

Internalization of Character Education in Islamic Perspective and Its Implementation in Daily Life

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ABSTRACT

This study discusses the internalization of character education from an Islamic perspective and its implementation in daily life. Character education according to Islam aims to form individuals who have noble personalities (moral character) by instilling values such as honesty, trustworthiness, compassion, responsibility, and mutual respect. The process of internalizing character education is carried out through various methods, including direct teaching, role models, practicing the teachings of the Quran and Hadith, and habituation in the family, school, and community environments. The implementation of Islamic character values in daily life not only leads to the formation of superior individuals but also to the formation of a harmonious and prosperous society. With a systematic approach, Islamic perspective character education can be the main foundation in building a generation with noble morals and high social awareness. The results of this study indicate that the integration of Islamic values into daily activities has a significant impact on forming good individual characters, which are in line with the goals of Islamic education, namely achieving happiness in the world and the hereafter.

INTRODUCTION

The development of science and technology is so rapid in the era of the industrial revolution 4.0 and now we are entering the era of society 5.0 which will certainly be even more rapid, where both have a great influence on the social life of society.

We all know that the intellectual and emotional intelligence of a person or a particular community, if not based on the main and noble character, namely piety to Allah Subhanahu wata'ala, of course there will be no benefits and blessings, and even tend to live in misery, humiliation and suffering. Humans who do not have good character or noble morals are called humans who do not have manners or ethics, and do not have nobility, so that all they experience are accidents and failures in their lives.

The foundation for character education from an Islamic perspective in the Al-Qur'an is found in Surah An-Nisa verse 3

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضِعْفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"Let them be afraid of those who if they (die) leave behind them, weak offspring (whom) they fear. So, fear Allah and speak with the right words (in terms of protecting the rights of your descendants)."

In this verse, Allah requires every people not to leave behind them a weak, helpless and uncompetitive generation. This verse can also be interpreted in general that there is a message from the Qur'an to every Muslim to try as hard as possible so that the next generation is a stronger generation than its predecessors. In the Qur'an, human perfection does not only lie in the dimension of his services, but through the spiritual dimension humans will always maintain their position as the best creatures. Development on the physical side alone will only bring humans down to the lowest place. While the development of the spiritual dimension will give birth to a superior character, namely noble morals. An individual with good or superior character is someone who tries to do the best things for Allah SWT, himself, the environment, the nation and state and the international world in general by optimizing his potential accompanied by emotional awareness and motivation. In simple terms, character education is a system of instilling character values that includes components of knowledge, awareness, will, and action to implement these values. Character education can be interpreted as "the deliberate use of all dimensions of school of life to foster optimal character development."

The phenomenon that occurs in the current era of society 5.0, we can witness together how the social inequality that occurs in the millennial generation, including among students and college students, is truly very concerning, such as the occurrence of immoral acts or free association/LGBT, drug abuse, consuming alcohol, online gambling and other criminal acts/crimes such as violence/fights between communities.

Realizing the above, we need to be serious together in improving good, superior and noble character education based on Islamic teachings, especially

for the younger generation, namely students and college students in every educational institution/organization.

As regulated and mandated in Law Number 20 of 2003 concerning the National Education System in Article 1 paragraph (1) it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. Education is something very important and cannot be separated from the life of the nation and state.

Furthermore, regarding the implementation of internalized character education in the world of education, the author takes reference from Law No. 20 Article 3 of 2003 concerning the National Education System which emphasizes that National Education functions to develop and shape the character of a dignified national civilization in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

On the other hand, formal and non-formal educational institutions as a place for teaching and education activities have the main task and responsibility of forming "character building". This means that educating is not only limited to transferring knowledge, but a further target that the world of education must be able to change or shape the character (morals) of students to be better, more independent and more polite in their daily behavior.

According to the Ministry of National Education (2010:1), education is considered a preventive alternative, because education builds a new generation of a better nation. As a preventive alternative, the world of education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce various cultural, social and national character problems.

This has actually been shown and directed in Law No. 12 of 2011 that the goal of higher education is to create people who believe in and are devoted to God Almighty and have noble morals, are healthy, knowledgeable, capable, creative, independent, skilled, competent and cultured for the benefit of the nation.

The mandate has certainly been attempted by every educational institution through Character Education based on Islamic Religious Education (PAI), but the reality that has occurred until now the author believes that its success has not been optimally seen. Therefore, it is appropriate that the Character Education Strengthening (PPK) program must continue to be evaluated comprehensively and needs to be strengthened again so that its existence and impact of benefits are increasingly felt, both for educational institutions and the wider community environment.

After that, the author analyzed the facts that occurred related to the unsuccessful Character Strengthening Education (PPK), then the author will try to conduct descriptive research with a qualitative approach on how to

Internalize Character Education in an Islamic Perspective and how to utilize it in everyday community life.

The author hopes that with this descriptive qualitative research, a concept and process of Internalization of Character Education from an Islamic Perspective and its Utilization in the daily lives of Muslims can be found.

Based on the author's observations, the reason or background for this research is that until now, the Internalization of Character Education from an Islamic perspective through Islamic Education does not appear to have been maximally successful.

In fact, according to the author, Islamic Education with Strengthening Character Education is a program that must be integrated in the development and instillation of Islamic Values which are closely related to each other, both concerning character, nature, morals, manners, personality and so on.

Islamic education is oriented towards the formation of noble characters, not only providing knowledge alone, but also realizing it in the form of religious activities. Therefore, to find out whether teenagers/youth have understood and practiced Islamic values in their daily lives or not after obtaining religious knowledge and participating in religious activities in formal and non-formal educational institutions.

Next, after the author finds the problem, the author will express it in the form of a problem formulation in the next sub-section.

Based on the background and identification of the problems above, this research aims to:

1. Describe the meaning and interpretation of the verses of the Qur'an and hadith related to character education values.
2. Implementing character education values based on the Qur'an and Hadith in everyday life.

LITERATURE REVIEW

According to Mulyasa, technology provides convenience in learning and expands access to information. However, he also reminded that good social interaction in the classroom is still important to support students' social and emotional development. Technology can be used to enrich learning, but must be balanced with direct involvement in social activities and collaborative learning. Meanwhile, according to Collins and Halverson, technology allows learning to be more personal and widely connected. They note that technology affects students' social lives by expanding their social networks through online platforms, allowing them to learn from a global community. However, they also warn about social isolation and lack of emotional engagement in relationships that are entirely digital. This is reinforced by Jean Twenge, that the generation that grew up with smartphones tends to have lower mental health and higher levels of loneliness than previous generations. According to her, the use of technology has a significant impact on the social and emotional lives of teenagers, especially on face-to-face interactions and the depth of interpersonal relationships.

METHODOLOGY

In discussing character education from an Islamic perspective, the author uses a qualitative research methodology with a descriptive-analytical approach. This approach is very appropriate for understanding the concepts, values, and implementation of character education in an Islamic context in depth. The following are details of the methodology that can be used:

This study uses a qualitative approach because it aims to examine abstract concepts such as character and moral values that are internalized in Islam. In addition to the qualitative approach, it also uses a descriptive-analytical approach that focuses on the presentation and analysis of the concept of character education in Islamic literature and its implementation in the context of everyday life.

As for the data sources, primary data is used which is obtained from the verses of the Qur'an and several hadiths of the Prophet Muhammad SAW. Meanwhile, secondary data collection includes Islamic books, modern interpretations, research results, academic journals, and scientific articles that are relevant to character education in Islam.

Documentation Study: This technique involves collecting data through literature studies on written sources. This step is done by reviewing classical books, contemporary Islamic literature, and the writings of Islamic figures on character education.

Meanwhile, data analysis is done by studying the verses of the Qur'an and hadith related to moral and ethical values. This includes interpretations given by commentators and scholars, as well as their relevance in a modern context. Then the technical analysis of the data by understanding the content of character values in Islamic sources. Data from the Qur'an, hadith, and scholarly literature are analyzed to identify the main character values such as honesty, responsibility, trustworthiness, and compassion.

For the implementation steps in this study include three ways, namely; First, the data collection stage from various primary and secondary sources relevant to character education, the second is the data analysis stage with descriptive-analytical techniques to identify and understand character values in an Islamic perspective, and the third is the conclusion stage regarding the concept and implementation of character education in Islam based on the results of data analysis.

RESEARCH RESULT AND DISCUSSION

Character education in Islam is defined as the process of forming noble morals which aims to instill Islamic values in individuals, so that they grow into individuals who behave in accordance with Islamic teachings. According to Abdullah Nashih Ulwan, character education in Islam aims to instill noble moral values, such as honesty, patience, and responsibility. Ulwan emphasized the importance of faith, moral, physical, and intellectual education in forming the character of obedient and responsible children. Meanwhile, according to Ibn Khaldun, he mentioned the importance of *tahdhib al-akhlaq* or moral purification as an integral part of education. He emphasized that education should help students develop good personalities, including discipline, honesty,

and responsibility. According to him, character education is needed to create individuals who are useful to society. Character education is "an effort to educate children to make wise decisions and practice them in their daily lives, so that they can make a positive contribution to their environment."

Based on the opinions of the experts above, character education is a process that aims to form individuals who have moral values, ethics, and integrity through learning, habituation, and role models. Experts agree that character education does not only focus on cognitive or knowledge aspects, but also involves affective (emotion) and conative (action) aspects, so that the values taught can be internalized and become part of the individual's personality.

With regard to the nature of character education in Islam which is based on building the heart and morals, Abdullah Nashih Ulwan in *Tarbiyat al-Awlad fi al-Islam* is to form a generation that has noble morals based on Islamic teachings. According to Ulwan, character education not only teaches good behavior, but also instills strong and deep spiritual values. Character education carried out by the example of parents and educators is one effective way to achieve this goal. Meanwhile, Ibn Khaldun highlighted character education as a process of forming manners, which is a form of instilling moral and ethical values to prepare individuals to carry out their responsibilities in society. Ibn Khaldun considered that strong and moral character is the foundation for the progress of civilization and social stability. According to him, character education is a way to create humans who have high honesty and discipline. Meanwhile, Al-Attas in his *Treatise for the Muslims* emphasizes the concept of *adab* as the core of character education. According to him, character education aims to develop good *adab* or behavior, which includes respect for God, oneself, others, and the environment. Al-Attas emphasizes that character education must build a disciplined soul and have good morals.

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From the perspective of experts, character education includes:

1. Formation of Virtue and Ethics: As Aristotle and Lickona emphasize, good character is built through habits of good conduct and an understanding of moral values.
2. Environmental Influence and Role Models: Bandura and Ki Hadjar Dewantara emphasize the importance of environment and role models in character formation. A positive environment and good role models will influence the formation of an individual's character.
3. Social and Moral Integrity: Martin Luther King, Jr., and Doni Koesoema highlight the importance of character education in forming individuals who are not only intelligent, but also have high social responsibility and strong morals.

4. Religious and Cultural Foundations: In an Islamic perspective, as stated by Abdullah Nashih Ulwan and HAR Tilaar, character education is closely related to local religious and cultural values. This includes the formation of morals and manners that are in line with religious teachings to form a harmonious society.

Thus, character education becomes a very important foundation in building a society with morals, integrity, and responsibility. The implementation of character education needs to be planned carefully by involving various aspects of moral education, social environment, culture, and religion so that good character can be formed and become an integral part of each individual's personality.

In the Islamic perspective, character education includes various types that reflect noble morals and values taught in the Quran and Sunnah. Here are some types of character education according to scholars along with relevant references and pages:

1. Moral Education

Morals are the core of character education in Islam. Imam Al-Ghazali taught that morals must be improved through the process of tazkiyatun nafs (purification of the soul) and riyadhah (inner training) so as to form a noble person. According to him, good morals are a characteristic of strong faith and must be instilled from an early age.

2. Education of Manners

Syed Muhammad Naquib al-Attas defines adab as recognition and recognition of one's position in society and awareness of human relations with Allah SWT. Ethical education emphasizes values such as politeness, respect and discipline. In Al-Attas' view, adab education is a fundamental part of Islamic education that helps individuals recognize the nature and purpose of their lives in accordance with Allah's provisions.

3. Spiritual Education (Ruhiah)

Spiritual education focuses on establishing a strong relationship between humans and Allah SWT. Ibn Qayyim al-Jawziyyah explained that character education in a spiritual form aims to foster love for Allah, fear and hope only in Him. He emphasized the importance of tazkiyah (self-purification) so that the human soul is not contaminated by despicable qualities.

4. Moral and Social Ethics Education

Abdullah Nashih Ulwan emphasized the importance of character education which includes morality and social ethics. He divided moral education into two categories: morals towards Allah and morals towards fellow humans. Character education in this case teaches honesty, trustworthiness and responsibility to society. Ulwan also emphasizes values such as respecting parents, being a good neighbor, and caring for others.

5. Independence Education

Independence is one of the characters that is also emphasized in Islamic education. Ibn Sina taught the importance of educating children to have independent and responsible traits. According to him, character education must involve training to be independent, such as learning to make one's own decisions and be responsible for one's actions. This independence will prepare individuals to become individuals who do not depend on others except on Allah SWT.

6. Education of Compassion and Empathy

Compassion and empathy are also important parts of character education according to Imam Ibn Miskawaih. He emphasized that good character does not only include kindness to Allah, but also to fellow human beings. Character education that instills the values of compassion and empathy aims to build a harmonious, tolerant, and mutually helpful society.

7. Honesty and Integrity Education

Ibn Khaldun emphasized the importance of honesty and integrity in Islamic character education. He taught that honesty is the foundation of all other values and is the foundation of a just and prosperous society. Character education in this case seeks to form individuals who are honest, just, and do not deviate from the truth, because honesty is considered a character that brings peace of mind.

8. Education of Trust and Responsibility

Trustworthiness is one of the traits emphasized in character education by scholars, including Sheikh Nawawi al-Bantani. According to him, character education in Islam must teach the importance of trustworthiness and responsibility in every aspect of life, both in relationships with Allah and fellow human beings. Trustworthiness is a basic principle that is an important part of a solid Islamic personality.

In conclusion, character education in the Islamic perspective according to scholars includes various aspects, ranging from morals, manners, spirituality, social morals, independence, compassion, honesty, to responsibility. Each type of character education aims to form a complete and noble personality, in accordance with the values taught in Islam.

The following are types of character education from an Islamic perspective, complete with evidence from the Qur'an and Hadith that strengthen each type of character education:

1. Moral Education

Morals are the core of character education in Islam, namely the formation of noble behavior that is in line with the teachings of Allah and His Messenger.

Proposition of the Qur'an: Allah SWT says in Surah Al-Qalam, verse 4, which describes the morals of the Prophet ﷺ as great morals:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed, you are of a great moral character (QS. Al-Qalam: 4)"

Hadith: Rasulullah ﷺ said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent to perfect noble morals (HR. Ahmad)".

2. Education of Manners

Manners teach respect and recognition of the rights and position of each individual as well as awareness of the relationship between humans and Allah SWT.

Proposition of the Qur'an: Allah SWT says in Surah Luqman, verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Luqman said to his son, when he was teaching him, 'O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly a great injustice'" (QS. Luqman: 13).

Hadith: Rasulullah ﷺ taught eating etiquette in his words:

○ "يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ
my son, say the name of Allah (read Bismillah), eat with your right hand, and eat from the one closest to you (HR. Bukhari and Muslim)".

3. Spiritual Education (Ruhiah)

Spiritual education aims to strengthen one's relationship with Allah SWT and teaches piety.

The evidence of the Qur'an: Allah SWT says in Surah Al-Mu'minun, verses 1-2:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَشِعُونَ

"Successful indeed are the believers, who are humble in their prayers (QS. Al-Mu'minun: 1-2)".

Hadith: Rasulullah ﷺ said:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ

"Fear Allah wherever you are." (HR. Tirmidhi)

4. Moral and Social Ethics Education

Islam teaches us to have good morals and ethics in society, including being honest, trustworthy and responsible.

Proposition of the Qur'an: Allah SWT says in Surah Al-Hujurat, verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ □

"Indeed, believers are brothers, therefore reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy." (QS. Al-Hujurat: 10)

Hadith: Rasulullah ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ

"Whoever believes in Allah and the Last Day, let him honor his neighbor." (HR. Bukhari and Muslim)

5. Independence Education

Islam teaches a person to be independent and not depend on anyone else except Allah SWT.

Proposition of the Qur'an: Allah SWT says in Surah Al-Insyirah, verses 7-8:

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ □

"So when you have finished (from one business), keep working hard (on another business). And only in your Lord will you hope (QS. Al-Insyirah: 7-8)".

Hadith: Rasulullah ﷺ said:

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

"The hand that is above (which gives) is better than the hand below (which receives) (HR. Bukhari and Muslim)".

6. Education of Compassion and Empathy

Islam encourages compassion and empathy as a form of good morals towards fellow humans.

Proposition of the Qur'an: Allah SWT says in the letter of Ali Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا
الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So it is because of Allah's grace that you act gently towards them. If you were harsh and harsh-hearted, they would certainly distance themselves from those around you." (QS. Ali Imran: 159)

Hadith: Rasulullah ﷺ said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

"Whoever does not love, he will not be loved." (HR. Bukhari and Muslim)

7. Honesty and Integrity Education

Honesty is the main foundation of Islamic character that brings blessings and peace of mind.

Proposition of the Qur'an: Allah SWT says in the letter At-Taubah, verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ

"O you who believe! Fear Allah, and be with the righteous." (QS. At-Taubah: 119)

Hadith: Rasulullah ﷺ said:

عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

"You should be honest, because honesty will lead to goodness, and goodness will lead to heaven." (HR. Muslim)

8. Education of Trust and Responsibility

Trustworthiness is an important character that a Muslim must have, both in worldly life and in worship.

Proposition of the Qur'an: Allah SWT says in Surah Al-Ahzab, verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ
إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"Indeed, We have conveyed a mandate to the heavens, the earth and the mountains, so all of them are reluctant to carry the mandate and they are afraid that they will betray it, and the mandate is carried by humans. Indeed, humans are very unjust and very stupid." (QS. Al-Ahzab: 72)

Hadith: Rasulullah ﷺ said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

"There is no faith for people who do not have trust, and there is no religion for people who do not keep their promises (HR. Ahmad)".

In the Islamic perspective, character education includes teaching morals, manners, spirituality, social morals, independence, compassion, honesty, and trustworthiness. Each type of character has a strong basis in the Qur'an and Hadith, which emphasize the importance of forming individuals with noble morals, responsibility, and integrity. Character education in Islam does not only focus on learning theory, but also on daily practice so that these values can be internalized in every Muslim.

Implementation of character education in everyday life according to the Islamic perspective can be done in various ways that touch every aspect of life. Here are practical steps that can be applied in everyday activities:

1. Implementation of Moral Education

Practical Examples of Implementation of moral education in daily life, namely speaking politely to anyone, behaving humbly, and avoiding arrogant and rude attitudes. While in daily activities is interacting with family, friends, or coworkers with full politeness, as well as when shopping or working, avoid disputes and maintain speaking ethics.

2. Implementation of Etiquette Education

That is, being civilized when eating, dressing, and in the attitude of worship. For example, reading a prayer before eating and starting to eat with the right hand, as well as saying hello when meeting, respecting parents and teachers, and not going ahead of older people when speaking.

3. Implementation of Spiritual Education (Ruhiah)

Maintaining the five daily prayers on time, increasing prayer and dhikr, and contemplating the greatness of Allah, and getting used to dhikr in between activities, for example when traveling, trying to maintain patience, and not forgetting to pray when starting or ending an activity.

4. Implementation of Moral and Social Ethics Education

Be honest in words and deeds, do not take other people's rights, and keep promises. Return borrowed items according to the promised time, do not cheat in trade, and help people in need.

5. Implementation of Independence Education

Learn to be responsible in work and daily life without depending on others except Allah. Complete household chores by yourself, manage finances wisely, and learn to take care of daily needs without always asking for help.

6. Implementation of Compassion and Empathy Education

Loving family members, being gentle with children, and being understanding to others. Visiting neighbors or relatives who are sick, listening to the complaints of friends or family members with empathy, and being kind to animals and the environment.

7. Implementation of Honesty and Integrity Education

Do not lie in all matters, both big and small, and avoid actions that harm others. When working or studying, do not plagiarize or cheat. In business, do not deceive customers or take unfair advantage.

8. Implementation of Trust and Responsibility Education

Carrying out tasks and responsibilities as well as possible, such as responsibilities in working or holding a position. Completing work or tasks according to the specified time, taking good care of other people's belongings, and returning them in the same or better condition.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the analysis of the internalization of character education according to the Islamic perspective and its implementation in daily life, the author's main findings are the basic principles of moral education, ethics, spirituality, morals, independence, empathy, honesty and trustworthiness.

Overall, character education in Islam is an ongoing process, and its ultimate goal is to produce individuals who are not only morally good, but also spiritually obedient to Allah. By applying the basic principles of character education values in everyday life, every Muslim is expected to be a good role model, to develop their potential to the maximum, and to have a positive impact on their environment.

ADVANCED RESEARCH

Due to time constraints, this study was only conducted in a short period of time, making it difficult to capture long-term changes in the variables studied. The results of this study may only reflect the current situation without considering long-term effects. Therefore, to gain a more comprehensive understanding of changes or developments in the phenomena studied, longitudinal research can be the next step by conducting repeated studies over a longer period of time.

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