# Concept of Islamic Character Education
# According to The Thoughts of
# Khalid Bin Hamid Al-Hazami And Hasyim Ali Al-Ahdal

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## Abstract

The development and refinement of the concept of character education between characters continue to interact and reinforce each other. This study aims to describe the idea of character education between Khalid Bin Hamid Al-Hazami and Hasyim Ali Al-Ahdal. They are both Muslim leaders and developed the concept of Islamic character education. The research methodology was carried out by taking primary data from books written by the two figures, then translating and interpreting by strengthening the thoughts of various other figures. The findings of this study are several factors that influence the formation of Islamic character, the purpose of forming Islamic character to the values contained in Islamic character. There are three stages in the cultivation of Islamic character education. First, instill in the students' hearts the burden of law from God. Second, students must be enthusiastic about undergoing God's punishment. Third, the emergence of students' strong desire to get a great reward from Allah. In addition, Khalid bin Hamid al-Hazami explained that

the cultivation of character education is not hereditary but is instilled through education. If students make mistakes during the character education process, there are five stages of punishment—implementation of this concept in formal and non-formal educational institutions. The implications of this research will be a new color for the idea of character education that has existed so far.

**Keywords**: *Character Education, Islamic Character Formation Factors, goals and values of Islamic character, Khalid Bin Hamid Al-Hazami and Hasyim Ali Al-Ahdal*

## A. Introduction

Character education consists of two words, namely, education and character. The meaning of character education in the view of Islam is a conscious effort by educators toward students to form morals, ethics, and a sense of culture and good character. Character education is essential today. Personality tells us who we are, and nature determines a person's decisions. Personality determines a person's attitudes, words, and actions. Having a unified identity, personalizing it, and making it easily distinguishable from others will all be fine[1]. Two educational incidents occurred that damaged the reputation of the world of education. First, the teacher[2] kindergarten (TK) hits students hard because they make typical mistakes at that age. Second, students[3] The teacher scolded him, so he dared to throw a chair at him. The essence of Islamic education lies in character education. Islam believes and teaches that morality is more important than the glory of knowledge. Islamic education emphasizes[4] Virtue values are part of Islamic education, but the content of Islamic education is character and value. This study is significant because value education emphasizes the importance of realizing that humans need these values to improve their spiritual quality.

Reinforcement is achieved using a variety of strategi[5] such as integration in the learning process, habituation, example, and joint movement, will be a

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[1] Syaiful Anwar, "Pendidikan Karakter Islam Dalam Dunia Pendidikan Indonesia," *Tafhim Al-'Ilmi* 11, no. 1 (2019).

[2] Indah Mutiara Kami, "Guru TK Tega Aniaya Dan Pukul Muridnya," *DetikNews*, last modified 2018, accessed June 29, 2022, https://news.detik.com/internasional/d-4165775/viral-guru-tk-tega-aniaya-dan-pukul-muridnya.

[3] Idham Kholid, "Lempari Guru Dengan Kursi Karena Ditegur Main Hp Siswa Smp Ditangkap," *DetikNews*, last modified 2018, accessed June 29, 2022, https://news.detik.com/berita/d-3907303/lempari-guru-dengan-kursi-karena-ditegur-main-hp-siswa-smp-ditangkap.

[4] Nanda Ayu Setiawati, "Pendidikan Karakter Sebagai Pilar Pembentukan Karakter Bangsa," *Prosiding Seminar Nasional Tahunan Fakultas Ilmu Sosial Universitas Negeri Medan* 1, no. 1 (2017).

[5] Abd Wahid, "Strategi Penguatan Pendidikan Karakter Islam," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* 10, no. 2 (2019).

priority measure for the formation of Indonesia's soul and human resources in the future. The focus on learning must come as a process of guiding and growing individuals in understanding the importance of character and values in shaping self and spiritual qualities. This study explores the thoughts of Khalid bin Hamid Al - Hazami and Hashim Ali Al - Adal about the formation of Islamic characters. This study aims to clarify the values contained in Islamic teachings, including morals. Islam is a religion of values. Islam is also a reference for character education. Therefore, if Muslims are obedient and obedient to their teachings, it can be said that these Muslims are people who have good character[6]. Character education comprehensively aims to achieve akhlaqul Karimah, sourced from the Qur'an and Hadith. Character education based on the Qur'an and Hadith, reinforced by the thoughts of Khalid bin Hamid al-Hazami and Hasyim Ali al-Ahdal, provides a complete picture of the concept of Islamic character education.

## B. Method

In research and discussion in this study, the author uses the type of library research[7], namely, research whose main objects are primary source books with the title al-Ushul at-Tarbiyyah al-Islamiyyah published by Daru Alam al-Kutub and Hasyim Ali al-Ahdal with the book title at-Tarbiyyah at-Dzatiyah min al-Kitab wa as-Sunnah. Data collection techniques using the documentation method, from primary and secondary source data, after that the data that has been obtained is reviewed and then presented per the research discussion (theme)[8]. Secondary sources from the book Manahiju at-Tarbiyyah Asasuha wa Thabiqatuha by Ali Ahmad Madkur published by Daru al-Fikr al-Arabi, and articles related to character education both from print media in the form of journals, newspapers, magazines, and papers as well as from electronic media in the form of the internet as well as from television.

Methods and approaches can be categorized as cultural research because what is studied is about ideas, concepts, or ideas of a figure[9]. Data analysis method [10] with interpretation, induction, internal coherence, holistic, historical continuity, heuristics, and analogical inclusive material.

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[6] Ahmad Husni Hamim et al., "CORE ETHICAL VALUES PENDIDIKAN KARAKTER BERBASIS NILAI-NILAI ISLAM," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 1 (2021).

[7] Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1995).

[8] Winarno Surahmad, *Dasar Dan Teknik Research* (Bandung: Tarsito, 2004).

[9] Atho' Mudzhar, *Pendekatan Studi Islam, Dalam Teori Dan Praktek* (Yogyakarta: Pustaka Pelajar, 1998).

[10] Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Istiqamah Mulya Press, 2006).

The findings were collected using a deductive method[11] and descriptive-analytical[12]. In the final stage, namely, the validity of the data by using source triangulation techniques and method triangulation[13]. So that the conclusion is drawn using the deductive method, which is drawing a judgment based on theoretical data for a specific factual determination[14]. Using this method, it is hoped that the conclusion results from objective research and can be held accountable.
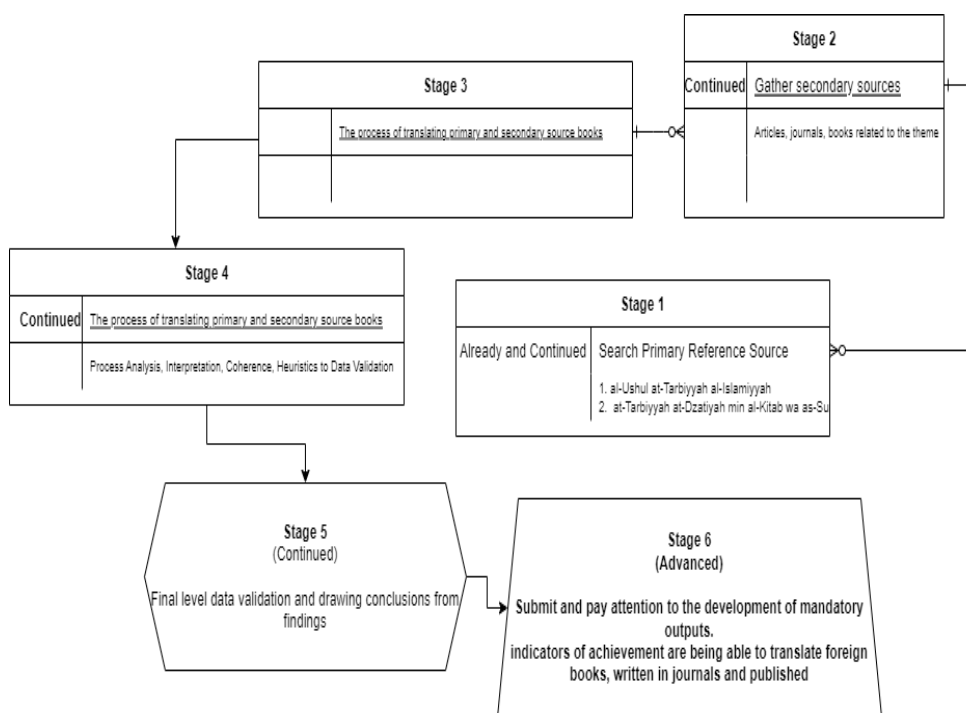


## C. Result and Discussion

Islamic character is a character that must be instilled from an early age to convey Islamic values. It is not quite spontaneous and direct. Instead, it should include planning, implementation, evaluation, limitations encountered, and solutions[15].

Before understanding the development of Islamic script, it is necessary first to understand what the word "literature" means. Character means carving

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[11] Hadi, *Metodologi Research*.

[12] Ahmad Charis Baker, Anton dan Zubair, *Metode Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

[13] H. B. Sutopo, *Metode Penelitian Kualitatif , Dasar Teori Dan Terapannya Dalam Penelitian*, *UNS Press*, 2002.

[14] Surahmad, *Dasar Dan Teknik Research*.

[15] Siti Muawwanah and Astuti Darmiyanti, "Internalisasi Pendidikan Karakter Islam Di Madrasah Ibtidaiyah," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 4, no. 1 (2022).

a pattern, which can also be said to be a pattern of an individual's moral behavior. This is because the sculpting process is necessary to give the child individuality. As for character, proper education and education are meant here. According to Wynne, the letter comes from Greek and means mank or sign. This term focuses more on human actions and actions. Character is a character or personality formed from the results of various virtues believed and used by a person as the basis of his point of view, thoughts, actions, and actions. Virtue consists of values, morals, and norms such as integrity, courage to act, trust, and respect others (Curriculum Center 2010).

According to Suyanto[16] Character is a distinctive way of thinking in which individuals live and work together in the context of family, community, and nation. People with good character can make decisions and want to be responsible for all the consequences of their decisions. In addition, according to Suyanto, there are nine pillars of character[17] is love for God and all creatures, independence, and responsibility. Honesty or trust, diplomacy, respect and politeness, generosity, helping, helping each other or cooperation, self-confidence and perseverance, leadership character and justice, gentleness and humility heart, and the character of tolerance, peace, and unity. Therefore, the concept of character education is about personality[18] That is not taught but formed in the internalization of values, the selection of the right decisions, and the setting of examples. The character education of young people should pay attention to their situation and condition. In education, several things need to be observed, such as learning situations, learning processes, and learning assessment[19]. Because this character development process never ends. Islamic character is the character, morals, ethics, and Islamic behavior following the Islamic religion[20]. A person has an Islamic character when he acts, thinks, and acts according to the behavior taught by Allah and His Messenger. A person

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[16] Aulia Nur Jannah et al., "Peran Pendidikan Kewarganegaraan Dalam Mewujudkan Sekolah Damai Di Tengah-Tengah Kehidupan Masyarakat Pluralis," *Jurnal Basicedu* 5, no. 6 (2021).

[17] Yandika Fefrian Rosmi, "Pendidikan Jasmani Dan Pengembangan Karakter Siswa Sekolah Dasar," *WAHANA* 66, no. 1 (2016).

[18] Titik Sunarti Widyaningsih, Zamroni Zamroni, and Darmiyati Zuchdi, "INTERNALISASI DAN AKTUALISASI NILAI-NILAI KARAKTER PADA SISWA SMP DALAM PERSPEKTIF FENOMENOLOGIS," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 2, no. 2 (2014).

[19] et al Nst Azmi, Fauziyyah Nur, "Kepemimpinan Kepala Sekolah Dalam Pembentukan Karakter Islami Peserta Didik," *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (2021): 226–233, https://ummaspul.e-journal.id/Edupsycouns/article/view/1683%0Ahttps://ummaspul.e-journal.id/Edupsycouns/article/download/1683/561.

[20] Muhammad Ali Rohmad, "Wibawa Guru Pendidikan Agama Islam Dalam Pembentukan Karakter Religius ," *Prosiding Semnas PAI* (2019).

with an Islamic character naturally influences the people around him to behave in an Islamic manner.

According to Purwati[21], This Islamic character seeks to instill in students the intelligence of thinking, acting and acting by the noble values that become their identity and shape their interactions with God, themselves, others, and their environment. It could be understood as an effort.

Factors for the formation of Islamic character, according to Hamzah Ya'kub[22] There are several factors in the formation of Islamic character, namely: internal and external factors. Intrinsic factors that appear from within oneself are innate talents without being influenced by external influences. The elements found in every child that is born in him form morals, character, and morals, among others: (a) Instinct is easier to do without training than not being aware of and guided beforehand, which happens in a mechanism. (b) Habits is repeated actions to make it easier to do. (c)Heredity is Genetic. It is inherited and can be direct or indirect. (d) desire or willpower is an action taken based on a desire to trigger something more serious (e) Conscience. The function of the conscience is to warn of the dangers of good and bad deeds.

While external factors several factors can be taken from outside, namely: (a) Environment is one of the factors that significantly influence the formation of personality. A person's actions and attitudes are good or bad, depending on where they are. (b) The influence of the family because the family is essential to the education given by parents to their children. Children receive coaching and experiences that match their parents' expectations. In this way, the family has the most significant influence on the moral formation of children. (c) School influence. School is the second education for children after the family. Which in school can affect the morals of a child. (d) Community Influence. Society is a collection of individuals in groups bound by government regulations, culture, and religion. Factors that have a tremendous influence on the formation of one's character are external factors, namely social and environmental factors, and the social environment here includes coaching and education.

Therefore, if a child's education and academic development are good, the child is also good, and vice versa. The intrinsic factor is the nature of the child, and the extrinsic factor is the formation of character through education and coaching in a directed manner or interaction with the social environment. His nature will change for the better in him. One of her driving forces in learning about her values and personality is the positive school environment.

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[21] dkk Erni Purwati, *Pendidikan Karakter (Menjadi Berkarakter Muslim-Muslimah Indonesia)* (Surabaya: Kopertais IV Press, 2017).

[22] Nurul Lailiyah and Riyadhotul Badi'ah, "Problematika Pembentukan Karakter Islami Peserta Didik Di MTs Islamiyah Bulurejo Damarwulan Kepung Kediri," *Ta'lim: Jurnal Studi Pendidikan Islam* 2, no. 1 (2019).

In this way, students benefit from an enabling environment that encourages them to do good.

Islamic character formation aims to create a polite person with noble character and good ethics in managing his life in the family, school, and community environment.

The values of Islamic character formation are a fundamental concept of the religion itself, leading people to become people with noble morals and good words. So, of course, one must go through the learning process to become a civilized and moral human being.

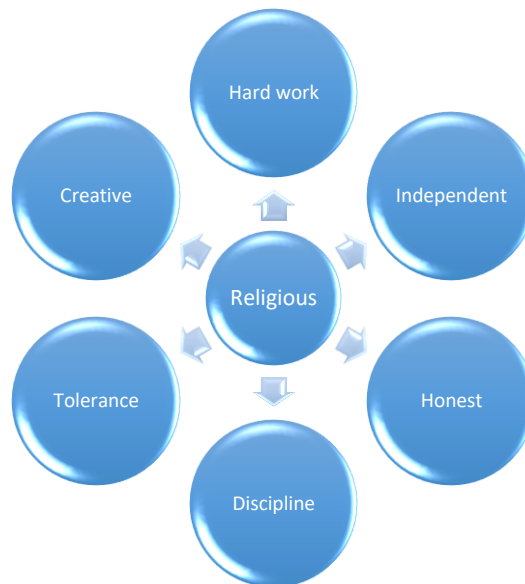The values of Islamic character formation[23] that is:



Figure 1. values of Islamic character formation

1) Religious

The value of religious character here means being obedient and obedient in carrying out the teachings of one's religion and being tolerant of the teachings of others.

2) Honest

The value of honest character is the attitude and behavior instilled in oneself so one can be trusted by words, deeds, actions, and work.

3) Tolerance

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[23] Kementerian Pendidikan Nasional Badan Penelitian Dan Pengembangan Pusat and Kurikulum, *Pengembangan Pendidikan Budaya Dan Karakter Bangsa. Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya Untuk Membentuk Daya Saing Dan Karakter Bangsa* (Jakarta: Puskur, 2010).

Tolerance character values are actions and actions that reflect differences of opinion, differences in religion, ethnicity, race, language, and ethics, and can live in harmony amid differences.

4) Discipline

Discipline character values are actions or actions that show that he always obeys the existing rules and regulations.

5) Hard Work

The character value of hard work is actions that are done earnestly and consistently (struggle tirelessly).

6) Creative

The value of creative character is innovative attitudes and behavior in various ways to solve a problem.

7) Independent

The value of independent character is actions done by themselves without bothering others, not depending on others. However, being independent here does not mean that you cannot work together but that you cannot let go of the responsibility to others.

**The Concept of Character Education According to Hasyim Ali Al-Ahdal**

Cultivation method through character education according to Hasyim Ali al-Ahdal [24] through (1) education through stories, (2) education through example, (3) education through advice, (4) education through reward and punishment, (5) education through habituation, (6) education through effects (a consequence of something). The process of character education, according to Hasyim Ali al-Ahdal [25] the first of the growing period that must be considered. Since being blown by the spirit, entering the womb until being born on earth, it has become a genuine concern in character cultivation. Second, the essence of human purpose was created. Instruct students to know the meaning and purpose of life on earth, that the purpose of human creation is to worship Allah and not to associate anything with anything. Third, knowing the meaning of the place of return, namely the afterlife. The planting of the three processes above is the initial foundation for Islamic character education's success.

The success of character planting through education through sound stages. A firm basis must be rooted in the understanding that Allah SWT will hold every learner accountable. According to Hasyim Ali al-Ahdal in at-Tarbiyyah adz-Dzatiyah min al-Kitab wa as-Sunnah[26] emphasized that three pillars must be understood by every student, namely first, the existence of God (Allah),

[24] Hasyim Ali al-Ahdal, *At-Tarbiyyah Adz-Dzatiyah Min Al-Kitab Wa as-Sunnah* (ad-Duraru as-Sanniyah, n.d.), 2, www.dorar.net.
[25] Ibid., 6–13.
[26] Ibid., 42.

who will ask for accountability. Second, some people will be held accountable (students). Third, some practices will be shown and accounted for. Hasyim Ali al-Ahdal reiterated that changing one's character in education should be done without waiting for particular circumstances or reasons[27]. In creating a change in Islamic self-character, three stages are required;

وسيقتصر هذا المبحث على تقرير الاهتمام بالغير كمبدأ من مبادئ التربية الذاتية في التربية الإسلامية من خلال ثلاثة عناصر هي :

1. تنفيذ التكليف الرباني .

2. النجاة من العذاب .

3. التشوق للأجر العظيم .

Figure 2. The stage means the importance of changing one's character

(1) Determination[28] (in the heart) there is a burden of law from Allah ﷻ. In surah al-Hadid verse 22, an-Nahl verse 43 and ash-Shu'ara verse 214.
(2) The spirit to be safe from the punishment of Allah ﷻ
(3) Have a strong desire to get a great reward from Allah ﷻ

يَاأَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

*O you who believe, fulfill the call of God and the call of the Messenger when the Messenger calls you to something that gives you life, know that indeed God limits between man and his heart, and indeed to Him you will be gathered.* (al-Anfal verse 24)

Hasyim Ali al-Ahdal explained in verse above that one should reflect on life, purify the soul, and increase faith. Through reading the Qur'an, dhikr to Allah ﷻ, night prayers to increase piety to Allah ﷻ. Hasyim Ali al-Ahdal added that not only is it to instill Islamic character education, but it is continued at the stage of manifestation of good morals.

ينزل إلى أسوأ الدركات . والأخلاق الإسلامية بالذات مطلب رئيسي في التربية الإسلامية . قال صلى الله عليه وسلم : إن المؤمن ليدرك بحسن خلقه درجة الصائم القائم [ أبو داود : 149/5 ] . وقال أيضا : أكمل المؤمنين إيمانا أحسنهم خلقا وألطفهم بأهله [ رواه الترمذي 11/5 ، وقال : حديث حسن صحيح ] وأنماط السلوك متعددة منها ما هو فردي ومنها ما هو اجتماعي

Figure 3. Perfection of Faith corresponds to good Morals

Hasyim Ali al-Ahdal was strengthened with Abdul Hamid al-Aqthasy[29] that good morals do not come from a character that appears, but there must be training and habituation in practicing Islamic morals so that they become Islamic characters. The process of getting used to the character of Islam requires patience, as Prophet Musa عليه السلام was educated in his character by Prophet Ḥiḍir عليه السلام . In addition to patience, it is also necessary to have an attitude of tawau' as explained in Surah an-Najm verse 32 regarding the prohibition of claiming to be holy even though Allah knows best which of His creatures is the holiest (taqwa). Islamic character education will be more assertive with examples or public figures who provide a complete picture of how to have an Islamic character. The figures used as references in the pilot are the Prophet, the companions of the Prophet, and pious people. In perfecting the cultivation of Islamic character, it is allowed for students to be alone (uzlah), as explained in Surah al-Kahf verse 16 about youths who seclude themselves in caves to maintain their Islamic character. Likewise, the prayer of Prophet Ibrahim عليه السلام in Surah Maryam verse 48 is to be kept away from bad temper, character, and character. Hashim Ali al-Ahdal[30] It is advisable to keep mixing in the community rather than isolate yourself. Hasyim Ali al-Ahdal adheres to the hadith;

المؤمنُ الذي يخالطُ الناسَ ويَصبرُ على أذاهم خيرٌ منَ الذي لا يُخالطُ الناسَ ولا يصبرُ على أذاهمْ

*"A believer who mingles in the community and is patient with their disturbances is better than a believer who does not mingle in the community and is impatient with their disturbances"* (HR. At Tirmidzi 2507)

Get used to the character of Islam[31] This is by emptying the mind so it can be filled with good thoughts, emptying the heart to be given supplements to increase faith, and free time to be filled with essential things to strengthen the character of Islam. Maximize free time with practical activities instead of oversleeping and watching videos or television. The process of instilling Islamic character education has been carried out from the beginning to the end

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[29] Ibid., 94.
[30] Ibid., 117.
[31] Ibid., 128.

through all the steps above, but it still fails and has not succeeded. It is necessary to have an intense dream and a strong spirit to continue to realize the Islamic character in students. Hasyim Ali al-Ahdal sticks to the hadith:

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إن اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

On the authority of Aisha رضي الله عنها, may God be pleased with her, the Prophet ﷺ said: "Allah loves it when one of you does a good deed perfectly." Ṣaḥih Muslim
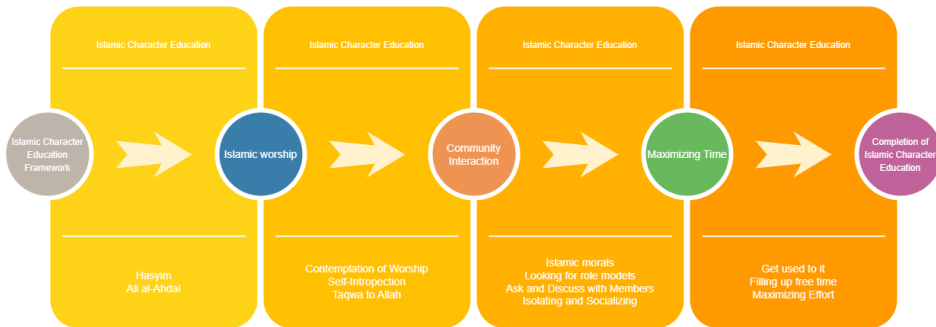


Figure 4. Hasyim Ali al-Ahdal's Concept of Character Education

## The Concept of Character Education According to Khalid Bin Hamid Al-Hazami

Khalid bin Hamid al-Hazami [32] views that Islamic characters must go through an educational process. Because people who already know are not enough, they must continue to process in education to form an Islamic character. Khalid bin Hamid al-Hazami[33] illustrates that education, firstly, will be beneficial for self-goodness, such as obedience to Allah, having the right *aqidah*, and having concern for the good of society. Second, family goodness, such as obedience to Allah, knowing that the management of the family will be accounted for, protecting children from things that damage it, understanding that the source of happiness is parents, knowing that parents who are successful in educating Islamic characters will get a reward in the hereafter. , understand that educating the first child has been successful, the next child will be more straightforward, and the family condition will be directed towards goodness. Third, it leads to the good of society. If Islamic character education has gone well for students, it will also impact their families and be decorated with good temperament. So that security in the community

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[32] Khalid ibn Hamid Al-Hazami, *Ushulu At-Tarbiyyah Al-Islamiyyah* (al-Madinah al-Munawwarah: Daru Alam al-Kutub, 1998), 28.

[33] Ibid., 30–40.

will be created by itself. Every student who already has an Islamic character will understand very well the rights of the family, the rights of neighbors, society, and even the rights of Muslims.

Khalid bin Hamid al-Hazami explained[34] In Islamic character education, faith is needed. Good *aqidah* is manifested by good and accepted deeds and established good character.

صحيحة<sup>(١)</sup> يقول ابن القيم: فالأساس لبناء الأعمال كالقوة لبدن الإنسان، فإذا كانت القوة قوية حملت البدن، ودفعت عنه كثيراً من الآفات، وإذا كانت القوة ضعيفة؛ ضعف حملها للبدن، وكانت الآفات إليه أسرع شيء، فاحمل بنيانك على قوة أساس الإيمان.<sup>(٢)</sup>.

Figure 5. Ibnu Qayyim's statement about Faith in Education

Khalid bin Hamid al-Hazami[35] quoting Ibnu Qayyim's opinion in the book Fawāid that faith has an essential role in the education of Islamic character. Ibn Qayyim gave a parable that faith is like strength in the human body. If the strength is extraordinary, it will be straightforward to move and direct the body, avoiding bad things. On the other hand, if the strength is weak, it will not be able to move the body and prevent it from dangerous things.

When applying Islamic character education to students, some violate the rules. Then there are some alternative punishments to apply. Such as silence, they were reprimanding harshly, revoking authority (forbidding things the student likes), transferring (expelled), and slapping[36]. Especially in the last stage of this punishment, which is beating or slapping, several conditions must be met. Khalid bin Hamid al-Hazami quoted Ibn Umar's expression that his son was beaten because of a mistake in his speech. In addition, Imam Ahmad once said that children are beaten for their morals. Reinforced by the hadith of the Prophet ﷺ said:

مُرُوْا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوْهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ

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[34] Ibid., 102.
[35] Ibid., 103.
[36] Al-Hazami, *Ushulu At-Tarbiyyah Al-Islamiyyah*.

"Tell your child to pray when he is seven years old; if he is ten years old and leaves the prayer, then beat him. And separate their beds (between boys and girls) (Abu Dawud number. 495)

**D. Conclusion**

In understanding character education, a broad understanding and transparent sources are needed. Regarding the best character, the Islamic character is the answer. In contrast, the theories expressed in the thoughts of Khalid bin Hamid al-Hazami and Hasyim Ali al-Ahdal all stem from the Qur'an and Hadith. This reinforces the existing character education theory with these two figures' thoughts. Khalid bin Hamid al-Hazami has the concept of Islamic character education that everything must start with improving yourself first. The family will be good and ultimately lead to the good of society in general. Khalid bin Hamid al-Hazami understands that Islamic characters must go through education because, in education, there is habituation. If in the middle of habituation to Islamic character, students violate the five stages of punishment: silence, harsh reprimand, revocation of authority (forbidding things that students like), transfer (expelled), and slapping. Meanwhile, Hasyim Ali al-Ahdal emphasized that Islamic character education must be strong in the aspect of faith in students first. Then students must have the spirit to survive the punishment of Allah, and students have a strong desire to get a great reward from Allah.

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