وَأَلِاثْمَ بَطَنَ وَمَا
سُلْطَانًا بِهِ يُنَزَّلْ لَمْ مَا بِاللَّهِ تُشْرِكُوا
تَعْلَمُونَ لَا مَا اللَّهُ عَلَىٰ تَقْوِلُوا وَأَنْ

Meaning: Say, "My Lord has only forbidden shameful deeds—whether open or hidden-sin, unjust aggression, associating partners with Allah for which He has sent down no authority, and saying about Allah that which you do not know." (Surah al-A'raf, 33)



Shaykh Abdul Aziz bin Abdullah bin Baz (may Allah have mercy on him) said: “Speaking about the rulings of Allah without knowledge is among the gravest matters forbidden by Allah. In fact, it is mentioned as being more severe than shirk (associating partners with Allah), because in the mentioned verse, Allah lists the prohibited matters in order from the least to the most severe.

Speaking about Allah without knowledge includes speaking about His rulings, His Shari’ah, and His religion without proper knowledge. It also includes speaking about His Names and Attributes, which is even more serious than speaking (without knowledge) about His laws and religion.” <https://muslim.or.id/6442-bahaya-bicara-agama-tanpa-ilmu.html>

يَنْتَزِعُهُ أَنْتِرَاعًا الْعِلْمَ يَقْبِضُ لَا اللَّهُ إِنْ
بِقَبْضٍ الْعِلْمَ يَقْبِضُ وَلَكِنْ الْعِبَادِ مِنْ
اتَّخَذَ عَالِمًا يُبْقِي لَمْ إِذَا حَتَّى الْعُلَمَاءِ
فَأَفْتَوْا فَسَلَلُوا جُهَّا لَا رُؤُوسًا النَّاسُ
وَأَضَلُّوا فَضَلُّوا عِلْمٌ بِعَيْرٍ

Meaning:

Indeed, Allah does not take away knowledge from His servants all at once, but He takes away knowledge by taking the lives of the scholars. So when no scholars remain, the people will appoint ignorant leaders. These leaders will be asked (about religious matters), and they will issue fatwas without knowledge. As a result, they will go astray and lead others astray. (Narrated by al-Bukhari no.100, Muslim and Others) According to Al-Hafizh Ibn ‘Abd al-Barr, as summarized by Shaykh Abul Asybal Az-Zuhairi in his book *Shahih al-Jami’ wal Fadhlhu* (p. 415), it is explained that:

1. One should not follow fatwas issued by those who lack knowledge.
2. Whoever permits what Allah has forbidden or forbids what Allah has permitted is merely following their desires without any basis in knowledge.
3. Speaking without knowledge is an act of placing oneself ahead of the will of Allah and His Messenger.
4. Speaking without knowledge will be held accountable and questioned on the Day of Judgment.

<https://muslim.or.id/6442-bahaya-bicara-agama-tanpa-ilmu.html>

Character Education According to the Perspective of Islamic Scholars

Main Principles of Character Education According to Al-Ghazali in *Bidayat al-Hidayah* (Imam Al-Ghazali, 2004):

1. **Tazkiyatun Nafs (Purification of the Soul):** Cleansing the heart is the foundation of character education.
2. **Self-Control:** Good character is developed through *mujahadah* (striving against one's desires).
3. **Role Modeling:** Teachers and parents must serve as role models in shaping a child's character.



4. **The Importance of Knowledge and Practice:** Knowledge must be applied in daily behavior in order to shape strong character.

KH. Hasyim Asy'ari emphasized that character education is part of a Muslim's duty to cultivate individuals with noble character who contribute positively to society (Nurbaedi, 2018). He highlighted the importance of *adab* (proper manners), role modeling, and respect for knowledge and religious scholars in education (Avisena, 2024). There are three essential dimensions that must be considered in Islamic education: the intellectual, the experiential, and the spiritual. The principles of character education according to him are as follows:

1. **Manners Above Knowledge** (Avisena, 2024): Students must possess proper manners (*adab*) before pursuing knowledge. *Adab* is the ultimate result of the integration of *tawhid* (monotheism), *iman* (faith), and *sharia* (Islamic law). These three elements are inseparable in the formation of *adab*. Therefore, a person with proper *adab* is generally capable of practicing *sharia*, maintaining faith, and upholding monotheism correctly.
2. **Teacher as Role Model:** A teacher must serve as an example in both character and behavior.
3. **Integration of Religion and Daily Life** (Mandar, 2023): Character education must incorporate religious values into everyday life from an early age.

KH. Ahmad Dahlan, the founder of Muhammadiyah, viewed character education as a means to shape individuals with noble character, knowledge, and the ability to contribute to the advancement of the ummah. He integrated religious education with modern education, thereby forming individuals who possess faith (*iman*), knowledge (*ilmu*), and good deeds (*amal*) (Awaluddin & Saputro, 2020).

KH. Ahmad Dahlan once stated, "*I continue to increase my good deeds and struggle alongside my children to uphold morals and ethics that have begun to decline*" (Ahmad Dahlan, 1985; Sutarna, 2022).

The principles of character education according to him are as follows:

1. **Harmonizing Faith, Knowledge, and Action:** Character education must integrate all three elements.
2. **Social Concern:** Education should develop learners who are sensitive to and concerned about the social conditions around them.
3. **Educational Reform:** Character education must remain relevant and responsive to the challenges of the times.

4.CONCLUSION

Character education is an essential part of value-based education. It focuses on the development of personal qualities that include attitudes, behaviors, and habits that reflect high moral and ethical standards. Character education is a process of cultivating moral and ethical values in individuals or students, with the aim of shaping individuals with integrity. Through this process, each individual or student becomes capable of making the right and responsible decisions in daily life. Furthermore, character education aims to develop critical



thinking skills, social competence, and the ability to appreciate differences. Character education serves as the foundation for building a civilized and dignified nation.

Character formation is a long-term process that involves various factors, including knowledge, environment, and guidance. In the context of Islamic education, character education has a spiritual dimension that is closely linked to religious teachings, as conveyed in the Qur'an and the Sunnah.

The Qur'an provides guidance on how to shape the character of students by presenting the Prophet Muhammad (peace be upon him) as a model and example to follow. Hadith, as the second primary source of Islamic law, holds a significant authority in shaping a person's character or personality. Hadith encompasses the sayings, actions, approvals, and moral character of the Prophet (peace be upon him). It serves as an elaboration of the Qur'an. Allah praised the character of the Prophet, stating that his character was the embodiment of the Qur'an. Hadith offers guidance on how a person should behave and provides direction for teachers on how to guide and support their students in developing strong moral character.

In the 27th Hadith of **Arba'in An-Nawawi**, it is explained that the formation of a student's character begins by developing the habit of doing good deeds. By nature, human beings are inclined toward goodness, truth, and righteous actions. Each act of goodness brings peace and comfort to the heart and fosters a sense of safety and well-being in the surrounding environment. The second aspect of **character formation in the 27th Hadith of Arba'in An-Nawawi** is to avoid sinful actions. When a believer commits a sin or engages in dishonorable behavior, their soul becomes restless, their heart feels uneasy, and they fear that their wrongdoing may be exposed to others. Allah provides a solution for those who have fallen into sin: to immediately repent and correct their mistakes. As Allah says in Surah At-Tahrim, verse 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوْحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتُكُمْ وَيُدْخِلَكُمْ جَنَّتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمًا لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتَمْ لَنَا نُورٌ نَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

Meaning:

O you who believe, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will shine before them and on their right. They will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

The third aspect of character formation, according to Shaykh Muhammad Al-'Uthaymeen in his commentary on *Al-Arba'in An-Nawawiyyah*, is to seek guidance from the heart before doing something and to abandon fatwas or opinions from those who lack true knowledge, even if they are influential.

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