SUNNAH PERSPECTIVE CHARACTER EDUCATION METHODS IN SHAHIH BUKHARI

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Abstract

This research has a background that in the era of society 5.0, education in Indonesia has not been fully successful in forming a superior and characterized young generation who are declining day by day. Education requires a reference source or model that is used as an example for educational academics in improving and forming a noble national character. The Prophet Muhammad saw through his sunnah contained in the Book of Sahih Bukhari which is the main reference in one's character education method. The purpose of this study is to explore character education methods in the perspective of the sunnah contained in the Book of Sahih Bukhari. This type of research is a qualitative literature research. Library research collects data and information with the help of various materials in the literature. The data collection techniques in this study used documentation. While the data analysis technique used is content analysis (content analysis). The results of this study are character education methods in the sunnah perspective, namely, 1) exemplary method, 2) dialogue method, 3) story method, 4) habituation method, 5) parable method, 6) targhib and tarhib methods. This research contributes as a reinforcing and alternative idea for educators in choosing and using character building methods for students. 5) The parable method, 6) The targhib and tarhib methods. This research contributes as a reinforcing and alternative idea for educators in choosing and using character building methods for students. 5) The parable method, 6) The targhib and tarhib methods. This research contributes as a reinforcing and alternative idea for educators in choosing and using character building methods for students.

Keywords: Method, Character Education, Sunnah

1. INTRODUCTION

In this era, educational efforts in Indonesia have not been fully successful in forming a superior and characterized young generation who are increasingly declining (Lubis, 2022). The prevalence of immoral and immoral behavior among youth has become a black record for the next generation of this nation (His Majesty, 2018). The presentation of KPAI data in 2019 stated that the number of children in conflict with the law was 1,251 cases and the use of narcotics, psychotropics and addictive substances (drugs) reached 344 cases.

Teenagers' problems occur due to the sub-optimality of the three environments that surround the lives of adolescents (Foster et al., 2017). The first is the family, the modern lifestyle results in a lack of family functions. Second, is the school, the lack of internalization of spiritual values and noble character. The third is the social environment, the development of individual attitudes and hedonism (Hamdani, 2022).

As for the most basic thing, the destruction of this personality is also the result of the lack of assimilation of the faith and moral values of society and the rapid influence of globalization. As is known, this moral or akhlaq is the result of what is in the soul. The heart is like a leader for other parts of the body that orders it to act. If the action is done repeatedly until it becomes a habit, then the habit will crystallize into character (Andriani dkk., 2022). Starting from a firm heart. If a person's soul is good, then the character is good, and if the soul is bad, then the character is bad (Syatibi & Octavia, 2014).

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The government's concern for the character of the Indonesian nation is shown by the government with policies issued by character education (Istiningsih, 2016). This government program is a solutive and preventive action to dry up the noble character of the nation's young generation. This is because schools are not only responsible for producing students who excel in science and technology but also have individuals with character and personality as required by national education goals. Character education is essentially moral education in humans that is spiritual and spiritual through habituation. Because in terms of religion, morality is the same as character.

The Prophet Muhammad SAW was legitimized by Allah SWT to be a model for human life. In line with the word of Allah in Surah Ahzab verse 21 whose translation is "Verily, in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and He mentions Allah a lot." (Religion RI, 2000).

The Prophet Muhammad is a role model who is best used as a role model in the education of the people (Huda & Afrina, 2020). The journey of the life of the Prophet Muhammad, who was a role model or role model for his people, is summarized in the Sunnah Nabawiyah. Sunnah in terms of the science of ushul is "what is narrated from the Prophet Muhammad saw both in the form of words, deeds, as well as confessions and characteristics of the Prophet". In short, the sayings and deeds of the Holy Prophet are called Sunnah. Including the sunnah in fostering the character of a friend who has a noble character.

Since the presence of Islam in the midst of Arab society, there has been a cultural transformation from an ignorant society to a civilized society. The Prophet Muhammad saw demonstrated his integrity and capability in bringing this treatise to the pinnacle of success in fostering the character of the ummah which transformed into a noble civilized society. Education, understanding, and activities of the Prophet Muhammad are very meaningful in terms of education, especially religious education (Âşik Ev, 2017).

From the description above, there is a significant discrepancy in the condition of the Islamic society led and fostered by the Prophet with the condition of the current generation. The results of the most recent research have been carried out by Ari Abu Aufa et al, by examining character education strategies and methods during the Covid 19 pandemic by reviewing research results in research journals, books relevant to character education (Aufa et al., 2021). Meanwhile, this research focuses on the study of character education methods from the perspective of the sunnah of the Prophet Muhammad in the hadith shahih bukhari.

It is from this perspective that the importance of this research is to bring back the sunnah of the Prophet in educating character which has proven to be effective in shaping generations that were originally ignorant to become civilized and characterized by studying hadiths related to character education methods found in our Sahih Bukhari.

Based on the background of this problem, the author is interested in discussing character education methods in the perspective of the sunnah in the book Sahih Bukhari.

2. IMPLEMENTATION METHOD

The type of research used in research is a qualitative research approach with descriptive methods (Arikunto, 2016). Research is carried out using literature studies, which are carried out using literature and in the form of supporting rules in analyzing this research topic. The qualitative descriptive approach aims to make careful observations of the sunnah perspective character education methods in the Book of Sahih Bukhari which are then explored and interpreted according

to the phenomena that occur in the field. The conclusion is that this study seeks to analyze and describe character education methods from a sunnah perspective which draws from the main source, namely the book of Sahih Bukhari. The data collection technique in this research uses documentation. While the data analysis technique used is content analysis (content analysis). The content analysis research procedure consists of six stages, namely unitzing, sampling, recording, reducing, inferring, and narrating. (Widodo et al., 2019).

3. RESULTS AND DISCUSSION

In the sunnah contained in the Book of Sahih Bukhari, various methods of religious character education can be found that really touch feelings, add insight, educate the soul, and inspire enthusiasm. The methods that stand out in character education are as follows:

3.1   Exemplary Method

The exemplary method is the most effective method among the existing methods in forming religious character which has an impact on the social life of students (Huda & Afrina, 2020). Even though the nature of students is sacred in the sense that the child's soul has potentials that tend towards good deeds, he still will not be able to realize these good potentials without directly witnessing examples of goodness and character values from someone who is considered a model for him. An ideal educator is a human figure who has all the high moral and intellectual qualities that are beyond doubt (Mustofa, 2019).

For educators and prospective educators, having noble character and qualified intellectuals is an ideal criterion as an educator. The sunnah perspective exemplary method is found in the Book of Sahih Bukhari. That the Prophet Muhammad said: "'Uthman informed him that he had seen 'Uthman bin 'Affan asking to fetch a vessel (filled with water). Then he poured it into his palms three times and washed both of them, then he put his right hand into the vessel and rinsed his mouth and put the water in his nose, then washed his face three times, then washed both hands up to the elbows three times, then wiped his head, then wash his feet three times up to the ankles. After that he said, "The Prophet sallallaahu 'alaihi wasallam said:"

From the hadith quote above, it explains that Uthman bin Affan obtained ablution from the Prophet directly in the form of practice or examples of how he performed ablution. The statement that corroborates that the Prophet taught in the form of an example is the expression of Uthman bin Affan: "I saw the Messenger of Allah doing ablution like he did this." The selection of an effective and efficient method must also consider educational material factors as well as educational objectives. The method used to teach prayer or ablution, is different from the method used in teaching zakat material due to differences in the type of material and educational goals.

Parents and teachers, both are educators who should have noble morals which they absorb from the Qur'an and the footsteps of the Prophet. So parents and educators should improve Islamic aspects such as prayer and other worship, and the charitable aspects of their behavior on purpose, so that students can emulate and imitate them. An exemplary teacher instills the character of discipline in students, both during online learning and at regular/face-to-face time at school. In addition, the model teacher is caring (environmental and social). For example, when learning takes place, when someone is absent due to illness or accident, the teacher invites students to pray that the sick student comes from Allah SWT. Heal/give them a way out of the problems that befall them and provide examples to share with those in need shown by the teacher and then emulated by the students. The teacher's role model is responsibility. For example, the teacher is responsible for the mandate he carries so that he can convey the material as well as possible (Mais et al., 2021).

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With these efforts, the mandate of educating children will be easier or lighter with direct examples and with that it will also be a reason for him to get the reward of "people who make good traditions" which are followed by students until the Day of Judgment.

3.2   Dialogue Method

Dialogue or hiwar is a conversation that goes back and forth between two or more parties on a topic leading to a goal. The dialogue begins with a friend's question to the Prophet and some begins with his question to a friend, by provoking the friend's curiosity. This dialogue method is the Prophet's method which he used in influencing the souls and minds of his companions.

The indications for using the sunnah perspective dialogue method are found in the following authentic hadith:

Prophet Muhammad SAW said: "Mu'adz bin Jabal radliallahu 'anhu he said; "When I was riding the Prophet sallallaahu 'alaihi wasallam and no one intervened between the two of them but only a small chair on the saddle. He said, "O Muadz bin Jabal!" I replied, "Yes, O Messenger of Allah! I fulfill your call", then walked for a while then asked, "O Muadz bin Jabal!" "Yes O Messenger of Allah! I fulfill your call", he said: "Do you know what rights Allah has over servants?" I replied, "Allah and His Messenger know better." He said: "

The dialogue method is well used in learning because it has several advantages. These advantages are (a) the classroom situation will live because the children actively think and convey their ideas, (b) train children to be brave in expressing their opinions, (c) the emergence of differences of opinion among students will warm up the discussion process, (d) encourage students are more active and serious, (e) although a bit slower the teacher can control students' understanding of the issues being discussed, (f) questions can attract children's attention, (g) questions can arouse children to judge the truth of something, (h) questions can train children to remember, (i) questions can focus students' attention, and (j) develop students' courage and skills in answering as well as expressing their opinions (Umar, 2014).

Teacher and student interaction is not a monologue activity that only transfers knowledge in one direction. However, interaction must be a two-way dialogue. Dialogue between teachers and students covering affective, cognitive, and psychomotor activities is carried out through learning materials (Dewantara et al., 2020). So, whenever there is the right momentum, educators should start conversations with students with something that provokes their curiosity and provides a connection with aspects of Islamic teachings and Islamic history. With this, scientific and faith dialogue occurs between educators and students who can shape the religious character of students from the aspects of knowledge and faith.

In applying the dialogue method in learning, educators can associate things that happen around them with religious values. At every appropriate moment, educators should start conversations with students with something that provokes their curiosity and provides a connection with aspects of Islamic teachings and Islamic history. With this, scientific and faith dialogue occurs between educators and students who can shape the religious character of students from the aspects of knowledge and faith. Because in essence, the teacher's talk to students which involves emotionally with high student curiosity will be able to influence their thoughts and attitudes in the future.

3.3   Story Method

The story method has perfect elements in the form of prologue, events, time and place and emotional aspects that connect the speaker and listener to a certain climax point. The indications for using the sunnah perspective story method are found in the following hadith:

the narrators doubted that the person had leprosy or was bald. One said; "Camel" and others said; "Cow". So he was given dozens of camels, then the angel said; "May the camels have blessings for you." Then the angel came to the bald man and asked him; "What do you like the most?". This person replied; "Growing good hair and this disease is gone from me because now people are away from me." He continued: "So the angel rubbed the head of this person until it disappeared and was replaced with beautiful hair." Then the angel asked again; "What treasure do you like the most?". The person replied; "Cow". "Cow". So he was given dozens of camels, then the angel said; "May the camels have blessings for you." Then the angel came to the bald man and asked him; "What do you like the most?". This person replied; "Growing good hair and this disease is gone from me because now people are away from me." He continued: "So the angel rubbed the head of this person until it disappeared and was replaced with beautiful hair." Then the angel asked again; "What treasure do you like the most?". The person replied; "Cow". "Cow". So he was given dozens of camels, then the angel said; "May the camels have blessings for you." Then the angel came to the bald man and asked him; "What do you like the most?". This person replied; "Growing good hair and this disease is gone from me because now people are away from me." He continued: "So the angel rubbed the head of this person until it disappeared and was replaced with beautiful hair." Then the angel asked again; "What treasure do you like the most?". The person replied; "Cow".

So he was given a pregnant cow and the angel said; "Hopefully the cow will be a blessing for you." Then the angel came to the blind man and asked him; "What do you like the most?". This person replied; "If only Allah Ta'ala returned my sight so that with that vision I could see humans." He continued: "So the angel rubbed the eye of this person until Allah Ta'ala restored his sight". Then the angel asked again; "What treasure do you like the most?". The person replied; "Goat". So he was given a pregnant goat." So the first two people, the animals multiplied, so did the third person, each of them had a valley for herding camels, a valley for herding cattle and a valley for herding goats. Then the angel came to the person who had been sick with leprosy in a form like a person with leprosy and said; "I am a poor person whose provisions have run out on this journey and no one has told me to live to this day except Allah Ta'ala. So I beg you for the sake of the person who has given you a good color and skin in the form of a camel, would you give me provisions so I can continue my journey? Then the angel came to the person who had been sick with leprosy in a form like a person with leprosy and said; "I am a poor person whose provisions have run out on this journey and no one has told me to live to this day except Allah Ta'ala. So I beg you for the sake of the person who has given you a good color and skin in the form of a camel, would you give me provisions so I can continue my journey? Then the angel came to the person who had been sick with leprosy in a form like a person with leprosy and said; "I am a poor person whose provisions have run out on this journey and no one has told me to live to this day except Allah Ta'ala. So I beg you for the sake of the person who has given you a good color and skin in the form of a camel, would you give me provisions so I can continue my journey?

So this person said; "Surely the rights are very much (for me to fulfill)". Then the Angel asked him; "I seem to know you. Didn't you used to be a person with leprosy and humans avoided you and you were poor and then Allah Ta'ala gave you wealth?". This person replied; "I have all of this from a legacy passed down from generation to generation." Then the angel said; "If you lie, may Allah Ta'ala return you to your original state." Then the angel came to the person who was previously bald in the form of a bald-headed person, then the angel said as was said to the first person earlier then the person who was previously bald answered like the answer of the person who

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was previously sick with leprosy then the angel said; " If you lie, may Allah Ta'ala return you to your original state." Then the angel came to the man who was blind in the form of a blind man and said; "I am a poor person whose provisions have run out on this journey and no one told me to live to this day. except Allah Ta'ala. So I beg you by the One who has restored your sight in the form of a goat, do you want to give me provisions so I can continue my journey? So this person replied; "In the past I was a blind person then Allah Ta'ala restored my sight and I am also a poor person then He gave me enough, so take it as you like. By Allah, I will not prevent you from taking something as long as you take it because of Allah Ta'ala". So the angel said; "Hold on to your wealth. Indeed, you are being tested and Allah Ta'ala is pleased with you and angry with your two friends." (Saheeh Bukhari: 3205)

The educational value contained in the story above is that in principle, every blessing given by Allah is a test and trial for those who believe, for which they will be held accountable. In Islamic religious learning, inspirational stories are very powerful in changing the attitudes and behavior of students, if the story can be conveyed properly involving students' emotions along with the lessons that can be learned from it, then these stories and lessons will very strongly affect the souls of students. The process of teaching Islam, at the beginning or middle of each lesson, should provide Islamic stories related to the lesson to be delivered, this will also attract attention and motivate students to do something similar or stay away from it.

This storytelling method can be varied in the classroom by telling stories using digital media. Considering that today's students are very familiar with digitalization, both conversations and games in gadgets, the culture of using digital tools is also a new variation in learning that has been proven to improve student character. Digitalization is considered to facilitate the transfer of values and become a supporting medium for the teaching and learning process of the wider community (Chanifah et al., 2021; Hidayat & Mahfud, 2019; Krisdiyanto et al., 2019). The results of the study prove that the formation of student character in classes that integrate digital story telling media in learning is higher than other classes that use conventional learning media (Saripudin et al., 2021) (Hamdani, 2021).

3.4   Habituation Method

Learning habits is the process of forming new habits or improving existing habits (Umar, 2014). The method of habituation recorded in the book of authentic hadith is as follows:

"Muhammad bin Abu Bakr has told us Mu'tamir from 'Ubaidullah from Sa'id bin Abu Sa'id from Abu Salamah bin Abdurrahman from Aisha radliallahu 'anha that one night the Prophet sallallaahu 'alaihi wasallam once made a partition (in the mosque) with a mat and then prayed in it, and spread it out during the day to sit down, it turns out that people gathered around the Prophet sallallaahu 'alaihi wasallam to pray as he prayed, until there were more and more people, then he faced (to them) and said: "O mankind, do charity according to what you can, Allah will not get bored until you feel bored,in fact the most beloved practice to Allah is one that is done continuously even if it is a little." (Shahih Bukhari: 5413), (Junaedy, 2014)

In the quote from the hadith above, there is a lesson that Allah swt is never bored with the deeds of a servant until the servant feels bored himself, therefore the Prophet ordered to do good deeds according to what you can afford, don't give the impression of forcing a worship that you cannot afford. The lesson closes with matters related to the practice of a servant who is most loved by Allah SWT, which is done continuously, even if it is a little, rather than the practice that is not continuous, even though the practice is classified as large.

In giving charity or giving amaliyah education to students, it should be gradual according to the ability of students from the easiest things to do to the most difficult things to do, and the most important thing is the principle of continuity in carrying it out (Utama et al., 2021). Students can behave well because they are used to and trained with this kindness, whereas students behave badly because they are left with their mistakes and no one forbids them intensely. Its implementation can be applied at the beginning of learning after reading prayers and then reading short surahs and can also be trained and accustomed to children for midday prayers or Asr prayers and Duha prayers in technical schools according to the conditions of the school schedule.

3.5   The Parable Method

Parable means giving an example, namely explaining a situation that is relevant and similar to the situation given as an example, then brings out the hidden good and bad (Umar, 2014).

The words of the prophet in the Book of Sahih Bukhari regarding the parable method are as follows: The Prophet Muhammad said: "The parable of a believer who likes to read the Qur'an is like the Utrujah fruit, it smells good and tastes good. The parable of a believer who does not like to read the Qur'an is like a date fruit, it has no smell but tastes sweet. The parable of a hypocrite who likes to read the Qur'an is like the fruit of Raihanah, it smells good but tastes bitter. And the parable of a hypocrite who does not like to read the Qur'an is like the fruit of hanzhalah, odorless and bitter in taste" (Shahih Bukhari: 5007), (Junaedy, 2014).

Based on the hadith that has been stated, there are educational values as follows: (a). The Prophet put forward a comparison of human qualities with fruits that are useful and those that are not useful in human life. This is also an alternative for humans to place themselves. (b). The Prophet used a rational and functional approach. With a rational approach, humans are invited to think in terms of distinguishing which is the best, which is not good, and which is the worst. With a functional approach, he introduced to humans the benefits one gets when choosing something good and the disadvantages that will arise when choosing something bad. (c). True faith needs to be proven by good deeds. Good deeds need to be based on true faith. The compatibility of the two can elevate human status in the sight of Allah. Taking only one of them cannot guarantee the quality of the believers. (e). In forming religious character, one can use the parable method which will influence the two components in the element of character formation, namely thoughts and feelings, the stronger the influence will give impetus to action.

The Parable method can evoke representations of immanent human reality and God's transcendent reality and is able to produce new meanings that are easy to digest (Hermans et al., 2006). Educators can use this parable method which can develop aspects of knowledge in educating the character of students. Adjusting to the material and bringing something abstract to something more concrete becomes "teabags" in coloring students' characters

3.6   Targhib and Tarhib method

Targhib is a promise that is accompanied by persuasion and seduction to postpone benefits, delights, and enjoyment (Umar, 2014). In the sunnah perspective, the Prophet used a lot of targhib in educating the character of his companions (ummah). Among these can be seen in the following hadith:

The Prophet Muhammad said: "Whoever believes in Allah, establishes prayers, fasts in the month of Ramadan, Allah will definitely enter him into heaven, whether he is fighting jihad in the way of Allah or he is just sitting and living in the place where he was born". They asked: "O Messenger of Allah, shouldn't we convey this good news to the people?" He said: "Indeed in heaven there are one hundred degrees (positions) that Allah has prepared for mujahids in the way

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of Allah where the distance between the two degrees is like the distance between heaven and earth. For that if you ask Allah then ask for paradise paradise because he is the middle of it. heaven and the highest.

In cultivating high enthusiasm and interest to have faith and do worship (prayer and fasting), the Prophet used the targhib method. With this method, he inspires and creates a feeling of pleasure in students (friends) to believe in and do something that is beneficial to them. He conveyed pleasing information in the form of a promise of reward from heaven full of pleasure from Allah SWT for those who do it. In education, the purpose of giving these rewards is to motivate students to increase their learning enthusiasm, foster good and correct behaviors, and make them more confident (Arinalhaq & Eliza, 2022).

Tarhib is a threat or intimidation through punishment caused by the implementation of a sin, mistake, for an act that has been forbidden by Allah SWT. Apart from that, it is also due to underestimating the implementation of the obligations that have been ordered by Him. In connection with this there are hadiths, among others, as follows: The Prophet Muhammad said: "Will not enter paradise, people whose neighbors are not safe from harm." (Shahih Muslim: 66), (Junaedy, 2014)

From the quote from the hadith above, there is a lesson that the Prophet saw threatened his people that he would not go to heaven, meaning he would go to hell if his behavior was detrimental and made his neighbors or other people feel insecure from his actions. The ideal is a Muslim whose actions do not harm his neighbors or other people in general.

Combining the two methods of targhib and tarhib in the learning process is very effective in influencing the affective of students, besides that it can also increase the motivation and discipline of students (Amiruddin et al., 2022). Its practical actualization in education in Indonesia, is usually referred to as reward and punishment. In addition to the learning process, using targhib and tarhib in material tendencies in class, can also be done by giving praise or prizes and giving reasonable sanctions to students. With this effort, providing supervision of character education to students is expected to be able to encourage the soul to improve and enhance the charitable aspects and shape the character of students according to expectations.

4. CONCLUSION

From the discussion above, it can be concluded that the method of character education in the perspective of sunnah in the book of Sahih Bukhari is 1) The exemplary method, by providing an example in the practice of amaliyah worship and morals 2) The dialogue method, having dialogue with students provokes their curiosity, 3) The method stories, by telling powerful stories according to teaching material 4) Habituation method, training students to do charity until it becomes a habit, 5) Parable method, by making analogies about the material being taught, 6) Targhib and tarhib methods, by giving rewards and punishments to assignments given to students. This research contributes as a reinforcing and alternative idea for educators in choosing and using character building methods for students.

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