

## FORMATION OF STUDENTS' ISLAMIC CHARACTER THROUGH LIVING HADITH AT MTS AL-AMIN RAYA MEDAN

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### Abstract

The character of students in this era of globalization has been degraded, many of which occur among students such as ignoring teachers, mocking teachers, and even worse fighting teachers. This study aims to comprehensively describe the formation of students' Islamic character through the living hadith program. This study uses a qualitative approach with a case study method. Data was collected through observation, interviews and documentation. Data analysis techniques are carried out using data reduction, data presentation, and conclusion drawn. The results of the study show that the application of living hadith is carried out through the internalization of hadith values into students' daily activities such as praying before and after studying, praying dhuha in congregation, reading surah Al-Kahfi together, infaq/almmsgiving, respecting teachers and respecting time. The inhibiting factors faced include students' lack of understanding of the meaning of the hadith, and the lack of parental involvement in support programs at home. The solutions implemented include teacher training, simplification of the hadith language so that it is easy for students to understand, and strengthening the synergy between schools and parents in the formation of Islamic scripts. Thus, living hadith has proven to be one of the effective methods in shaping students' Islamic personalities, although it still needs to be strengthened in terms of implementation and cooperation to overcome various existing obstacles.

Keywords: *Formation, Islamic Character, Living Hadith, Students*

### INTRODUCTION

Character formation is the most important aspect in education which aims to produce a young generation who are wise in religious and general matters and have good morals (Suwardi, 2020). Character education can not only make students have good morals but can also add academic value. Character education instructs students to get used to the way of thinking and personality that supports students to live with their families in society and the country (Muhroji, 2022).

According to the Islamic view, character building is a major issue in forming a nation with character. Character building by cultivating moral character seeks to transfer the values of the Qur'an to students who focus on the mandate or real form in their actions (Muhroji, 2022). In addition, Islam views human personality basically as a moral that forms from a person's true inner state (Putra, 2020) for that, Allah SWT, firmly explains that noble humans are those who are pious. Humans in the sight of Allah are not judged by their descent, wealth or physical appearance, in addition, the privilege of the mind has a level of faith and can preach in the form of deeds and words (Sunarso, 2020).

In line with the development of the era and information technology has had an impact on the transition of various deviant characters in children (Birhan, 2021), (Chang, 2022) and (Prayitno, 2022) for that, parents, schools and the environment where they live need intensive attention to shape children's personality education (Mayar, 2021). Among them according to (Mulyasa, 2018), character education seeks to shape students' personalities so that they have noble morals that are in line with Islamic teachings. One method that can be used in shaping students' Islamic character is using living hadith. Living hadith is a concept that expresses the teachings of the Hadith with everyday life, so that students can understand and apply Islamic teachings in their lives.

Living hadith can be an effective way to shape students' Islamic character. In addition, according to (Aminah, 2017), the formation of students' Islamic character through living hadith can also help students in facing various challenges and temptations in the surrounding environment. By understanding and practicing the teachings of the

Hadith directly in everyday life, students will be better able to maintain their morals. In this case, Islamic religious education teachers have a very important role in the formation of Islamic character, it does not mean that the responsibility for students' character is only borne by Islamic education teachers, but it must be admitted that many Islamic education materials aim to shape students' Islamic character (Aufa, Darlis, dkk, 2023).

Based on previous research, it has discussed the implementation of school culture in the formation of students' Islamic character. For example, a study conducted by (Ridho, 2024), found that the implementation of the formation of students' Islamic personality through school culture can change students' personalities for the better but focuses more on Islamic values such as religiosity, responsibility, etc. but the study lacks the implementation of Islamic character formation especially in the context of living hadith.

Other research on the phenomenon of living hadith and the influence of its application in early childhood learning by (Hidayah, 2024), found that the application of living hadith and its influence in early childhood learning aims to form children's character with a learning model, to bring the values of Hadith to life in everyday life, but has not explained the obstacles and solutions to the formation of students' Islamic character through living hadith.

This shows that there is a gap in previous research, where not many have studied the formation of students' Islamic character through living hadith. This study aims to fill the gap by exploring in depth the implementation, obstacles and solutions to the formation of students' Islamic character through living hadith at MTs Al-Amin Raya Medan, thus this study can contribute to the development of character education in schools, especially in the formation of students' Islamic character.

## **LITERATURE REVIEW**

### **Character Education in Islam**

The technological era has brought changes in all areas of life, including education. The term education comes from the word "didik" by giving the prefix "pe" and the suffix "kan" which means "action (objects, means, etc.). The beginning of the term education comes from Greek, namely "Paedagogie" which means guidance given to children (Maryance, 2021). Education is a very important issue in life. Education has always been the basis of hope for the development of individuals and society (Saleh, 2023). Education is a process of changing behavior, increasing knowledge and life experience so that students become more mature in their minds and attitudes (Ningsih, 2020). The definition of education in different views, in psychological views and in sociological views. There are many points of view to be able to formulate the definition of education so that there are also many definitions of education. However, what is clear is that education is a process of fostering individuals and society so that they can survive (Khoiri, 2023). Although the literature on education has many terms, there are several terms that are often used, namely rabba-yurabbi (educating), 'allama-yu'allimu (Giving Knowledge), addaba-yuaddibu (giving examples), and darrasa-yudarrisu (giving knowledge) (Kadri, 2016). From the description above, it can be understood that education is the attitude of a person or group to develop potential, abilities and form character to become a human being who believes in and fears God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.

### **Understanding Character**

Literally, character comes from the Latin word character, which means attitude, soul, good character (Shadily, 2000). Therefore, character is a fundamental element in humans that forms a person's psychological character and makes him behave according to himself and the values that suit him in different situations (Zubairi, 2022). Character is a steady, stable, and special trait that exists in a person's personality that makes him behave and act spontaneously, not influenced by circumstances and without having to think beforehand (Ningsih, 2020).

According to the Directorate General of Mandikdasmen, Ministry of National Education, character is a way of thinking and behaving that characterizes each individual to live and work together, both within the scope of family, society, race and country (Fadillah, 2021). Winnie understands that the term character has two meanings of character. First, it shows how a person behaves. If someone behaves dishonestly, cruelly, or greedily, it is certain that the person is showing bad behavior. On the other hand, if someone behaves honestly and helpfully, he shows a noble character. Second, the term character is closely related to 'personality'. A person can only be called a 'person of character' if his behavior follows moral rules. Meanwhile, Imam Ghozali considered that character is closer to morality, namely human spontaneity in behaving or carrying out actions that have been integrated into humans so that when they appear they do not need to think about it anymore (Gunawan, 2022).

Character is unpleasant human behavior that includes all human activities, both to connect with their beliefs, themselves, with fellow human beings, and with their environment. Which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, karma systems, culture, and customs (Haj, 2023). Based on several definitions above, it can be interpreted that character is an original state that is inherent in an individual,

which distinguishes between himself and others. The meaning of character and personality is often confused in its use. Therefore, it is not surprising that in its use someone sometimes confuses mentioning character, temperament, or personality. This is because these three terms have something in common, namely something original that exists in a person that tends to settle permanently.

### **Character Education in Islam**

According to (Tsoraya, 2023), character education is the process of forming and developing good values, attitudes, morals, ethics, personality, and behavior in individuals. Character education is not only the responsibility of the school, but also involves the active role of parents and the community, cooperation between schools, families and the community is very important to create an environment that supports the formation of good character in individuals (Hamidah, 2023). Character formation is a conscious effort to instill and develop good values to humanize humans, improve personality and train students' intelligence, to create a generation of knowledge and personality that can benefit the surrounding environment (Mustoip, 2018).

The Ministry of National Education of the Republic of Indonesia states that a person can only be called a person of character if his behavior follows moral rules. Therefore, good character education must involve not only aspects of good moral knowledge, but also compassion and good behavior in moral actions. The goal is to form individuals who have good morals, integrity, have empathy, are responsible, and are able to contribute positively to society (Arifudin, 2022) So based on the understanding above, it can be concluded that character education is a conscious effort to instill, develop and improve the personality and intelligence of students to humanize humans, create a generation with broad knowledge and personality that is useful for schools, society, and the country.

### **Factors Affecting the Formation of Student Character**

Education in schools must implement character education, each character education has factors that affect character formation. Self-character is the result of various factors, both internal and external, internal factors include various aspects such as personality, values, beliefs, and individual life experiences. In this case, the personality that a person has is one of the internal factors that influences his character. Personality includes traits that are characteristic of an individual, such as introvert or extrovert, perfectionist or flexible and so on.

Therefore, internal factors such as personality, values, and life experiences. While external factors such as the social environment can also affect a person's character. The social environment includes family, friends, school, and the surrounding community (Sumarto, 2023). External factors are factors that are influenced by the surrounding environment. Factors that play an important role in the formation of student character, such as: family environment, school environment, and community environment (Mustoip, 2018). So character formation has two factors, namely internal and external factors. Internal factors are aspects within an individual that greatly influence the formation of character. In the context of character formation, internal factors are the most important foundation because true character is formed from awareness and drive that emerges from within a person. External factors are everything from outside the individual. In the context of character formation, external factors play an important role as a means of social and religious learning that strengthens Islamic values.

### **Living Hadith as a Character Education Method**

Living comes from English which means life, living and sustenance (Shadily, 2000). Meanwhile, living hadith is a form of understanding of Hadith that is at the practical field level. Understanding a Hadith both textually and contextually is then applied in a tradition so that it develops in society (school) and can also be categorized into living hadith (Rosyadi, 2022). Broadly speaking, the term living hadith can be interpreted as a scientific study or research on various social events related to the presence or existence of Hadith in a particular Muslim community (Nazar, 2023). Living hadith is a cultural phenomenon in society in the form of behavioral patterns that originate from the Hadith of the Prophet Muhammad SAW. The concept of living hadith is to take interpretations from society without considering the quality or status of the source associated with religious practices. They mostly use a sociological and phenomenological approach (Salleh, 2021).

Integrating Hadith values into daily activities such as practicing Islamic manners, namely teaching students to say greetings, pray before and after studying, read the Throne verse, morning dhikr, read short verses, speak softly, instill an honest and responsible attitude, build an attitude of compassion and care as exemplified by the Prophet Muhammad SAW in his Hadith. Living Hadith is an interactive and contextual learning method in which Hadith is not only taught as a theory, but is practiced in real life, such as charity projects, mutual cooperation, or sharing programs (Vega, 2024). The types of living Hadith learning are based on exemplary behavior (Uswah Hasanah) from teachers and parents. Based on discussion and reflection of Hadith which discusses the meaning of Hadith and how to apply it in everyday life. Based on habituation and continuous development with religious mentoring through

activities such as halaqah, routine studies, or moral development programs. Baebasis Evaluation of student character through observation of their behavior at school and outside of school. From the explanation above, it can be concluded that living hadith is an interactive and contextual learning method because it integrates the values of the Hadith of the Prophet Muhammad SAW in daily activities, and also teaches not to learn only the theory but also the practice.

## METHOD

This study uses a qualitative research method with a case study approach. This case study approach was chosen because it aims to investigate phenomena in the context of real life by understanding the subjective experiences of students, teachers, and the school environment in implementing living hadith as part of and the formation of Islamic character. The data sources for this study were the principal, teachers, and students. Data collection techniques were carried out by means of observation, interviews, and documentation. Data analysis techniques used data reduction, data presentation, and drawing conclusions.

## RESULTS AND DISCUSSION

Based on the results of observations, interviews and documentation at MTs Al-Amin Raya, several Islamic character formations for children can be obtained through living hadith, including:

### Praying before and after studying

Praying before studying is usually done at the beginning of learning in the morning before the first lesson begins. The teacher enters the class then orders students to sit neatly, quietly and solemnly, after which one of the students or the class leader leads to pay respects and pray together. This activity is a habit that is carried out routinely at MTs Al-Amin Raya, by praying it can form students' spiritual attitudes, accustom students to depend on Allah SWT in all their activities, and instill the values of sincerity, earnestness, and gratitude in the learning process. The prayer before studying that is recited by students at MTs Al-Amin Raya is as follows.

O Allah, increase me in knowledge, and grant me the gift of understanding it, and make me one of the pious.

Meanwhile, the prayer after learning is carried out after all learning activities are completed. Students are invited to return to their seats quietly and read a prayer as a form of gratitude for the knowledge gained. The prayer also contains a request that the knowledge gained be beneficial for the lives and future of students. This habit of praying is indirectly recommended to educate students to realize that there is nothing more noble than praying.

Likewise, the results of an interview with the Principal who said: Students at MTs Al-Amin Raya before and after learning are encouraged to pay respect, pray before and after learning.

Praying has many meanings, especially in the explanation of Asmaul Husna, the pronunciation of prayer is often mentioned in the Quran and each has a certain meaning such as in Qs. Jonah 106:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ

Meaning: And do not worship something that does not benefit you and does not (also) bring disaster to you other than Allah, because if you do (that), then you will truly be one of the wrongdoers."

Allah explained the prohibition to the Prophet SAW not to pray and worship other than Allah, because apart from Allah, no one can provide benefits and harm, or give pleasure and trouble both in this world and in the afterlife. If the Apostle had done that, then he would have been among those who wronged themselves. There is no greater iniquity than shirk because people who commit shirk return the affairs faced by humans to other than Allah. So return to Allah. Just pray to Allah because prayer is a big form of worship, even a brain of worship (Al-Quran Kementerian Agama RI, 2015) Prayer also means istighasah, namely asking for help, assistance, requests, requests, conversations, calling and praising (Fahmi, 2025).

This is in line with the Hadith of the prophet narrated by Tirmidzi which tells about there is nothing more noble in the sight of Allah except prayer (HR. Tirmidhi: 3292) (Abu Isa Muhammad bin 'Isa bin Saurah bin Musa bin Adl-Dlahlak, at-Tirmidzi, 1998). In the book (Utami, 2023) also recommends praying before studying by reading:

رَبِّ زِدْنِي عِلْمًا، وَارْزُقْنِي فَهُمَا وَاجْعَلْنِي مِنَ الصَّالِحِينَ

Meaning: O Allah, increase me in knowledge, and give me the gift to understand it, and make me enter into the group of pious people.

So the essence of the explanation above is that the teacher emphasizes students to pray when starting and ending something, because praying is the most important aspect in forming the Islamic character of students, especially in the aspects of spirituality and religious awareness in learning activities. Praying is also an expression of gratitude, petition, and a form of recognition, for our dependence on Allah, by praying students can become calmer and ready to face the learning that will begin.

### Dhuha Prayer in Congregation



Dhuha prayer is one form of habituation of worship carried out at MTs Al-Amin Raya in order to form the Islamic character of students. This activity is carried out after the marching activity at around eight o'clock until eleven o'clock before noon according to the time recommended in Islamic teachings. Dhuha prayer is carried out alternately starting from class one to class three of MTs which is done in congregation in the prayer room provided by the school and guided by the homeroom teacher. Before the dhuha prayer begins, students are ordered to prepare to perform ablution and gather orderly. Then the activity begins by reading the intention together and praying two rakaats of dhuha prayer. After the prayer, it is usually closed with a prayer together which contains a request for halal sustenance and blessed knowledge. Based on the results of interviews with Islamic Religious Education teachers at MTs Al-Amin Raya, it was stated that:

*The formation of Islamic character through living hadith is the congregational dhuha prayer which is carried out at around eight to eleven in the school prayer room and guided by the homeroom teacher.*

This is related to (Mahfani, 2008) which explains that the morning dhuha prayer begins when the sun begins to rise slightly or after sunrise (around 07.00) until before dzuhur, when the sun has not yet risen to the middle position. The habit of congregational dhuha prayer that is carried out can instill religious values from an early age in students and make things easier and can make better use of time in carrying out daily activities, discipline plays an important role in carrying out the habit of congregational dhuha prayer at MTs Al-Amin Raya.

According to (Mardati, 2021), getting used to Duha prayers is one of the factors of instilling religious values from an early age in students as a habit that requires sincerity, awareness and willingness in students to perform Duha prayers. Dhuha prayer is highly recommended for someone who wants to get a reward and as a way to ask for protection from Allah and seek peace in life and ask for an increase in his sustenance.

As mentioned in the Hadith of the Prophet Muhammad SAW who recommends the Dhuha prayer, namely my lover advised me with three things that I will not leave forever, he gave me a testament to perform the Duha prayer, the Witr prayer before going to bed and fasting three days every month. " (HR. Bukhari: 1105) (Muhammad bin Ismail Abu Abdillah al-Bukhari al Jufi, 1422).

This recommendation is also told in the book (Alim, 2008) about the story of the Prophet SAW who at one time deliberately left a practice that he loved and always carried out because he was worried that the practice would be seen by his people as a mandatory practice, this attribution is what makes the basis for the Dhuha prayer sunnah. According to (Mahmudi, 2018) the Dhuha prayer is a means to calm the heart and soul because the Dhuha prayer a servant can feel his closeness to Allah. So it can be concluded that the Dhuha prayer, the sunnah prayer which is done at the time of the sun's decline, this dhuha prayer is usually known as the morning prayer or sustenance prayer, because it is believed that it can provide sustenance and blessings in everyday life. This prayer is highly recommended because of its many benefits and advantages, including bringing blessings in sustenance, getting great rewards and can erase sins. In addition, dhuha prayer can also calm the hearts of students and become more disciplined because it makes things easier and can make the best use of time in carrying out daily activities.

### **Reading Surah Al-Kahfi Every Friday Together**

Reading Surah Al-Kahfi is usually done specifically on Friday mornings after reading the Throne Verse, morning dhikr, and reading selected short surahs in a row before learning begins. Students at MTs Al-Amin Raya have been directed to bring their own copies of the Quran. This activity is led by two to four students in turns starting from grade four of MI to grade three of MTs and guided by some teachers. Reading Surah Al-Kahfi with tartil, clearly and in accordance with the rules of tajwid. The goal is to accustom students to loving and interacting with the Quran and instilling the virtues contained in Surah Al-Kahfi. Reading Surah Al-Kahfi on Fridays has many virtues such as getting Light and guidance from Allah and as a protector from the fitnah of the Dajjal.

This is in line with the results of an interview with the Principal who said:

*Other Islamic character formation such as reading Surah Al-Kahfi every Friday morning which is led by 2-4 representatives from each class in turns starting from class 4 MI -3 MTs.*

Reading Surah Al-Kahfi has become a habit for students at MTs Al-Amin Raya on Friday mornings, while the Quran is the word of Allah which is a miracle, which was revealed to the Prophet Muhammad SAW which if read is considered worship. So reading the Quran is a skill or ability to read the verses of the Quran properly and correctly according to the rules of tajwid science (Farikhah, 2021). This is related to the Hadith of the Prophet Muhammad SAW narrated by Darimi 3272 which states "Whoever reads Surah Al-Kahfi on Friday night, he will be illuminated by a light whose brightness reaches the distance between him and Baitul 'Atiq." (Abu Muhammad Abdullah bin Abdurrahman bin al-Fadl bin Bahram bin Abdusshamad ad-Darimi at-Tamimi as-Samarkandi, 2000).

Also in line with the book (Albantany, 2014) explains the great benefits and virtues not only in the afterlife, but also while still in the world. Even someone who always practices reading the Al-Kahfi letter on Friday night or day will surely be protected from the fitnah of the Dajjal. So it can be concluded that by reading the Al-Quran (Al-

Kahfi) can train students in developing intellectual and can train students in concentrating when studying and improve students' memory in understanding lessons. By increasing reading the Al-Quran (Al-Kahfi) can improve attitudes that can form Islamic character in students to become better individuals. By increasing reading the Al-Quran students can learn and apply values in everyday life.

### **Infaq/Alms**

Infaq/alms activities are one of the main means of forming students' Islamic character. This activity is carried out routinely at MTs Al-Amin Raya every Friday, where students are invited to collect alms which will later be distributed to those in need such as disaster victims or underprivileged students. The habit of infaq/alms can shape students' character into someone who is sincere, responsible, and empathetic. Indirectly, it can teach students to give without expecting anything in return, awareness of helping others and teach students to feel the suffering of others. This activity can also increase faith and piety to Allah by giving up all wealth that you want to give because of Allah, not just because you want to be seen or praised by someone. Students at MTs Al-Amin Raya said that:

*The next character formation applied at MTs Al-Amin Raya is infaq/alms, where every Friday morning after lining up in front of the class, students are taught to give infaq/alms as sincerely as they can.*

This is related to the Hadith of the Prophet narrated by Ahmad 20568, the gist of which is *"Removing thorns from the path, greeting people, ordering goodness, preventing evil is alms, and having intercourse with your wife is rewarded."* We then asked, *"O Messenger of Allah, how can someone who releases his lust be alms?"* He replied, *"Yes, what do you think if lust is placed in a place that Allah has forbidden, wouldn't that be a sin?"* We replied, *"Of course."* He said, *"Likewise if it is placed in something that Allah has permitted, then it will be alms."* Abu Dzar said, *"He then mentioned several things that are included in charity, he continued his words, "And it is enough for these charities to be represented by performing two rak'ahs of Duha prayer."* (Hanbal, 2001)

This is in line with the book (Sangid, 2008) namely giving something in the form of material to the poor, doing good and refraining from evil, being fair in reconciling people in disputes, helping someone who is going to board a vehicle that will be ridden, removing obstacles from the middle of the road and stepping into the path of Allah are included in charity.

According to the book (Embly, 2024) which states that the purpose of infaq/charity is the manifestation of faith in Allah SWT, being grateful for blessings, cultivating noble morals, peace of life, as well as developing the wealth owned by infaq/charity can reduce the amount of poverty that exists because it has an important role in the Islamic religion. Charity does not only provide material but can also be non-material in giving charity must have the intention because of Allah and not mentioning it in front of others (Hadziq, 2013). So we can take lessons from the explanation above that with infaq/alms can teach students about the importance of sharing, caring and helping others in need, with students giving infaq/alms they will get used to being generous and not selfish towards themselves, moreover it can form the Islamic character of students. Thus giving infaq/alms at school not only provides assistance for those in need, but also provides and develops the character of Islamic students as generous individuals.

### **Respecting Teachers**

The value of respecting teachers is one of the most important aspects in the formation of students' Islamic character. It is seen that schools pay special attention to instilling an attitude of respect for teachers through various habituation activities such as before entering the class, greeting the teacher on duty at the gate, implementing the five Ss (smile, greet, say hello, be polite and courteous) and shaking hands with the teacher at the end of the lesson. Through these habits, students can slowly form a civilized, humble and modest character. This reflects Islamic values that uphold knowledge to those who teach it.

A PAI teacher at MTs Al-Amin Raya said that:

*The character formation carried out here is applying the five Ss (smile, greet, say hello, be polite, be polite).*

As in the History of Ahmad: 6643 the Messenger of Allah said, *"Not from our group who does not respect people who are greater than our group, and loves the little children of our group"* (Hanbal, 2001).

This is in line with (Iwan, 2023) who stated that a student should be humble towards the teacher, a student must also look at his teacher with respect and believe that the teacher has a perfect position because it makes it easy for him to take knowledge and all the benefits from it. This attitude is a noble thing, when students have been educated with this attitude from an early age, students will carry out the obligations that should be carried out to people who provide knowledge and help students in forming Islamic character. This is related to the opinion of (Jatmiko, 2011) who explains about respecting and honoring teachers in a polite way such as speaking politely, apologizing if you make a mistake, trying to please him well, honoring his family, honoring him is one of the religious commands recommended by the Prophet Muhammad SAW. This activity aims to make students more civilized

towards teachers because one of the characters that a student must have is a form of respect and honoring a teacher, because teachers have a very large role so a student must be respectful to their teacher (Nuriyah, 2022). So by respecting teachers can teach students to appreciate the importance of knowledge, respect for elders and manners which are fundamental in building students' Islamic character. By respecting teachers students will get blessings in their knowledge and can strengthen relationships as the foundation of Islamic character and develop good personal character in the school environment and society that will be useful throughout their lives.

### Respecting Time

Respecting time is an aspect that is no less important than respecting teachers. Instilling this value is done through the habit of time discipline in various daily activities such as arriving on time, performing congregational prayers on time and entering class according to schedule. With this habit, students are taught that time is a mandate that must be utilized as well as possible, thus, the habit of respecting time at school not only trains physical discipline but also forms a strong spiritual character in students as part of character education.

Based on interviews with students at MTs Al-Amin Raya, he said:

*The formation of character about respecting time is arriving on time, not playing around when learning and praying on time.*

This is in line with the Hadith of the Prophet which tells of two blessings that most people are deceived by, namely free time and health" (HR. Muslim) (Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairyan-Naisaburi). This is in line (Hidayanto, 2019) which explains that in essence using time effectively and efficiently to achieve certain goals in life in the world, both short-term, medium-term, and long-term goals and the goals of the afterlife include respecting time. This aims to become a disciplined person towards activities and work for the future. Islam states that the characteristics of a good Muslim are those who respect time.

As one proof of a person's faith and piety (Ritonga, 2019). So the golden thread can be drawn by respecting time by teaching students to carry out tasks and rules at school properly, respecting time will help students to build positive and regular student habits such as coming to school on time, doing homework at home and using free time efficiently. That way respecting time is not only to be productive but develop positive attitudes and characters that are useful in the school environment and outside the school environment. In implementing Islamic character formation, there are certainly obstacles, namely the lack of student understanding of the Hadith and its relevance in everyday life, as well as (Madum, 2021) explaining the factor of students' lack of understanding of learning, namely boredom in learning in students, due to lack of enthusiasm and feeling weak due to staying up late and playing games until late at night. Lack of support from family and the negative influence of social media and social interactions are contrary to Islamic values. To overcome these obstacles, there are several solutions that can be applied, namely increasing students' understanding of the Hadith through interesting and interactive learning methods, increasing parental involvement in Islamic character education at home.

### CONCLUSION

The implementation of Islamic character building through living hadith is carried out through habitual action, exemplary behavior of teachers and parents, integration in subjects and extracurricular activities based on Hadith values. Relevant Hadiths are applied in students' daily lives, both in the school environment and outside of school to shape students' characters such as discipline, togetherness, social concern, responsibility, and obedience to Allah. The obstacles that arise in the implementation of living hadith are students' lack of understanding of Hadith and its relevance in everyday life, lack of support from family and the negative influence of social media and social interactions that are contrary to Islamic values. To overcome these obstacles, there are several solutions that can be applied, namely increasing students' understanding of Hadith through interesting and interactive learning methods, increasing parental involvement in Islamic character education at home.

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