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**Building Students' Character Based on *Maqāṣid al-Sharī'ah*:
Perspectives of Parents, Teachers, and Community Members in Banda Aceh**

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Abstract: To build students' character, the Indonesian government has made various efforts, one of which is updating the curriculum to make it in line with the demands of the current times. Given the importance of character building since the school age, the Curriculum 2013 (K-13) was developed and it contains 18 national characters that must be promoted and developed during the learning process. However, until now the curriculum seems to have not been able to shape the character of students as expected. Therefore, this study aims to present alternative approaches in building student character. The approach is to form character at home, some are formed in school, and some are formed in society. This study provides concrete examples of character development contained in K-13 with an Islamic approach. This study is a qualitative study analyzed using Islamic education theory and *maqāṣid al-sharī'ah*. Data is collected in two ways, namely; in-depth interviews with informants and literature studies related to the discussion. The results show that religious characters such as honesty, discipline, independence, and responsibility are easier to build at home using the Islamic approach. Furthermore, the characters of tolerance, hard work, creativity, democracy, curiosity, nationalism, patriotism, respect for achievement, and fondness for reading are easier to develop at schools with an Islamic approach as well. Finally, it is easier to develop characters such as friendly/communicative, peace-loving, environmental awareness, and social characteristics within society. In addition, the 18 characters are related to the purpose of *maqāṣid al-sharī'ah* as well as Islamic education.

Keywords: Building students' character, family study, Islamic education, *maqāṣid al-sharī'ah*

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Abstrak: Untuk membangun karakter siswa, pemerintah Indonesia telah melakukan berbagai upaya, salah satunya adalah pemutakhiran kurikulum agar sesuai dengan tuntutan zaman saat ini. Mengingat pentingnya pembentukan karakter sejak usia sekolah, maka dikembangkanlah Kurikulum 2013 (K-13) yang memuat 18 karakter bangsa yang harus dibina dan dikembangkan dalam proses pembelajaran. Namun hingga saat sampai saat ini kurikulum tersebut nampaknya belum mampu membentuk karakter peserta didik sesuai dengan yang diharapkan. Oleh karena itu, penelitian ini bertujuan untuk menghadirkan pendekatan alternatif dalam membangun karakter siswa. Pendekatannya adalah membentuk karakter di rumah, ada yang dibentuk di sekolah, dan ada pula yang dibentuk di masyarakat. Studi ini memberikan contoh konkrit pengembangan karakter yang terkandung dalam K-13 dengan pendekatan Islami. Studi ini merupakan kajian kualitatif yang dianalisis dengan menggunakan teori pendidikan Islam dan *maqāṣid al-sharī'ah*. Data dikumpulkan dengan melalui dua cara yaitu; wawancara mendalam dengan para informan dan studi literatur yang terkait dengan pembahasan. Hasilnya menunjukkan bahwa karakter religius seperti kejujuran, disiplin, kemandirian, dan tanggung jawab lebih mudah dibangun di rumah dengan pendekatan Islami. Selanjutnya karakter toleransi, kerja keras, kreativitas, demokrasi, rasa ingin tahu, nasionalisme, cinta tanah air, menghargai prestasi, dan gemar membaca lebih mudah dikembangkan di sekolah dengan pendekatan Islami pula. Terakhir, karakter seperti ramah dan komunikatif, cinta damai, peduli lingkungan, dan peduli sosial lebih mudah dibentuk dalam masyarakat. Selain itu, ke-18 karakter tersebut terkait dengan tujuan *maqāṣid al-sharī'ah* sekaligus pendidikan Islam.

Kata Kunci: Pembentukan karakter, kajian keluarga, pendidikan Islam, *maqāṣid al-sharī'ah*

Introduction

Students' character and personality are shaped, built, and developed at schools during school programs. As students will be future leaders, they should have good characters and personality. Character education is a system that fosters students' character values such as knowledge, individual awareness, determination, willingness, and action to put into practice values that focus on God, oneself, others, the environment, and the nation.¹

To support the development of students' characters, the government developed a new version of the curriculum, known as the K-13 Curriculum or

¹ M. Aningsih, et.al., "How Is the Education Character Implemented? The Case Study in Indonesian Elementary School," *Journal of Educational and Social Research* 12, No. 1 (2022), p. 371–80. Mohammad Kosim, et.al., "The dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, No. 1 (2023). Raden Rachmy Diana, et.al., "Parental Engagement on Children Character Education: The Influences of Positive Parenting and Agreeableness Mediated by Religiosity," *Cakrawala Pendidikan* 40, No. 2 (2021).

2013 Curriculum (National Character Education in RI Law No. 20 of 2003 on the National Education System). In this curriculum, 18 characters should be built when the students spend their time at school starting from elementary school up to senior high school. Those characters are religious, fair, tolerant, disciplined, hardworking, creative, independent, democratic, curious, national, patriotic, achieving, friendly/communicative, peace-loving, enjoy reading, aware of the environment, social care, and responsible.²

Even though the government through related agencies has implemented K-13 for more than seven years, the problem of students' character continues to be an obstacle. There is still a wide gap between instructional methods and student character. The development of the nation's character, which has been pursued in numerous forms, has not been achieved optimally until now. Even the state of moral degeneration demonstrates a low level of moral competence as a result of the educational process at school.³

The researcher also found that there are still emerging among students the symptoms of moral degradation such as violence, theft, fraudulent action, waiver of the prevailing rule, brawls, intolerance, improper use of language, premature sexual maturity, self-destruction, and drug abuse.⁴ As a way to support the government's program through the K-13 curriculum, we offer another alternative approach to building students' characters, which is through the use of an Islamic approach.

In Islam, learning does not only take place at school but also starts from the family as the first school or is usually referred to as *madrasah ûlâ*. It is dedicated to educating children before they enroll in a formal school. Early education obtained within the family determines how a child's character is formed. The knowledge and skills needed by preschool children are those directly related to their daily needs. However, parents need to develop a child's character at home because it is reflected when they interact with other people which can be seen in their behaviors or morals.

The future of students greatly depends on the education they get from their homes and schools. Islam pays more attention to educational patterns to hone every level of a student's ability, which is not only knowledge but also emotional and spiritual. The goal is that education should pay attention to

²Sulastrri Rini Rindrayani, "The Implementation of Character Education in Indonesia High School Curriculum Program," *Universal Journal of Educational Research* 8, no. 1 (2020), p. 304–12. Fithriani Fithriani, et.al., "Teacher as A Role Model in the 2013 Curriculum Development," *Jurnal Ilmiah Islam Futura* 21, No. 2 (2021).

³ Citra Putri Sari, et.al., "Building Students' Character through Prophetic Education at Madrasa," *Jurnal Pendidikan Islam* 6, no. 1 (2020). Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in The Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, No. 1 (2020).

⁴ Citra Putri Sari, et.al., Building Students' Character.

human nature (*fithrah*) so that the progress and goals of Islamic education can be achieved. Regarding human *fithrah* (nature), the Prophet Muhammad PBUH said:

عن ابي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : ما من مولود الا يولد على الفطرة فأبواه يهوده نه وينصرانه او يمجسانه (رواه البخاري)

“There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian.” (Narrated by Bukhari).⁵

Allah complements human beings with the potential of faith (QS. Al-A'raf: 172); the potential of knowledge (QS. Al-Baqarah: 31); as well as the potential for hearing, sights, and heart or intelligence (QS. Al-Sajadah: 9). In addition, humans are also full of desire which can sometimes lead them to astray (QS. Yusuf: 53), which then lead them to hell. Even so, humans can still become noble beings and are granted heaven (QS. Al-Fajr: 27-29). Human beings have various potentials that can develop them into more perfect beings. Therefore, humans must be able to exploit their potential by enhancing their intellectual capacity, which enables them to think intelligently and behave nobly during their interaction with others and worship their God. Attitudes and human behavior are then called morals or characters. Good human beings (noble) are those with good morals (character), and vice versa.⁶

That is the reason why in Islam a child must be taught the concept of education as directed by the Quran, so the child becomes a Muslim who has a strong character to bear all burdens, and responsibilities, and become a role model for others.

Every child has been born with basic innate ability, and it should get enough attention from adult individuals to be developed. Second, the character of a child is a combination of their innate ability, which is shaped naturally and is influenced by external factors, such as the environment and experience they are exposed to, including the family, school, and community. Therefore, character building is nurtured not only in schools but also in families, schools, and communities. These are usually called the three education centers. Of the three, the family is the most important one.

In this article, the researcher, therefore, aims to explain which of the 18 national characters in K 13 are easy to develop at home, at school, and in society. Furthermore, this study also describes how the establishment of these characters is in line with *maqāṣid al-sharī'ah* in its implementation. This is qualitative research based on the theory of Islamic Education and *maqāṣid al-*

⁵ Muslim, *Shahih Muslim*, 2nd ed. (Indonesia: Darul Ihya Al-Maktab Al-Arabiyah, n.d.).

⁶ Marzuki, *Pendidikan Karakter Islam* (Jakarta: Bumi Aksara, 2015).

sharī'ah as the analysis tool.⁷ To get the answer about what characters are mostly built at home, at school, and in society, the researcher interviewed two parents, two teachers, and two community members. The criteria for the respondents are those who know and understand the 18 characters in the K-13 curriculum. Finally, this study tries to connect the different characters with the *maqāṣid al-sharī'ah*.

Character Education Based on *Maqāṣid al-Sharī'ah*

The word *maqāṣid al-sharī'ah* comes from Arabic and consists of two words, *maqāṣid* and *al-sharī'ah*. The word *maqāṣid* is the plural form of the root word *qaṣada-yaqṣudu-qaṣdan* which means intention, goal, direction of something and a straight path, grip, justice, balance, come to something.⁸ Ibn Asyur as quoted by Sarwat stated that *maqāṣid al-sharī'ah* is the goal of shari' in realizing useful human goals or to maintain their general benefit in their specific activities.⁹ Furthermore, defines *maqāṣid al-sharī'ah* as the goal of Allah and his Messenger in formulating the meanings of Islamic law.¹⁰

According to al-Ghazali, the initial definition of *maslahah* is *maslahah* in Islamic law, which is any action that is intended to maintain the objectives of the *Shari'a* which are essentially summed up in *al-mabaadi' al-khamsah*, namely the protection of religion (*hifzd al-din*), soul (*hifzd al-nafs*) intelligence (*hifzd -'aql*), offspring (*hifdz al-nasl*), and wealth (*hifzd al maal*). Every legislation that has the intention of preserving these five elements is known as *maslahat*, and everything that causes the loss of these five elements is known as *mafsadah*.¹¹

Ibn Qayyim said as quoted by Paryadi "Islamic *Shari'a* is built on the principles of wisdom and human benefit in this world and the hereafter. It is absolute justice, compassion, benefit, and wisdom. Therefore, any issue that goes against justice towards tyranny, compassion towards violence, benefit towards harm, and wisdom towards something of useless value, then all of is not part of sharia, even if it is interpreted as sharia."¹²

⁷ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, R & D*, Bandung: Alfabeta, 2014. Munir Fuady, *Metode Riset Hukum: Pendekatan Teori dan Konsep*, Depok: Rajawali Press, 2018.

⁸ Faishal Agil Al Munawar, "Abd Al-Majīd Al-Najjār's Perspective on Maqāṣid Al-Sharī'ah," *JURIS: Jurnal Ilmiah Syariah* 20, No. 2 (2021). A. Bahruddin, "Implementasi Maqasid Al-Shari'ah Sebagai Solusi Problematika Sosial dan Kemasyarakatan Kontemporer," *Ijtihad: Jurnal Wacana Hukum dan Kemanusiaan* 17, No. 1 (2017).

⁹ Ahmad Sarwat, *Maqashid Syariah*, Jakarta: Rumah Fiqih Publishing, 2019.

¹⁰ Satria Effendi, *Ushul Fiqh*, Jakarta: Kencana, 2005. Taufiqurohman Taufiqurohman and Nelli Fauziah, "The Evaluation of Maqāṣid Asy-Syari'ah on Discourses of the Islamic Family Law," *EL-USRAH: Jurnal Hukum Islam* 6, No. 1 (2023).

¹¹ Paryadi and Nashirul Haq, "Maqasid Al-Syariah Menurut Al-Ghazali Dan Ibnu Qoyyim Al-Jauziyah," *Cross-Border* 3, no. 2 (2020).

¹² Paryadi and Haq, *Maqasid Al-Syariah Menurut Al-Ghazali*.

One of The Important objectives of *maqāṣid al-sharī'ah* is *hifzh al-'aql* or protecting intelligence or saving the mind. One way to protect the intelligence is through education. If we look at the *maqāṣid al-sharī'ah*, all include the objective of human life. So, there is a strong relation between *maqāṣid al-sharī'ah* and education.¹³ An educated person is a person who behaves based on his knowledge to do all good things in his relationship with others and with his God. The education of young the generation starts from family, school, and society.

Definition of Character

Character is a quality of mental and moral strength shown by everyone who can distinguish between one another. A character is inherent and possessed by someone who can be a motivator or mobilizer in doing an action or act. Therefore, character education is essential for the nation because it concerns the issue of the transfer of generations in process and must run continuously.¹⁴

Sokip quoted also mentioned that character (*akhlaq*) is a set of internal states, traits, qualities, and abilities that individuals possess, leading them to behave without thought and deliberation having developed into habits whose values lay in the teachings of Islam. It includes both inward qualities and outward human behavior, and it is based on the view that behaviors are closely related to the soul and its intentions. Aside from the home, school is another significant place where the character can be inculcated.¹⁵

Whereas in Islamic terminology, the character is equated with *khuluq* (the singular form of *akhlaq*), *akhlaq* or moral is the inner and outer conditions or state of humans. The word *akhlaq* comes from the words manners, character, and customs. According to the etymological approach, the word *akhlaq* comes from Arabic, whose *mufrad* (singular) form is *khuluqun* which according to dialect means character, temperament, behavior, or character. This sentence contains the same word as the word *khalqun* which means an event, and is closely related to *khaliq* which means creator, and being which means created.¹⁶

¹³ Abdulla Muhammad Abdulla and Hemn Aziz Braim, "The Necessity of Education from the Perspective of The Purposes of Islamic Law," *Journal of University of Raparin* 9, no. 5 (2022), p. 518–38.

¹⁴ Ahmad Alfurqan Suyono, "Character Education in the Islamic Law," *ATTARBIYAH: Journal of Islamic Culture and Education* 6, no. 1 (2021), p. 31–46. Nuranifah Nuranifah, et.al., "Management of Strengthening Islamic Character Education in Senior High School," *Jurnal Ilmiah Peuradeun* 10, No. 3 (2022).

¹⁵ Sokip, et. al., "Character Building in Islamic Society: A Case Study of Muslim Families in Tulungagung, East Java, Indonesia," *Journal of Social Studies Education Research* 10, no. 2 (2019), p. 224–42. Darwina Darus, et.al., "The Role of 'Modul Pembinaan Karakter (MPK)' in Building a Superior Personality in Trainees: A Case Study," *Jurnal Ilmiah Peuradeun* 10, No. 3 (2022).

¹⁶ Ramayulis, *Ilmu Pendidikan Islam*, Ed 9 (Jakarta: Kalam Mulia Group, 2012).

According to al-Syarif al-Jurjani, *Akhlaq* is a term for something deeply embedded in oneself from which deeds come out easily, lightly, without the need to think and reflect. Morals or *Akhlaq* is human nature in associating with others, some are praiseworthy, and some are despicable.¹⁷

Based on some of these opinions what it meant by the character in this article is everything related to morals, behavior, temperament, and attitudes, which are shown by students in interacting with others, all of those are built in their families, at schools, and in societies.

Development of Islamic Character in the Family

Referring to the national character contained in the 2013 Curriculum, the following characters are very likely to be developed in the family:

1) Religious

Religious behavior is all activities carried out by someone related to belief in God Almighty with devotional teachings and obligations related to that belief.¹⁸ This character can be formed since the baby is in the womb. A mother can use her worship activities as a means of educating and shaping the child's character. For example, when a pregnant woman wants to pray, she should speak to a baby while stroking the belly: "Come on, my dear, we pray now to complete the second pillar of Islam". During fasting, the mother can also say to the baby: "Be patient, son, we are on a mission to carry out Allah's orders, hopefully, we become pious servants."¹⁹ According to dr. Kevin Adrian, the fetus in the womb begins to hear the voices of his mother and father after 16 weeks. At the age of 23 weeks, the fetus can already respond to every sound it hears by moving more actively in the uterus, such as kicking and opening its mouth.²⁰ In addition, parents should carry out prenatal education in this phase, because indirectly this prenatal education will contribute to the child's religious development when he is born in the future.²¹

After the child is born, when a mother breastfeeds her baby, for example, she says *basmalah*. When she wants to dress up, the mother prays a getting dressed prayer. Similarly, when a mother wants to put her baby to bed,

¹⁷ Ali Abdul Halim Mahmud, *Akhlaq Mulia*, Ed 1 (Jakarta: Gema Insani Press, 2005).

¹⁸ S Aisyah, et.al., "The Influence of Religion in Intra-School Student Organizations on the Character Building of Students at Proklamasi Vocational High School in Karawang," *Jurnal Pendidikan Tambusai* 5 (2021).

¹⁹ Ummu Ihsan Choiriyah and Abu Ihsan al Atsari, *Mencetak Generasi Rabbani* (Bogor: Pustaka Darul Ilmi, 2010).

²⁰ Kevin Adrian, Fakta-Fakta Menakutkan Tentang Manfaat Berbicara Kepada Janin," 2019.

²¹ Salmi Wati, et. al., "Religious Development and Child Personality: What Does Religious Psychology Say about Them," *Gender Equality: International Journal of Child and Gender Studies* 8, no. 1 (2022), p. 109–22.

the mother recites a before-sleeping prayer. Even though the baby cannot speak just yet, everything he hears from his mother is stored in his subconscious memory. When the speech apparatus is ready, the child can easily say the prayers without being taught anymore. Because the information that is heard repeatedly is strongly stored in his subconscious mind and becomes a map of his behavior in the future.

This character development can continue along with the growth and development of the child. When the child starts to speak, parents or other people in a family can show the child a perfect way to recite a prayer before and after a meal as gratitude for the blessings given by Allah. Saying *Alhamdulillah* when sneezing and also reciting prayers while entering and exiting the toilet. When the child is 2 years old and can say many words, the child can start to listen to the Qur'an so that the child can memorize it easily. These are among the many things that can be done at home to form a religious character in children.

Regarding the issue of how to build religious character at home, there is an explanation from the informant. R1 explained that she and her husband agreed that all my children should perform Maghrib prayers together and recite the Qur'an after Maghrib prayers. Different ages recite different verses and different amounts of verses based on their ability. We ask all children to try to do midnight prayer. We also let the children to pray before eating together. When we go to school by car, we ask them to pray before a journey. We also invite Utazd to teach our children how to recite the Qur'an correctly.²² As well as the explanation from R2, this housewife insists that we teach our children Tawhid first. We tell them that Allah knows everything borderless. For doing *shalah* and fasting, we begin when they are still a small child. If they are accustomed to doing all religious teaching from early childhood, it will be easy for them to do it when they are teenagers and adults.²³

From the data, it can be seen that both respondents teach and practice religious characters at home as Islamic parents. Islamic parenting involves reciting, memorizing, and interpreting the Qur'an with children.²⁴ Building religious character at home with different activities such as *shalah*, fasting, praying before eating, or traveling, is to protect the religion. This is one of the

²² Interview with R1, a House Wife in Banda Aceh, August, 17, 2023.

²³ Interview with R2, a House Wife in Banda Aceh, August, 18, 2023.

²⁴ Bahrūn Abubakar, et. al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023), p. 1121. Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of Marriage Guidance Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022). Salami Salami, et.al., "Portrait of Sexual Harassment Victims and Religious Support of the Parents in Aceh," *Jurnal Ilmiah Peuradeun* 8, No. 2 (2020).

important *maqāṣid al-sharī'ah*. These activities are related to what Licona said as mentioned by Siradjuddin. He emphasizes three things in educating character, which is formulated beautifully: knowing, loving, and acting good.²⁵

2) Honesty

To form an honest character in children, first, parents must be good role models. Second, parents should teach children the difference between honesty and falsehood. Third, parents have to encourage children to be honest and praise them when they are honest. Fourth, parents should encourage their children to stay away from dishonest friends even though they are close relatives because children are quick to imitate. Fifth, if a child is lying, do not scold his behavior in public, but talk to him in private and heart to heart. Parents should tell him that if he lies to his father or mother, angels will record his lies, and Allah knows what he has done. Sixth, parents should tell children stories about the virtues of honest people because children like to hear stories.²⁶

Related to the issue of keeping children honest at home and outside the home. R1 relates that for example I asked my children to buy something at a store near my place. I want to know if he will return the change to me or not. Usually, he returns it. However, sometimes he bought something out of the list with the change in his hands. When my child does that bad thing, I call him and ask personally why he did it. Then he told the truth that he wanted to buy that food or another thing because he needed it.²⁷ R2 explained that to keep them honest we tell them that Allah knows whatever they do even though we as the parents do not know. So, tauhid is very important to create honesty.²⁸

From that interview, it was found that honesty is very important to build at home. However, there is also an opinion that honesty can also be built at school during the learning process. Character values that are strengthened in learning include honesty, independence, courtesy, responsibility, discipline, and religion. Because honesty is closely related to tauhid or the belief that Allah always looks at whatever the human being does, this character is also to protect religion. Moreover, an honest person will not take somebody's belongings. This Character can protect wealth (*hifzd al maal*).

3) Discipline

The enforcement of discipline is adjusted to the children's age, growth, and development. Discipline can be formed by various activities, not just religious ones. In the early stages, some children are difficult to discipline.

²⁵ M. S Siradjuddin, "Implementing Habituation in Students' Character Building At Sd Inpres Andi Tonro Makassar," *Jurnal Pendidikan Dan Pengajaran* 5, No. 4 (2021), p. 831–45.

²⁶ Atsari, *Mencetak Generasi Rabbani*.

²⁷ Interview with R1, a House Wife in Banda Aceh, August, 17, 2023.

²⁸ Interview with R2, a House Wife in Banda Aceh, August, 18, 2023.

However, parents do not need to be disappointed, they should continue to discipline them and pray to God all the time, and work on processes and efforts so that children are easily disciplined. One of the discipline activities at home is getting children to wake up early when they hear the call to prayer. When they are used to it, every time the children hear the call for prayer at dawn, the children can no longer sleep, and the body clock functions automatically. Getting children to say salaam (Islamic greeting) when they enter the house, washing their hands before eating, and praying immediately when it is time, are activities that can be done at home among many other things that are not mentioned in this paper.

Then about how to instill a disciplined character. R1 insists that he always wakes up my children in the morning for prayer. Sometimes she ask them to set the alarm to awaken them in the morning. By setting the alarm, they are responsible for waking and praying on time without bothering me.²⁹ In addition, according to R2 that I train my children to be disciplined by praying on time. This will be effective to be disciplined in another activity. By managing time for praying and studying, they will be disciplined to put their belonging in the right place.³⁰

The data show that both respondents train their children to be disciplined by doing all religious teachings first. Then this discipline will affect other activities. It can be said that discipline in doing all religious teachings is also protecting the religion.

4) Independent

Independent attitudes can also be developed at home, starting by getting children to eat by themselves, even though at first, it is a bit messy. Parents can also train their children to drink using a mug, so they do not continue drinking in a baby bottle until they are at kindergarten age. Children are also trained to use the toilet correctly (potty training), so they do not defecate in their pants.

As they grow, children can be trained to independently wear their clothes and take them off. They should also be trained to put dirty clothes in the dirty clothes basket. When all of these have been practiced and accustomed to, then by God willing, a good personality of children is formed. When the children get used to something, it is normally done automatically by them. With all these independent activities, the parents should also carry them out with Islamic values.

Then how do parents train independent attitudes in children at home. R1 asked his children to wash the dishes after they had breakfast, lunch, and

²⁹ Interview with R1, a House Wife in Banda Aceh, August, 17, 2023.

³⁰ Interview with R2, a House Wife in Banda Aceh, August, 18, 2023.

dinner. They also put their clothes in the cupboard after laundry. These activities also train their responsibility besides being independent.³¹ Likewise R2 explained that he trained his children to be independent by accompanying them at first in everything they did.³²

The data from the interview showed that the R1 asked the children to be independent in washing their plates and glasses after eating. They also should put their clothes in their cupboard after laundry. Different from R2, she always accompanies the children in doing anything at first, and then gradually they will be independent.

5) Responsible

Some parents make a responsibility roster for all of their children. The roster is based on their age and physical abilities. Each responsible work is explained to all family members. If something is forgotten, there is a reminder. For example, there is the responsibility of children washing dishes. Some sweep the floor, some clean the bathtub, some water the flowers, and some are in charge of accompanying their younger siblings to recite the Qur'an and read books. It all depends on how many children are in a family and the age of the children who are given the responsibility.

To ascertain what parents do at home to hold their children accountable. R1 said: Sometimes it's quite difficult to teach them responsibility. However, they are still responsible for taking the clothes from the laundry and putting them in their own cupboard. The oldest one was also responsible for taking and picking up his young brother from school.³³ On the other hand, R2 mentioned: I begin to teach responsibility to my children by telling them the consequences of everything they do, and I start with the small tasks first. For example, when they spill a drink on the floor, they should be responsible for cleaning it. Another example is when they make a mistake or do something bad to their siblings, they should apologize. They must be responsible.³⁴

From the data, it can be seen that different parents have different ways to teach their children to be responsible at home. It depends on how old their children are and the condition of the family.

Students' Character Development at School

Teachers have addressed numerous crucial themes in their discussions about character education. First, there is the implementation of character education. Character education can be implemented in three ways, according to

³¹ Interview with R1, a House Wife in Banda Aceh, August 17, 2023.

³² Interview with R2, a House Wife in Banda Aceh, August 18, 2023.

³³ Interview with R1, a House Wife in Banda Aceh, August 17, 2023.

³⁴ Interview with R2 a House Wife in Banda Aceh, August 18, 2023.

teachers: intra-curricular, co-curricular, and subject integration. Character education is a discrete subject with weekly teaching and learning sessions under the intra-curricular method. Character education is additionally implemented in the cocurricular method, with activities/projects designed to assist the students in reinforcing the characteristics learned. Second, character education is evaluated. Third, parties participating in character education implementation. According to the teachers, along with the school, parents and the environment should be included in character education implementation.³⁵ Among the 18 national characters that can be and easy to develop at schools are:

1) Tolerance

At school, children have started meeting and associating with many people from various social and economic backgrounds. The development of a tolerant attitude must be carried out by the teacher with an Islamic approach. Children are taught to respect differences in skin color, mother tongue, and gender. The teacher should tell the children that all of these are signs of Allah's power (QS. Ar-Rum: 22).

On the issue of teachers to build tolerance character in schools, R3, a teacher explained that she trained my students some characters in the middle of the teaching process. To be tolerant, she divided them into some groups. Every group contains different intellectual levels and social backgrounds. Then she asked them to do the task. One of them is the leader of the group. The leader delegates the work to all members (democracy). By doing this task, they work hard to know the answer. When they have got the answer, they celebrate their achievement. For creativity, she asked them to write colorful calligraphy on paper, and she asked them to translate it into a good Bahasa Indonesia (nationalism). Finally, to build the character of fondness for reading, we provide a reading corner in the classroom.³⁶

R4, explained, for tolerance, I divided students in the group with different social backgrounds, and I didn't distinguish between them. After that, I asked them to do the task, so that they could work hard to finish it. The task can be creating a poster or writing an essay. When they accomplish it, I can see their creativity. The students can build their democratic character when they do the election of the class leader or the student association leader. Curiosity can be built by asking magic questions at the beginning of the class. The character of nationalism can be built through learning the history of this nation.

³⁵ Livia Yuliawati et al., "Character, Meaning in Life, and Well-Being of Students from Teachers' Perspective," *Cypriot Journal of Educational Sciences* 16, no. 6 (2021), p. 3073–90.

³⁶ Interview with R3, a Senior High School Teacher in Banda Aceh, August 14, 2023," n.d.

Patriotism can be built when they learn about the history of Indonesian heroes, they are enthusiastic. To appreciate the achievement character, the students can accept the winner of the student association leader in the election competition. I also appreciate and motivate the students who get the highest score in the classroom, so they can learn from that appreciation. For fondness for reading, there is a program called "*Sakusagu*" which means one student should borrow and read one book in a week.³⁷

Both teachers mention different ways of building students' character at school. The answer of R3 shows that she implemented building some students' characters in the process of classroom instruction. It is a very good way to do if only all teachers can do such an interesting way. However, not all teachers have enough knowledge to integrate character values into the curriculum and apply them to classroom instruction. This is one of the problems faced by teachers in building the character of students at schools.³⁸ On the other hand, in real life, the role of teachers is very important in the world of education. They must have high moral standards, even though they face obstacles such as not being able to access information and experiences from other people or countries.³⁹ Although some of them have been trained, 88% felt that they only acquired general knowledge and an overview of every topic being trained, but were unsure how to apply the results of the training in attitude and character building, or how to use the analysis and synthesis of those applications on student character building.⁴⁰

Slightly different from R3, R4 mentioned that some students' characters are built in the classroom and some others are in different activities out of the classroom. The election of the class leader and student association body will make students learn to accept somebody's achievement. By asking students to borrow one book in a week and read it at home, they are trained to love reading. When this character is built, they will get more knowledge in their life. Reading is one way to keep the brain and the mind alive (*hifz al 'aqli*).

³⁷ Interview with R4, a Senior High School Teacher in Banda Aceh, August 15, 2023.

³⁸ Diah Puji Nali Brata, et.al., "Character Building Based on Pancasila Student Profile In Private Islamic Education Institutions (MTs)," *Eduotec: Journal of Education and Technology* 6, no. 1 (2022), p. 39–49.

³⁹ Syamsul Huda et al., "Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study," *Islamic Guidance and Counseling Journal* 6, no. 1 (2023), p. 1–17.

⁴⁰ Badeni Badeni and Sri Saparahayuningsih, "Towards a Model of Attitude and Character Learning Through Training Needed By Teachers," *International Journal of Education and Practice* 9, no. 3 (2021), p. 487–96.

2) Hard Work

Every child at school aims to achieve great achievement in the learning process. To achieve this goal children are told to study seriously because studying is obligatory in Islam (seeking knowledge is mandatory for every Muslim, HR. Ibn Majah no. 224). A devout and knowledgeable person will be exalted by Allah (QS. Al-Mujadilah: 11). Therefore, students are encouraged to work hard in studying to get better achievements and positions than those who are lazy to learn.

3) Creative

There are many things that teachers can do at school to hone student creativity. The teachers have to pay attention to Islamic values in this creativity. For example, the teacher may instruct talented students to sing songs, but it must be explained to the students that the content of the song must be positive and far from pornography and immoral content. It is also permissible to develop students' creativity in painting, but the teacher should make sure that they do not paint humans as a whole or naked. Islamic values must still be introduced to students to form an Islamic character. If there are students who are very creative in designing clothes, the teacher needs to direct them so that they design Islamic clothes, not clothes that reveal the *aurat* (body parts required by Islam to be covered). The more it is practiced, the better the character is.

4) Democratic

School has sufficient space to form a democratic character for example, students are allowed to choose a class leader based on their assessment of their peers. What needs to be directed is that the person they choose must be an honest and responsible person, because all leaders in Islamic teachings will be held accountable by Allah on the Day of Judgment. Forming a democratic attitude can also be done by allowing them to pick their class decorations for the independent day, or selecting what flowers they want to plant in the school yard. The teachers just need to make sure that the flowers are from their homes or are bought from flower gardens, not stolen from neighboring yards.

5) Curiosity

Schools are a suitable place to develop students' curiosity. Students need a new various knowledge. Besides transferring knowledge, teachers must be able to relate students' knowledge to real life both at home and in the community.

Teachers may ask challenging questions to nurture students' curiosity. For example, in the *fiqh* (Islamic law) class, the teacher can challenge students' curiosity by asking questions such as "Why are we ordered to use water mixed

with soil when washing the impure from a dog? Even though the soil is dirty? Students will be curious to find answers from various kinds of literature.

6) Patriotism

Fostering a national spirit at schools can be done by listening to or watching films about the fight for the independence of the Republic of Indonesia. This attitude is usually developed through the flag ceremony held every Monday. Children should be happy to use their country's products. They should also be glad to consume authentic Indonesian food as long as it is *halal*.

7) Nationalism

Nationalism can be developed by actively using the Indonesian language along with the regional language (mother tongue). Indonesia's diverse culture should be seen as the wealth of the nation. This can be seen, for example, students in Jakarta are good at performing the Saman dance which is originally from Aceh, even though they are not Acehnese.

8) Appreciating Achievements

An attitude of appreciation for the achievement of oneself and others must be developed at schools. Teachers must instill in students that achievement in learning is good and positive. All children can excel if they are study hard. If a student gets good achievements because of his efforts, others must admit it gracefully and not hate him or think that he is a rival.

9) Fond of Reading

Developing an attitude of fondness for reading can be done by providing interesting reading materials for students to read. The teacher can also give challenging questions so that students are willing and motivated to find answers from various sources both at school and outside the school. In the 21st century, many reading sources are easily available and accessible on the internet using information technology.⁴¹

Children's Character Development in Society

Character education encompasses a wide range of topics. Based on indigenous wisdom, education specialists in Indonesia seek new approaches to establishing the character of the nation. Substantially, local wisdom is an expression of the principles that apply in society and are thought to be real,

⁴¹ Otib Satibi Hidayat, *Pendidikan Karakter Anak Sesuai Pembelajaran Abad 21* (Jakarta: Edura UMI, 2020).

becoming a reference in the local community's daily behavior.⁴² So, the following characters are easily to be developed within the society, based on Islamic values:

1) Friendly and Communicative

Starting from the family, and then in the community, children are involved in adult activities in addition to their activities. Thus, children will make friends and communicate with peers and adults other than their family members. From this interaction and communication, children learn a polite way of communicating with adults, which is different from the way they communicate with their friends. Good or polite communication, as well as efficient or suitable communication, must be founded on two primary communication principles: the collaboration principle and the respect principle. The cooperation concept highlights the significance of information accuracy, technique appropriateness, objective accuracy, and information sufficiency. Politeness principles value humility, generosity, unsustainability, and consciousness in transmitting good intentions both lingually and non-lingually.⁴³ Communities must also involve children and teenagers when they visit the houses of sick people or weddings so that children learn to communicate and use the right style of language in certain situations.

Building a friendly and communicative character in the community is quite important for children who can be taught from the beginning. R5, a community leader explained that: I trained my son to be friendly and communicative by asking him to say hello whenever he met a neighbor who lived in our residence. Our house is located beside the main road while most of our neighbors live on the right side and behind my house. When they pass by our house, we greet them. I said to my child: That's our neighbor, smile, don't ignore your neighbor. If the neighbor is a woman, I asked my daughter to shake hands so they get to know each other better.⁴⁴

In addition, R6 explained that: I told my child, that when we pass other people, we have to smile. Sometimes my child protests why we are the ones who smile, that person doesn't smile at us. It's okay, we keep smiling, and the result is that the other person will smile too. I also teach my children that if a neighbor comes to the house to look for their parents and the parents are not at home, ask them what they need, tell them to come in, and give them

⁴² Nashuddin, "Islamic Values and Sasak Local Wisdoms: The Pattern of Educational Character at NW Selaparang Pesantren, Lombok," *Ulumuna: Journal of Islamic Studies* 24, no. 1 (2020), p. 155–82.

⁴³ Harun Joko Prayitno et al., "Politeness of Directive Speech Acts on Social Media Discourse and Its Implications for Strengthening Student Character Education in the Era of Global Education," *Asian Journal of University Education* 17, no. 4 (2021), p. 179–200.

⁴⁴ Interview with R5, a Community Member in Banda Aceh, August 1, 2023.

something to drink. In this way, my child has to communicate with his parents' friends.⁴⁵

From the interview results, it looks like both parents teach their children to have the characters of friendly and communicative. They practice it at home gradually and continuously. Parents must have good abilities to educate their children to have good character. Therefore, parents need to master how to educate and understand the right knowledge, so that they can provide guidance, direction, and motivation for their children.⁴⁶

2) Peace-Loving

Playing together with friends in the neighborhood makes children love each other and not be hostile. If some kids are hostile, then, the group will usually leave them alone. Activities at the Village Hall such as the *adzan* competition, Qur'an memorization, or prayer competitions make children happy to learn together before performing at the competition. Usually, the children are enthusiastic about supporting their friends who compete in competitions. When their friends get off the stage, he is greeted and congratulated, even though he does not necessarily win. Playing bicycles together in a residential complex can also foster a sense of peace among children and avoid riots. The existence of a sports group in a sub-district can create a loving attitude among its members as well.

Meanwhile, how to teach children to be peace-loving to others. R5 shared that: I talked to my son: If a neighbor likes to dry his clothes on our fence, take it easy. The important thing is that she doesn't dry it on our bodies. It is not a problem. Just remember, Allah will give us rewards for this. Don't be angry, because they are our neighbors. If one day we are hit by a disaster, none of our relatives from the village will help us first, but our neighbors are the first to come to help.⁴⁷ Likewise, R6 said: I tell my children, if someone says something unpleasant to you, just let it go, don't take it to heart. The important thing is that we are not like what he says. If we are hurt, it is our loss. Sometimes her friends stop her on the street while she is coming home from school. Then I taught her: if you get stopped again tomorrow, say: move away from me, I want to go home but don't hate them. That's how I teach my children from the smallest things so that they can develop the character of loving peace.⁴⁸

⁴⁵ Interview with R6, a Community Member in Banda Aceh, August, 2, 2023.

⁴⁶ Sokip, et. al., Character Building in Islamic Society., p. 224. Zuraida Adam, et.al., "Pola Parenting dan Pembentukan Karakter Siswa Sekolah Dasar Negeri 6 Kabupaten Bireuen," *Jurnal Ilmu Sosial dan Ilmu Politik Malikussaleh* 1, No. 1 (2020).

⁴⁷ Interview with R5, a Community Member in Banda Aceh, August, 1, 2023.

⁴⁸ Interview with R6, a Community Member in Banda Aceh, August, 2, 2023.

The two community members start teaching their children to love the peace from the interaction with neighbors and other community members in their environment.

3) Care for the Environment

To foster a sense of care for the environment, the community should involve children and adolescents in working together to clean the environment they live in. Another thing that can be done is to collaborate with parents to invite their children to participate in neighborhood clean-up, starting from their own houses to public facilities such as mosques, and village halls. Children are given the understanding that cleanliness is part of faith. So, maintaining cleanliness by throwing garbage in its place, is a form of worship that is recorded as good deeds by Allah.

Concern for the environment, sustainability and keeping the environment clean, are also quite important things that are instilled in children. R5 explains how he teaches his son: To care for the environment I always involve my children in working together to keep the environment clean. We do this activity, especially on Sundays or holidays or to welcome the holy month of Ramadan or August to commemorate Indonesia's Independence Day. I also often involved her to always cleaning the drainage in front of our own house even though there was no mass cooperation at that time and always put the rubbish in its place. God willing, the environment around the house will always look clean. If you often involve the children in this activity, they will be used to doing things that make the environment better.⁴⁹

R6 has a slightly different explanation from R5: I teach them to maintain cleanliness starting from themselves, such as cutting their nails, washing their underwear, washing their own dinner plates, and being responsible for the waste they produce by themselves. Especially for children who recite the Qur'an at my place, after eating a snack, the rubbish must be put in the trash can. On Saturday and Sunday, everyone works to clean the environment from home to around the house. On other days, there is a schedule for everybody to be responsible for maintaining the cleanliness of the environment.⁵⁰

4) Social Care

In children's social interactions with their friends and the surrounding community, children are given the task of helping people who are in need. For example, before *Ramadan*, the village chief prepares some donations for the poor. In order to foster social care in children, they should be involved with

⁴⁹ Interview with R5, a Community Member in Banda Aceh, August, 1, 2023.

⁵⁰ Interview with R6, a Community Member in Banda Aceh, August, 2, 2023.

their parents in distributing the donation. Likewise, the children are also involved in distributing *zakat fithrah* (obligatory alms/donations) or sacrificial cattle. This character can be formed together by the family and society because that community consists of family members as well. With this activity, children can gain knowledge that has never been acquired before.⁵¹

In addition to this, R5 said: When there is a villager who come to our house to collect the money for the family who loses its member, I ask my child to give some money and some rice. I asked her to give it hand by hand to make her accustomed to doing such a social activity. Besides giving them money and rice, I asked her to give them some water because they walk on their foot on a hot day. By doing this, my child becomes a person who cares about social issues.⁵²

To build the social care character, R6 stated: When I go to someone's house who has had a disaster, I take my child with me so she can get used to it. If a kid who is reading the Qur'an at home falls and is injured, she must be treated by my child. A medicine box is available at home. If after being given medicine, she is still crying, I ask my child to take the kid home. If a small kid who is reciting the Qur'an suddenly defecates in his pants, I tell my child to clean it and then take her home too.⁵³

The data from the interview shows that community members also play an important role in the community to teach the young generation good character. In some communities, it is held "*pesantren kilat*" during the holy days to teach children religious knowledge and characters. This "*pesantren kilat*" activity during the school holidays is aimed at increasing students' understanding, appreciation, and practice of the teachings of the Islamic religion so that they become students who believe in and are devoted to Allah SWT and have good character in their personal, social, national and state lives.⁵⁴

After discussing the data in the previous section, in the end, the researcher likes to show the relation between the characters and *maqāṣid al-sharī'ah*. To make it easy to understand, the relation is shown in the table.

⁵¹ Muhammad Nur Abdul Hafiz Suwaid, *Prophetik Parenting* (Jogjakarta: Pro U Media, 2010).

⁵² Interview with R5, a Community Member in Banda Aceh, August, 1, 2023.

⁵³ Interview with R6, a Community Member in Banda Aceh, August, 2, 2023.

⁵⁴ Renza Ananda Putra and Dedy Surya, "Revitalisasi Nilai-Nilai Islam Pada Anak-Anak Jama'ah Mushala Di Gampong Jawa, Kota Langsa, Aceh Melalui Kegiatan Pesantren Kilat," *To Maega : Jurnal Pengabdian Masyarakat* 4, no. 2 (2021).

Table 1: Character in *Maqāṣid al-Sharī'ah*

No	Types of Character	<i>Maqāṣid al-Sharī'ah al-khamsah</i>				
		<i>Hifd ad-Din</i>	<i>Hifd al-Nafs</i>	<i>Hifd al-Akl</i>	<i>Hifd al-Nasl</i>	<i>Hifd al-Mal</i>
1	Religious	√		√	√	
2	Honest	√				√
3	Discipline	√			√	
4	Independent		√	√		
5	Responsible	√			√	√
6	Fondness for reading		√	√		
7	Hard Work		√		√	√
8	Curiosity	√		√		
9	Creative			√		√
10	Tolerance	√	√		√	
11	Nationalism		√		√	
12	Patriotism		√		√	
13	Love Peace	√	√			
14	Care for Environment		√			
15	Social Care	√	√		√	√
16	Democratic		√			
17	Appreciate for Achievement		√			
18	Friendly and Communicative		√	√	√	

The table shows that all characters are related to *Maqāṣid al-Sharī'ah al-Khamsah*. All those characters are built through education, either at home, at school, or in society.

Conclusion

Based on the previous explanation regarding the development of students' characters based on Islamic values, several important points can be concluded. First, the national character that was launched by the government in the 2013 curriculum has some good points. However, to get a better result, it is necessary to always use a religious approach in its implementation. Second, the establishment of national character in the 2013 curriculum is not only developed in schools but also at home and in the community. Third, although character building is interrelated, its formation can be prioritized in the three education centers. It is easier to form religious, honest, disciplined, independent, and responsible characters at home with an Islamic approach. Furthermore, the characters of tolerance, hard work, creativity, democracy, curiosity, nationalism,

patriotism, appreciation of achievement, and fondness for reading are easier to develop at schools with an Islamic approach as well. Finally, it is easier to develop friendly/communicative, peace-loving, environmental, and social awareness characteristics in society. Fourth, the examples given in this paper are limited. Other researchers can include other examples that are appropriate to the activities and habits of each local community. It is also important to note that all the characters instilled in children whether at home, school or in society are in line with the values of *maqāṣid al-sharī'ah* in Islamic law.

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Interviews

Interview with R1, a housewife in Banda Aceh, August 17, 2023.

Interview with R2, a housewife in Banda Aceh, August 18, 2023.

Interview with R3, a Senior High School Teacher in Banda Aceh, August 14, 2023.

Interview with R4, a Senior High School Teacher in Banda Aceh, August 15, 2023.

Interview with R5, a Community Member in Banda Aceh, August 1, 2023.

Interview with R6, a Community Member in Banda Aceh, August 2, 2023.