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Wujud-Based Character Education: Actualisation of The Prophet's Educational Character as Uswatun Hasanah

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Abstract	This research is motivated by the phenomenon of increasing cases of juvenile delinquency, moral and ethical decline, and various forms of social deviance that still occur among those who have received education. This study aims to identify and evaluate character education methods based on the actualisation of the exemplary values of the Prophet Muhammad as *Uswatun Hasanah*. The research method used is qualitative, with a descriptive approach, combining literature from various sources, such as journals, books, and holy books, with authentic evidence from the community. The results showed that implementing character education grounded in the values of the Prophet Muhammad changed individual behaviour towards greater moral conduct, as the Prophet succeeded in transforming *jahiliyah* society into one full of politeness. The conclusion of this study is that character education grounded in the example of the Prophet Muhammad is effective in shaping individuals with faith, devotion, and noble character. Suggestions for further research include deepening the implementation of these values in the modern education system and conducting comparative studies with existing character education approaches.
Keywords	Character Education; Prophet; *Uswatun Hasanah*

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1. INTRODUCTION

Character education is a major aspiration for educators, as learners are considered unsuccessful if they only master knowledge without internalising noble values that reflect goodness (Sahroh & Rizkiyah, 2021). Cases of corruption, domestic violence, sexual harassment, and murder committed by educated individuals are alarming (BBC News Indonesia, 2024). Brawls between students, rampant drug trafficking, and promiscuity exacerbate this situation (Golose & dkk, 2022)Moreover, various other negative issues are often reported on television and social media in Indonesia (Liputan6.com, 2024). This phenomenon shows that educational success is not measured solely by academic outcomes but also by the extent to which moral values and character are instilled.

Indonesia, with the Pancasila state philosophy and the 1945 Constitution, stipulates that education must be based on these two foundations. The state formulates the function of education to develop

abilities and shape the character and civilisation of a dignified nation in order to educate the nation's life (R. Hidayat & Abdillah, 2019). Education is organised in such a way as to develop the potential of learners, creating humans who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Education must cultivate individuals with integrity in the life of society, the nation, and the state.

Character education becomes very important in this context, because only through education that emphasises moral and ethical values can the nation create a generation that is not only academically smart but also has strong character. A good education should shape individuals with integrity, empathy, social responsibility, and the ability to contribute positively to society. A big challenge for educators is how to design and implement a curriculum that is balanced between academic knowledge and character building (Omeri, 2015a).

To realise the ideals of holistic education, cooperation between the government, educational institutions, parents, and the community is needed. All parties must play an active role in instilling positive values from an early age. With a comprehensive approach, students are expected to grow not only into intelligent individuals but also into moral, ethical, and responsible individuals. Character education is not only the responsibility of schools but also a shared responsibility for creating a better society and a dignified nation. (Suwartini, 2017).

Corruption cases committed by officials who are present in almost every government agency, to the point that the state has created a special judicial institution to handle these cases, namely the presence of the KPK (Salsadila, Efritadewi, & Widiyani, 2023), indicate that the objectives of education still have not succeeded in penetrating the most basic realms of life. Another case that is often associated with the failure of character education is the case of domestic violence, which is not only carried out by the general public, but also occurs in high social classes, such as public figures who note they have also received an education (Nugraha, 2021)This can easily be seen in the news, both on television and on social media, indicating that the goal of education to produce people of faith and piety is still far from the aspired expectations. Not only that, the murder case that was very viral, where the perpetrator was a police officer with the rank of 2-star general, had shocked this country (kompas.com, 2018), making it sad, it seems that this country is far from the purpose of education formulated by the stakeholders of this country through the law. Cases such as the rampant circulation of illegal drugs, juvenile delinquency, immoral acts, and so on are increasingly easy to witness and see in the daily lives of the people of Indonesia.

Cases like the above, certainly cannot be separated from the character and character that exists in the nation's children themselves, so education should find a formula for how to shape character and character so that humans can have faith and noble character, where then good character can live and be applied in every child of the Indonesian nation (Ahmad Helwani Syafi'i and Muhammad Syaoki, 2018). The nation that declares Belief in God Almighty as the first principle of Pancasila indicates that it believes in religion. The state recognises the existence of religion and the beliefs of its citizens (Mofun, 2023). However, when religious education cannot provide concrete examples of how students can have faith and noble character, then the most important goal of education has failed. It only prints smart people without a sense of faith and piety, and finally, science only creates creativity, proficient in achievement, but far from responsibility.

From that, the author offers how to implement form-based character education, namely providing concrete examples of *Uswatun Hasanah* applied by the Prophet, the bearer of God's message for the good of humanity, so that the Prophet deserves to be studied as the main foundation of character education to produce humans who have faith and noble character, when character education overrides God's messenger. Religious education only becomes additional education without a clear goal.

2. METHODS

This research uses a qualitative method with a literature study approach. The qualitative method was chosen to provide an in-depth picture, so that the data presented can be digested as a whole and clearly. A descriptive approach is used in this research, in which researchers seek to derive meaning from the literature by presenting data comprehensively. The data collected through the literature study includes writings from journals, books, and study guides, which are then linked to authentic evidence in the community. Both through scriptural texts and historical stories, this research tries to trace how the Prophet Muhammad educated his people to become people of faith and piety, which were then implemented in social life through *akhlakul karimah* behaviour, in accordance with the objectives of national education.

This research aims to provide an overview and consideration of how national education can cultivate people with faith, piety, and morals. However, the concrete form of faith that produces piety and *akhlakul karimah* is not always easy to understand. Therefore, researchers drew inspiration from the Prophet Muhammad, who was the only figure to educate his people so they could continue their struggle and build Islamic civilization. During his preaching period, Prophet Muhammad not only taught the teachings of Islam but also applied them in everyday life, becoming an example for his people in all aspects of life, from the time of the companions to the establishment of Islamic civilization.

The Islamic civilization built by the Prophet Muhammad shows how science became a role model in the lives of those who believed in him. The Prophet Muhammad not only functioned as a religious leader but also as a concrete example of living a life full of moral and ethical values. From him, Muslims learnt how to apply religious teachings across various aspects of life, including education. The education instilled by Prophet Muhammad not only covers spiritual aspects but also includes science, which later produced influential Islamic philosophers. These philosophers not only continued the teachings of the Prophet but also developed science that ultimately enriched Islamic civilization.

In the context of national education, it is important to understand how the teachings of the Prophet Muhammad can be applied in the modern education system. A good education not only teaches academic knowledge but also moral and ethical values. By drawing inspiration from the Prophet Muhammad, national education can produce a generation that is not only academically smart but also strong in character and noble. Education grounded in the values of faith and piety, as taught by the Prophet Muhammad, can help cultivate individuals with integrity who can contribute positively to society. Thus, the goal of national education to produce people of faith, piety, and morality can be achieved.

Throughout this study, the researcher emphasizes the importance of taking inspiration from the teachings of the Prophet Muhammad in building a holistic education system. Thus, it is hoped that national education can produce a generation that is not only knowledgeable but also has a strong, noble character and can contribute to the development of a dignified civilization. The literature study shows that education grounded in faith and piety is not only relevant in a historical context but also highly important in modern education. By integrating these values into the national education system, we can create a generation ready to face future challenges with confidence and integrity.

3. FINDINGS AND DISCUSSIONS

Character Education in the Indonesian Education World Format

Character education is a major aspiration and a long-term "homework" that has not yet found a clear formula, including the recognition that character education is not only the task of schools but also the responsibility of the community and family together (Omeri, 2015b). Even in the era called the digital age, where knowledge can easily be accessed with the palm of a hand, character education is considered

to be present for students, so that plagiarism can be stemmed, because when character education is not present, knowledge may run freely without any sense and responsibility (Triyanto, 2020). Not only family-based offers, but also how Pancasila, as the basis of the state, serves as the foundation of character education, because this nation cannot formulate Pancasila without recognizing the nation's character, which serves as the basis of the state (Hardiyanti, 2022).

The term character education did not appear in the 2000s, when Indonesia previously knew character education as Budi Pekerti Education and Pancasila Moral Education (PMP). Then, recently, because the PMP subject was removed, the term character education appeared, because the essence of education is twofold: to educate and to make people good (Sudrajat, 2011). Because in the world of education, what is desired is like the Javanese philosophy of *ngerti-ngeroso-ngelakoni* (realising-insightful and doing) (Sujana, 2019). Education is not only about knowledge; what is really needed is to integrate character education with education that develops students' interests and talents (Nurul Mahruzah Yulia et al., 2023). When science is separated from good values, it makes education actors anxious.

The anxiety felt by educators amid changing times and the rise in cases such as juvenile delinquency makes character education a concern for all sectors, not just the task of religion teachers; it must be included in all lines of lessons. It must involve all groups, both teachers, parents, society in general, and, of course, the government (Zubaidah, 2019). Moreover, the educators must have an attitude that can be an example or role model for their students, because that is why science and technology are essentially inseparable from values, because education and character are actually inherent in the science itself, that is why educators such as teachers and lecturers must have character or noble values in themselves before they teach science, so that students can find concrete examples in previous generations (Nurpratiwi, 2021).

Not only in the world of education but also in community activity organisations, Character education is offered as a vehicle to unite the nation through social activities that reflect Indonesian local wisdom, such as gotong royong, showing high sympathy and empathy, and greeting each other, among others. The advancement of internet technology has almost reached every corner of this country. In 2022 alone, social media users reached 68%, eroding the value of togetherness in society. There is a high individualism, where familiarity in plain sight can no longer be found, and many of them sit together (Widiatmaka, Mujahidah, Rahmap, & Arifudin, 2023).

On the other hand, some state that character education must be pursued by developing students' potential, providing active learning, and avoiding monotony. With the advancement of internet technology, which has penetrated every aspect of life, students can freely explore their potential and access materials. On the other hand, technology has contributed to the loss of character and noble values among the younger generation due to the rise of easily accessible internet. However, others claim that character education can be easily developed through the internet and social media (Hakim, 2023). In addition to these offers, even the most straightforward is that character education must first be present in the family. When the family fails to instill character in the next generation, it becomes difficult for other institutions outside the family to provide character education. That is why character education must be present first in family life (Samrin, 2016). Those are the offers of character education given as consideration by education lovers; how does the Prophet exemplify character education?

The Prophet as Uswatun Hasanah

Character education until now is still looking for a new and standard format that is offered, because no one has really concretely provided a form of character that becomes a role model, so that students can be faithful, devoted, moral, sane in thinking, have knowledge, capable in speech and action, can take advantage of things that exist in themselves and around them, independent and become democratic and responsible citizens, but when the role model does not exist, what happens is a concept without form (Kulsum & Muhid, 2022). Concepts soar without ever being realised on the surface of the earth, where Character education only becomes ideals and hopes to be cool to discuss in long

discussions and seminars, without any concrete results. Famous philosophical figures such as Plato (427-347 BC), Aristotle (422-387 BC) (Mariyah, Syukri, Badarussyamsi, & Fadhil Rizki, 2021). The Prophet did not blame the progress of thinking, but the behaviour that deviated from basic humanity was changed.

Not only in the world of thought, but progress in the field of architecture, and previous humans are also no less great than modern humans, where the symbols of the former kingdom they built until now can still be enjoyed, such as the pyramids in Egypt built by Ramses II (1295-1225 BC) (Nuraini, 2020). Ramses II not only built a magnificent palace but also controlled all aspects of the lives of the Egyptian people, from officials to commoners. When characters embodying noble values, such as faith, devotion, and morals, were eliminated, the Egyptian nation became so strong that it collapsed; likewise, the great civilisations of the world, such as the Abbasid dynasty. Abbasid dynasty, the main factor was due to the weak religious values possessed by the royal family (Amin, 2016). Where the purpose of power was no longer a devotion to God, but only for the sake of worldly pleasures.

Weak religious values that teach about honesty, patience, simplicity, manners, and so on are very concerning. Religious lessons only talk about one aspect, namely about ubudiyah, which is then trapped in samata ritual activities without the spirit of spiritual values, aqidah, and morals. The world of education now only assesses one aspect when giving the value of religious lessons, namely, ubudiyah alone, while Islam is not only talking about worship but talking about *muamalah*, in which it must prioritise the values of *akhlakul karimah* in the form of honesty (*siddiq*), responsibility (*amanah*), communicative (*tabligh*) intelligent (*fathonah*). Talking about faith, that God is not only felt in the place of worship, but wherever God is, God is not absent in human life, and no less important spiritual values (Harahap, 2021), that whatever is done there will definitely be a reward (QS. al-Isra': 7).

The values of Islamic teachings must serve as a reference in all aspects, and a concrete example offered by Allah to his servants is the person of the Prophet Muhammad. When the offer made by Allah through his word was believed by the companions and followers of the Apostle, whatever the Prophet said and did was used as a guide to life. The Prophet Muhammad laid a solid foundation in Islamic values, including monotheism, equal rights, brotherhood, unity, and justice (Suwarno, 2019). The values instilled by the Prophet, which then grew in Islamic society, made Islam a religion that once dominated world civilisation, and all aspects of life are proud to be filled with Islamic values conveyed by the Prophet Muhammad (R. Salsabila, 2021). Until, at its peak, Islam could control world civilisation.

The Prophet Muhammad. Being a concrete example that inspires every *Muslim*, whether from among ordinary people, scientists, or rulers, makes anyone who believes in the Prophet Muhammad as Rasulallah, bound then to follow all aspects of the Prophet's life, not only in terms of ubudiyah alone, but all lines of life must reflect the personality of the Prophet. When the *Khulafa'urrasyidin* became caliphs, they did not sleep in magnificent palaces, they were not guarded by palace guards who always followed where the caliphs went, they upheld equal rights, not only caliphs and officials, ordinary people who followed the Prophet, all practised what was said and done by the Prophet, so that there was a character life that put human values in the State of Medina at that time.

The example of the Prophet Muhammad, starting from matters related to state policy, to household matters, even in matters of privacy, such as how the Prophet Muhammad started sleeping until he slept again, all were photographed and used as examples for the companions at that time (Tafiati, Maksum, Khoiriah, & Wendry, 2022). All that was stated and done by the Prophet became an inspiration for the companions, so it is no wonder the mission of the Prophet Muhammad, "I was sent to perfect morals," can be seen in those who believe and follow him. *Jahiliyah* Arabs are not Arabs who cannot read and write, but *Jahiliyah* Arabs are characterised: Firstly, their bad morals and character, secondly, promiscuity. Thirdly, the legal system followed their desires. Fourth, belief, they deify according to their prejudices without ever having any guidance from God's messenger (Sattar, 2017)

The ignorance that existed in Arabia before the Prophet Muhammad was sent could gradually be

changed by the Prophet Muhammad with an Islamic system where the Prophet Muhammad displayed a personal character that was truly mesmerising for anyone, both for those who believed in him and for those who denied him (A. G. J. Nasution, Bilqish, Munthe, & Lubis, 2023). The figure of Prophet Muhammad cannot be denied in character education, because the person of Prophet Muhammad is unrivalled.

It is not excessive when the Prophet Muhammad is used as the main form in Character education, because the Prophet is not only admired by those who believe in him as *Uswatun Hasanah* as said by Allah in the holy book of the Qur'an (QS. Al-Ahzab: 21), but those who observe how the person of the Prophet Muhamma SAW in speech and action, they will also admire the figure of the Prophet who can bring changes to behaviour and character, to become a better person. That is why the Prophet is a personal manifestation as a role model for character-based education.

Forms of Character Education Based on the Character of the Prophet

Form-based character education is education that provides concrete character traits of the Prophet, as a person who can transform *jahiliyah* into a civilisation of safety, encompassing aspects of tawhid, law, and the character or mentality of each person who studies and follows the Prophet. Therefore, the character of the Prophet must be present in every lesson and in every person involved in education. The character of the Prophet, who transformed *jahiliyah* into an Islamic civilisation that is *rahmatan lil-alamin*, encompasses several missions. First, in the aspect of katauhidan or divinity, where previously the Arabs worshiped many Gods, then the Prophet taught how to worship one God (Nurasykim, 2019).

The figure of the Prophet who taught directly how to worship God and explained how humans purify monotheism, with gentle speech and sharp logic, made the *jahiliyah* Arabs rethink their concept of divinity. The Prophet taught that every ummah, when starting something, must remember God by saying *bismillahirrahmanirrahim* (Rahimi, 2021). Before the Prophet Muhammad became a messenger, the Arab *Jahiliyah*, when they wanted to start a celebration, they had to sacrifice something to their gods. The Prophet Muhammad told them that what they did was futile and very expensive.

Second, the legal aspect. No less important change is the legal aspect, in the *jahiliyah* period the law was based on the taste of the leader, no wonder when there was a legal issue that did not suit the leader, it would never be enforced, there was a law of the jungle the strong ruled, the weak were stepped on, the rich were praised, the poor were degraded (enslaved people) (A. S. A. Nasution, 2019). *Jahiliyah* law puts forward the law according to the tastes of the lust of the leader, while the law delivered by the Prophet, whoever violates it not because of being close or far from the leader, all must receive a fair law, even the wrong leader in Islamic law must also receive justice (Sattar, 2017).

Third, the aspect of association. The situation of the *Jahiliyah* era, where promiscuity occurred everywhere, even children could receive inheritance of wives from their parents who died, women were used as a sexual outlet, there was no limit in association, even so despicable women in their eyes, newborn baby girls were boldly buried alive, before the Prophet Muhammad was sent. The situation and conditions of the *Jahiliyah* society at that time were very contemptuous of women. Then the Prophet Muhammad, with a polite personality with *al-amin* Character (can be trusted) attached to his person because the Prophet never told a lie, raised the dignity of women, even women have the same rights in worship, in seeking knowledge, and have the same rights in seeking justice (Mustaffa, 2020).

Fourth, mental or character. The ignorant Arabs had a very hard character, were arrogant and haughty, and could not compromise with people outside their group. They were very proud of their ancestors and considered traditions outside their group as unsuitable for their families and tribes. The disposition of arrogant, haughty, and do not like to compromise with people outside their group, making them often at war (Sattar, 2017). With a gentle attitude, open to other people's opinions that are more correct and better suited to the situation and conditions being faced, as well as an attitude that shows compassion and tabayun when a problem occurs, gradually, the Prophet Muhammad. managed

to change the mentality of the companions and the people who believed in him to be able to accept the truth that can be accepted by common sense (Amin, 2018).

The Prophet not only conveyed how humans can worship God, but also the Prophet Muhammad. changed the mentality of the character of a society full of arrogance, arrogance, and arrogance, into a civil society that promotes the values of equal rights (Hazin, Rahmawati, & Shobri, 2021)There is nothing more important between Arabs and non-Arabs, not judged by people because of their social status, nor judged because of their wealth, but the barometer used by the Prophet as the best among humans is those who are most pious (Fadillah, 2023).

Taqwa not only teaches humans to obey and obey Allah SWT. However, *Taqwa* also addresses the problem of character and mentality, then how to have a high social spirit, never disturbed by the surrounding circumstances that are not in accordance with the wishes and expectations, continue to improve themselves, and have a strong desire to continue to live better, from time to time (Radhiatul Hasnah, 2021). *Taqwa* is the main foundation in its teachings; a figure that reflects how humans can appear more perfect from day to day, and that foundation can only be obtained through the Prophet Muhammad. become a figure and example in his life, because there is no concrete example of a figure as perfect as the Prophet Muhammad in all aspects, both in aspects of worship, mu'amalah, social, and even in matters of privacy. However, perfection is only in the Prophet Muhammad.

All aspects: in terms of psychology, the Prophet is a person full of spread, tenacious, painstaking. In the scientific aspect, the Prophet is perfect in knowledge; even the truth of the knowledge conveyed by the Prophet has only been revealed in modern times (Wirdawati, Alfiah, & Sofian, 2023). In the social aspect, the Prophet is a person who is always humble, respectful of neighbours, guests, and people close to him, not seeing them because of his background and social status, embracing all and making friends (N. Salsabila, Safitri, Hilda, Husna, & Putri, 2023)In terms of *Ubudiyah*, the Prophet is the leader of the household who is proud of his wives and children (Putra, 2022). In the political aspect, the Prophet is the head of state. (Yusuf & Laessach M. Pakatuwo, 2023) Therefore, character education should not omit the figure of the Prophet Muhammad, for teachers, students, parents, and all levels of society involved in education.

4. CONCLUSION

Character Education is a great ideal in the world of education, where juvenile delinquency, moral and ethical decline, promiscuity, drug abuse and sexual violence, and abuse of power are things that are very sad to happen to people who have received education and are still in the world of education. Of course, educators want their students not only to be successful and good in education, but also for the education they receive to continue and become a character for their students. There have been many character education concepts offered, ranging from family-based to environmental. However, there is no more appropriate approach than using the Prophet Muhammad as a benchmark for character education.

With the nature of honesty, responsibility, communicative, and full of expertise, the Prophet Muhammad has changed the *jahiliyah* situation of the Arabs to a civilization full of politeness. The Prophet is a *Uswatun Hasanah* figure revealed by God so that humans can imitate whatever the Prophet does; none of the Prophet's actions deviated from common sense. All that is conveyed in a polite, patient, tenacious, and personal way that is full of goodness. The Prophet has succeeded in changing human civilization. The Prophet not only conveys how humans worship their God but also gives concrete examples: when people uphold values, they succeed in their lives.

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