
Earlier Formation of Noble Characters and National Character Education

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ABSTRACT

In this age of globalization, it has been noticed that there is a multifaceted crisis initially brought on by a moral crisis in our country. As a result, it is urgent to find ways to instill morals (akhlak) in students, youth, and university students so that they can become trustworthy citizens of their community and country in the future. The national character education is very much in accordance with noble moral education. Akhlak to Allah means refraining from idolatry and worshipping deities other than Him. Akhlak to Prophet of God includes loving and glorifying, following and obeying, and reciting shalawat and salam on him. Akhlak to parents includes serving both parents well, speaking gently, respecting them, expressing gratitude for their kindness, being devout children, and praying for them.

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1. INTRODUCTION

Under Article 3 of Law of the Republic of Indonesia Number 20 of 2003 on the National Education System, national education aims to develop students' potential to become people who believe in and fear God Almighty, people of noble character, healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.

Character is derived from the Latin words "karakter," "kharas-sein," and "kharax," which mean "tools for making," "to engrave," and "pointed stake," respectively. French transformed into "caractere," English transformed into "character," and Indonesian transformed into "karakter." Character, habits, or psychological characteristics that set one individual apart from another are examples of character. Character is defined as having a habit, a personality, and character (Lukman Hakim, 1996: 445).

The German educator FW Foerster (1869–1966) is believed to have pioneered character education by emphasizing personal development's spiritual and ethical aspects. Foerster argues that character formation is characterized by four fundamental traits, including (1) inner regularity, in which every action is evaluated in light of a value hierarchy. Values serve as the normative standards by which every action is judged; (2) coherence fosters courage and makes a person steadfast in their beliefs and less prone to being flustered or fearful of danger in new circumstances. The foundation of mutual trust is coherence. (3) Autonomy, in which a person internalizes external norms until they take on a personal significance. This is shown through the investigation of individual choices made free from outside pressure and influence; (4) Constancy and loyalty;

constancy is the ability to maintain a desire for what is right. Loyalty is the foundation of the chosen commitment. (Elmubarak, 2008:104-105).

2. MARRIAGE IN ISLAM

In addition to continuing the legal lineage, the purpose of having a family according to Islam is also to create a happy and peaceful family, *mawwaddah wa rahmah* (a family with tranquility, love, and mercy).

Allah SWT says in the Qur'an:

٢١ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ أَيَّتِيَّةَ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ

“And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect” (Q.S. Ar-Rum: 21).

Each family member has rights and responsibilities, including the father, mother, and child. Allah tells us to defend our families and ourselves from the wrath of the fires of hell as said below by Allah SWT:

٦ مَا أَمَرُهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ لَلَّهِ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ لِحْجَارَةً أَوْ لِنَاسٍ أَمْثَلًا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا لَدِينًا يَأْتِيهَا

“O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.” (QS. At Tahrim: 6).

١٤ غَفُورٌ رَحِيمٌ لَلَّهِ فَإِنَّ ۖ وَإِنْ تَعَفَّوْا وَتَصَنَّفَحُوا وَتَعَفَّرُوا خَذَرُوهُمْ أَمْثَلًا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَ لَدِينًا يَأْتِيهَا ۗ

“O believers! Indeed, some of your spouses and children are enemies to you, so beware of them. But if you pardon, overlook, and forgive their faults, then Allah is truly All-Forgiving, Most Merciful. Your wealth and children are only a test, but Allah alone has a great reward” (At-Taghabun: 14-15).

٩ لَخَسِرُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ لِلَّهِ لُدُّكُمْ عَنْ ذِكْرٍ أَمْثَلًا لَا تَلْمِزْهُمْ أَمْثَلًا وَلَا أَوْلَادَكُمْ فَتَنَّةٌ ۗ

“O believers! Do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the true losers”. (Al-Munafiqun: 9).

The verses above serve as a reminder from God to be extra cautious in family life, especially when it comes to educating family members, as they serve as a fitnah or test for us. As a result, their wives or children may push their husbands or fathers to engage in behavior that is against religious law. In addition, we should be afraid and concerned that we generate weak offspring and fear that our children would suffer. Therefore, as God commands, we must provide our children the means they need to be powerful in a variety of ways, including education, physical capabilities, ownership of property, and so forth.

١: قَوْلًا سَدِيدًا النِّسَاءِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا وَاٰلِهِمْ سَلَامًا

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice” (An-Nisaa', 5: 9)

According to the Prophet of God SAW (may God bless him and grant him peace), we should educate our children because they were created to live in a time that is not your time (namely the future instead) (Hadith).

3. AKHLAK

It has been noticed that there is a multi-faceted crisis in our country that was initially sparked by the moral crisis in this age of globalization, so it is urgent to figure out how to instill good characters (good *akhlak*) among students, youth, and college students so that they can be trusted citizens for the country and the nation in the future.

The word "*akhlak*" is derived from the Arabic word "*khuluqun*," which, depending on the accent, can indicate "character, demeanor, behavior, or habit." The definition of *akhlak* emerges as a means of fostering harmonious relationships between the creatures and their Creator as well as among the creatures themselves. This word derives from a clause found in verse 4 (al Qalam) of the Quran.

٤ عَظِيمٌ وَإِنَّكَ لَعَلَىٰ خُلُقٍ

“And indeed you are truly of great character,” (Q.S. 68: 4).

According to Amin in Ya'qub (1983:12) that '*akhlak*' is a science that explains what is good and wrong, what one half of humanity should do to the other, what the goal of human behavior should be, and how to carry out what was created.

Another word for *akhlak* is habit, temperament, or character (Zahrudin, 1987: 57). This notion is frequently used interchangeably with the words "ethics," "morals," "decency," or "good manners" (Halim, 2002: 8). One aspect of *akhlak* is the idea of bringing creatures' (humans') actions and "Khalik's" (God's) will into harmony. Or, to put it another way, while an action or conduct is founded on "Khalik's" (God's) will, it comprises fundamental moral ideals toward other people and their environment. *Akhlak* therefore regulates not only how people should behave in their interactions with one another but also how they should interact with God, the world, and even the rest of the universe (Ilyas, 2002: 1). *Akhlak* is sometimes described as a "movement" in a person's soul that determines whether or not they act in a good or terrible way, depending on the effect of the education they have received. The soul will naturally do good deeds and follow what is referred to be good morals when it is taught to value glory and truth above all else, to love goodness, to love compassion, and to despise ugliness. Good morals such as modesty, generosity, gentleness, patience, responsibility, generosity, bravery, fairness, and other deeds that reflect the nobility of morals and the perfection of the soul would naturally follow these good deeds. On the other side, when the soul is ignored, incorrectly educated, the excellent elements that are already there are not built, or when the soul is improperly educated to the point that it likes bad things and hates good things, then words and disgusting acts will come from it. flaws that are referred to as having terrible morals (*akhlak*), include treachery, lying, gluttony, greed, rudeness, vileness, dirtiness, and the like. (El-Jazairi, 1997:147)

4. KINDS OF AKHLAK

In general, *akhlak* can be divided into two kinds according to Mahyuddin (1995:27), namely: a) good *akhlak* (praiseworthy) or *akhlakul mahmudah*, *akhlakul karimah*, which includes the principles of *akhlakul karimah* towards God, benevolent behavior towards fellow human beings, and benevolent behavior towards other creatures. b) bad *akhlak*, often known as bad morals, include bad morals toward God, bad morals against one's fellow humans, and bad morals towards other living things.

People with positive inner states tend to have high values (maturity of the soul). *Akhlak* refers to a person's interior state, hence having excellent morals indicates having a good inner state as well. Quasem (1998): 82 A person with good morals is one who is friendly, good at getting along with people, does not hurt others, is straight-forward, honest, and truthful; speaks little; works hard; is patient in the struggle; knows how to say "thank you"; can be relied upon; does not slander; is not envious; is kind to others; and does good deeds for his or her own benefit (Bakry, 1993: 21).

Ilyas (2002: ix-x) divides *akhlak* into six categories: *akhlak* toward Allah SWT, *akhlak* toward the Prophet SAW, *akhlak* toward oneself, *akhlak* toward one's family, *akhlak* toward society, and *akhlak* toward one's country.

Meanwhile, Ya'qub (1985: 8) divides *akhlak* into eleven categories, including trust, honesty, keeping commitments, justice, maintaining one's self-purity, embarrassment, courage, strength, patience, love, and thrift.

5. THE ROLES OF AKHLAK IN HUMAN LIFE

Zahrudin (1987:66) says that *akhlak* is the management and control of every human behavior and attitude in its relationship with God, with other humans, and with nature. There cannot be peace, order, harmony, or tranquility of existence in this world if everyone has poor morals. When principles are lost within a country, even that country might be destroyed.

Both as a person and as members of a society or nation, people play an enormously significant part in *akhlak*. *Akhlak* is so crucial to human existence that Allah SWT sent Prophet Muhammad SAW as His Messenger with the mission of enhancing and refining *akhlak* as one of His main goals. In verse 4 of chapter Al-Qalam of the Quran, Allah SWT states, "And indeed you were created with a wonderful character" (Hassan, 1956:1124). According to the hadith that Bukhari related, "In fact, I was sent to perfect the virtues of *akhlak*."

Akhlak plays a crucial part in young people's development. There were numerous instances of adolescent delinquency among teenagers from wealthy homes and those of powerful persons, such as drug abuse (Ya'qub, 1985:29).

Akhlak is crucial to human existence, whether it is as an individual, a group in a community or a country, or even in international relations. The basis/foundation for the establishment of peace, order, balance, and the continuation of human life is *akhlak*. In their interactions with God, other people, and the universe, humans will be guided by ethics to a realization of the value of living in harmony. Therefore, it is crucial and unavoidable for all people, especially students, to develop high moral principles. This is consistent with one of the goals of civic education at Muhammadiyah University, which is to train/empower students and the community to learn about and apply Islamic ideals in their personal and social lives. (Cipto, et al, 2002: 1).

6. AKHLAK EDUCATION

Many people believe that moral education, which includes character education, should begin as soon as possible, sometimes even when the kid is born. To be more precise, moral education actually starts much earlier, specifically before marriage and even during pregnancy.

Pre- marriage

Before getting married, a person should make an effort to develop a noble character. He should also look for and select a partner who possesses a noble character. Only superior species of plants and animals can give birth to superior offspring or fruit. Similar to this, only superior humans can create superior offspring. When it comes to even seemingly unimportant matters like selecting a spouse, Allah SWT and His Messenger are incredibly compassionate towards us, as evidenced by His sayings:

وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۗ وَلَا مُمْمِنَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۗ وَلَا مُمْمِنَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفَرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ لِعِبَادِهِ مَا اللَّهُ يَدْعُو إِلَى ۗ

'And do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful.' (QS Al Baqarah: 221).

According to the verse above, men are not permitted to marry polytheist women until they become believers. Additionally, it is against the law to marry polytheist men to believers before they convert to believers.

"Women are married for four reasons: their riches, their rank (social prestige), their beauty, and the power of their faith. Choose a woman whose religion is strong, and you will be lucky." (H.R. Muslim from Abu Hurairah ra.).

"You should never ever marry a lady for her beauty because that beauty may lead you to humility, or for her wealth because it might tempt her to wrong behavior. Instead, marry a woman based on the strength of her religion. It is true that a slave of a religious woman is better off being married even though she is dark and has her ears cut off." (HR Ibnu Majah, from Abdullah bin Amru ra.).

Pregnancy (Expecting) Time

Islam teaches us to pray to Allah for a good offspring (generation with *shaleh/sholehah* (good) characters) while the wife is expecting. As demonstrated by the Prophet Zakaria and Imran's wife, who are both immortalized in the Al Qur'an, even before expecting:

هٰذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً
إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." (QS Ali Imran, 3:38)

عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۗ إِذْ قَالَتْ اأْمْرَأَتُ
"[Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing." (QS Ali Imran, 3:35)

7. OBLIGATIONS OF PARENTS TOWARDS CHILDREN

Choosing/Looking for prospective husbands/wives

بِذِّ مُؤْمِنٍ خَيْرٌ مِّنْ مُّؤْمِنَةٍ خَيْرٍ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَعَوْلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۗ وَلَا مُمْمِنَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى ۗ

"Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful'." (QS Al Baqarah: 221).

Children are now typically searching for or finding their own possible spouses. However, parents should be selective when it comes to their child's potential spouse, including questions about his faith, background, and so on. Parents must discover the child's spouse if he cannot find one on his own.

8. WELCOMING THE BIRTH OF A CHILD

The recommendation to call the Adhan in his right ear

According to Abu Rafi, "I witnessed the Prophet of God calling the Adhan in Al Hasan Ibnu Ali's ear as he was being given birth by his mother Fatimah" (H.R. Abu Dawud).

The secret of calling the adhan and *iqamah* into a newborn baby's ears, according to Ibnul Qoyim ra (in Abdur Rahman: 43), contains the hopeful expectation that the first sound heard by the infant's ears will be the call to adhan, which contains the meaning of the majesty and greatness of God, and the shahadat, which is the primary requirement for someone who has recently converted to Islam.

Slaughtering Goat for Aqiqah on the Seventh Day and Giving a Good Name

Slaughtering Goat for Aqiqah on the Seventh Day

It was said by the Prophet of God, who is narrated by Samurah Ibnu Jundub ra, that "every newborn is pledged by its *aqiqah*. So that a goat is slaughtered for it on the seventh day. Then shave and name the newborn (HR Nasa'i and Ibn Majah)." The Messenger of God, peace be upon him (SAW), gave the following response when Umm Kurz ra questioned him regarding *aqiqah*: "Two goats (of the same size) are slaughtered for a male baby, and one goat is slaughtered for a female baby. Both male and female goats are permissible, it does not bother you." (HR Tirmidhi).

Giving Good Names

The Prophet of God, peace and blessings be upon him, said: "Give the prophets' names to your kids. Abdur Rahman and Abdullah are the ideal names" (HR Muslim). The Prophet of Allah reportedly said, "The names that Allah loves the greatest are Abdur Rahman and Abdullah; the best names are Hariths and Hammam; the worst names are Harb (war) and Murrah (bitter)." (H.R. Abu Dawud).

The Messenger of Allah, peace and blessings be upon him, said, "Better your names since Allah will call you by that name on the Day of Judgment" The names I like the most are Abdullah and Abdur Rahman" (H.R. Muslim, Abu Daud, and Turmuzi).

The Prophet of Allah, may Allah grant him peace and prosperity, forbids naming anyone forbidden or bad names. According to Samurah, The Prophet of God is reported to have said, "Never name your child Ysar (easy), Rabah (profitable), Najih (successful), and Aflah (happy)". Abu Dawud and HR Muslim. Additionally, the Prophet prohibited using the names Rafi, Baraka, and Yasar (HR Tirmidhi and Ibnu Majah).

Improving manners, teaching, building faith

الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ

"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded." (QS. At Tahrir: 6).

"There are three rights of a child to his parents, giving him a good name, teaching him to write, and marrying him when he reaches puberty" (HRThabrani).

Additionally, Rasululllah SAW emphasized that every child is born on *fitrah* or on his/her innate nature. His parents gave him/her the characteristics of a Jew, Christian, or Majusi (HR Bukhari and Muslim). All parents have a responsibility to teach their children about religion, according to Rasululllah, "When your children reach the age of seven, encourage them to pray. When he is 10 years old, beat him and separate their beds (if he leaves praying)" (HR Ahmad, Abu Dawud, and Baihaqi).

Educating children

"Teach your children three things: to love the Prophet, his family, and the Qur'an. In fact, the individual who memorizes the Qur'an will spend all of eternity with the Prophet and his lover in the shade of God on a day when there is no other shade except His" (HR Dailami, from Ali ra).

"You should introduce swimming and archery to your children. The most creative thing a believing woman can do at home is spinning yarn. Fulfill your mother's call when your parents call you, (H.R. Dailami)

Providing a positive example.

Children prefer to copy; thus parents must provide a positive example for their children. Children look up to their parents as role models and sources of pride. Parents should also make an effort to foster a religious environment in their homes.

Role models are crucial in human existence because people need examples to follow, and God sent the messengers to serve as examples for people (Abdullah, 2003: 84).

Regarding the matter of serving as a role model for children, God declares:

١٢١ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا لَقَدْ كَانَ

“Indeed, the Messenger of Allah has a good example for you (namely) for those who hope for the (mercy) of Allah and the (coming) of the Day of Resurrection and he mentions Allah a lot” (QS Al Ahzb, 33: 21)

٤٤ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

“Do you preach righteousness and fail to practice it yourselves, although you read the Scripture? Do you not understand?” (QS Al Baqarah, 2:44).

Providing halal and good sustenance/food

Due to the fact that the food will turn into the blood and flesh of the person who consumes it, parents, and fathers in particular, are required to feed their families with halal and healthy food. A person's blood and flesh that is created from illegal (haram) substances should be consumed in the fire of hell and their prayers will also go unanswered. God therefore demands that we consume halal and healthy food, as he states in the following verse:

١٦٨ لَكُمْ عَدُوٌّ مُّبِينٌ يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (qs Al Baqarah, 2:168)

Akhlak to Allah SWT and the Messenger SAW

Akhlak to Allah SWT

Children should especially be taught *akhlak* to Allah so that their monotheism is firm, consisting of simply worshiping Allah, worshiping Him alone, and without turning to other Gods. Luqmanul Hkim gave his son the following advice in the Qur'an:

١٣٢ يَا بُنَيَّ إِنَّ اللَّهَ أَصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يٰ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلهًا وَحِدًا لَّهِكَ وَآلِهِ ءَابَاؤُكُمْ شُهَدَاءُ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلهًا وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٣

“This was the advice of Abraham—as well as Jacob—to his children, ‘saying’, ‘Indeed, Allah has chosen for you this faith; so do not die except in ‘a state of full’ submission. Or did you witness when death came to Jacob? He asked his children, ‘Who will you worship after my passing?’ They replied, ‘We will ‘continue to’ worship your God, the God of your forefathers—Abraham, Ishmael, and Isaac—the One God. And to Him we ‘all’ submit” (Q.S. Al Baqarah, 2: 132-133).

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

And ‘remember’ when Luqman said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.” (QS Luqman, 31: 13).

Akhlak towards the Messenger SAW

In order to show respect for the Prophet, peace be upon him, one must: (1) love and glorify the Messenger; (2) follow and obey the Messenger; and (3) recite *shalawat* and *salam* on him; (4) (Ilyas, 2009: ix)

Akhlak to Mother and Father

As good children, we should respect our parents' authority, talk politely, and show appreciation for their kindness as God commands in the verses that follow:

٢٣ قَوْلًا كَرِيمًا ٢٤ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

“For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘ugh,’ nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.” (QS. Al Isra': 23-24).

Religion forbids even uttering the word "ah" or treating the elderly in a more impolite manner than that.

ثُمَّ أُمَّهُ وَهَنَا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلًا

“And We have enjoined on human (to be dutiful and kind) to their parents. His mother bore him in difficulty upon difficulty and his weaning is in two years. Be grateful to Me and to both your parents! The return is to Me.” (QS Lukman: 14).

رَقَالَ سَنَةَ أَرْبَعِينَ وَبَلَغَ أَشُدَّهُ بَلَغَ إِذَا حَتَّى َ شَهْرًا ثَلَاثُونَ وَفِصْلُهُ وَحَمْلُهُ َ كُرْهًا وَوَضَعُهُ كُرْهًا أُمَّهُ حَمَلَتْهُ َ إِحْسَانًا بِوَالِدَيْهِ الْإِنْسَانَ وَوَصَّيْنَا الْمُسْلِمِينَ مِنْ وَإِي إِلَيْكَ تَبَتُّ إِي َ ذُرِّيَّتِي فِي لِي وَأَصْلِحْ تَرْضَاهُ صَلَاحًا أَعْمَلْ وَأَنْ وَوَالِدَيْ وَعَلَى عَلَيَّ أَنْعَمْتَ الَّتِي نِعْمَتِكَ أَشْكُرُ أَنْ أَوْزَعْنِي بِي

"And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (Al-Ahqaf:15).

إِسْ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا لِي وَالْيَتَامَى وَالْمَسْكِينِ وَقُولُوا لِلنَّوَادِ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ ۝۸۳ الرَّكُوعَ نَسُوا إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

"And 'remember' when We took a covenant from the children of Israel 'stating', "Worship none but Allah; be kind to parents, "(Q.S. Al Baqarah: 83).

Maintaining relationships with both parents, covering their costs, and upholding their honor.

"If the child's parents were just not slaves that he bought and set free, he won't be able to pay them back" (HR Bukhari and Al Adab Al Mufrad and Muslim).

Being a pious child and praying for them.

"If the sons of Adam dies, then their actions have ended, with the exception of three things: sadaqah jariyah (charity), beneficial knowledge, and pious children who pray to their parents." (HR Bukhari)

From Kaab bin Ujrah ra, Rasulullah said, "Come nearer to the pulpit," We drew nearer. He said "Amen" as he ascended the first step. Then, after saying "Amen" after climbing the second ladder, he repeated the same after climbing the third ladder. thus we inquired when we descended: "Today, O Messenger of Allah, you told us something we had never heard before. "Woe to the one who obtains the month of Ramadan, but it is not pardoned," Jibril stated to me, so I said, "Amen," he said ". I responded "Amen" when Jibril remarked, "Woe to those who hear your name uttered but do not bless you," as I ascended the second step. **He continued, "Woe to the person who finds both his parents who are old or one of them, but they cannot reach paradise," as I ascended the third step. I said, "Amen.""** (H.R. Hakim).

In the hadith above it is explained that the person who in his life cannot serve both his Someone won't enter heaven if his parents or one of them is still alive when they are old. Other hadiths about children's duty to show their parents love include the following:

1. Father is the best gateway to heaven. Keep it if you wish to or choose not to.
2. Parents serve as both your heaven and hell. You will go to heaven because of their joy, but you will go to hell because of their rage.
3. God always pardons all other sins, but He will give *adzab* as a punishment for disobedience to parents in this world as well before a person dies.
4. The happiness of the mother and father affects the happiness of God. God's anger is influenced by the anger of the parents.
5. Serve your mother well because your heaven is at her feet.
6. A young child who consistently offers prayers for his dead parents will be counted among the true believers.

9. CONCLUSION

The development of moral character and the education of the nation's character go hand in hand very well. As a result, both should be put into action as soon as possible.

Akhlak to Allah is refraining from worshipping deities other than Allah, abstaining from polytheism, and having a firm faith.

Akhlak to the Prophet of God entails reciting *shalawat* and *salam*, as well as loving and glorifying the Prophet.

Akhlak to both parents includes serving both parents well, speaking kindly, respecting them, expressing gratitude for their kindness, acting like pious children, and praying for them.

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