

## STRATEGY FOR CHARACTER FORMATION OF CHILDREN IN THE FAMILY ENVIRONMENT: AN ISLAMIC EDUCATION PERSPECTIVE

E-ISSN 2721-2521

<https://uia.e-journal.id/Tahdzib/article/view/4760>

DOI: <https://doi.org/10.34005/tahdzib.v8i1.4760>

Received: 10/06/2025

Accepted: 25/06/2025

Published: 27/06/2025

**Ifham Choli**   
ifhamcholi.fai@uia.ac.id  
Universitas Islam As-Syafi'iyah

**Etika Nailur Rahma**  
nailurrahmaetika2@gmail.com  
Institut Agama Islam Al Jihat  
Shalahuddin Al Ayyubi

**Azzah Zumrud**  
azzahzumrud18@gmail.com  
UIN Syarif Hidayatullah

**Abstract (In English).** Character education is a conscious and planned effort to educate students to understand and practice moral values, ethics, and noble character in everyday life. Character education is not just teaching about good and bad but is a process of forming values that include cognitive, affective, and psychomotor dimensions. The family is the first and foremost place for the formation of a child's character. If you want to form a child with good character, it must start from the family. This research is a literature study that aims to examine Character Formation that must be carried out in the family. Literature research activities are carried out by collecting data from various literature. Character education is the main pillar in the formation of a child's personality from an early age. Character not only reflects external behavior but also reflects moral and spiritual values embedded in the soul. In Islam, character formation has a strong basis from the Qur'an and the Sunnah of the Prophet Muhammad SAW, which emphasizes the importance of noble morals as a reflection of a person's faith applied, such as role models, habits, advice, dialogue, and reward and punishment systems. These methods are not only effective in the family environment, but also in schools. The function and purpose of character education is to form a generation that is not only intellectually superior but also ethical, responsible, and able to make a positive contribution to community life.

**Keywords:** Strategy, Character Formation, Children, Family Environment, Education

**Abstract (In Bahasa).** Pendidikan karakter merupakan usaha sadar dan terencana dalam mendidik peserta didik untuk memahami dan mengamalkan nilai-nilai moral, etika, dan budi pekerti luhur dalam kehidupan sehari-hari. Pendidikan karakter bukan sekadar pengajaran tentang baik dan buruk, tetapi merupakan proses pembentukan nilai-nilai yang mencakup dimensi kognitif, afektif, dan psikomotorik. Keluarga adalah tempat pertama dan utama bagi pembentukan karakter anak. Jika ingin membentuk anak yang berkarakter baik maka harus dimulai dari keluarga. Penelitian ini adalah penelitian kepustakaan yang bertujuan untuk mengkaji



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*Pembentukan Karakter yang harus dilaksanakan dalam keluarga. Kegiatan penelitian kepustakaan dilakukan dengan menghimpun data dari berbagai literatur. Pendidikan karakter merupakan pilar utama dalam pembentukan kepribadian anak sejak usia dini. Karakter tidak hanya mencerminkan perilaku luar, tetapi juga mencerminkan nilai-nilai moral dan spiritual yang tertanam dalam jiwa. Dalam Islam, pembentukan karakter memiliki dasar yang kuat dari Al-Qur'an dan sunnah Rasulullah SAW, yang menekankan pentingnya akhlak mulia sebagai cermin keimanan seseorang diterapkan, seperti keteladanan, pembiasaan, nasihat, dialog, serta sistem penghargaan dan hukuman. Metode-metode ini tidak hanya efektif dalam lingkungan keluarga, tetapi juga di sekolah Fungsi dan tujuan pendidikan karakter adalah membentuk generasi yang tidak hanya unggul secara intelektual, tetapi juga beretika, bertanggung jawab, dan mampu berkontribusi positif dalam kehidupan bermasyarakat.*

**Kata Kunci:** Strategi, Pembentukan Karakter, Anak -Anak, Lingkungan Keluarga, Pendidikan

## A. INTRODUCTION

The rapid development of the modern era has greatly affected people's lifestyles, including how children develop. In today's world of globalization and digital technology, the challenges of shaping the next generation's character have grown more complex. Children are now influenced not only by their families, schools, and immediate surroundings but also by social media, the internet, and foreign cultures that often clash with the nation's moral and cultural values.

The widespread use of digital technology has exposed children to a broad range of information and ideas, many of which do not align with ethical or religious teachings. Easy access to digital content, including violent games, inappropriate media, and uncontrolled interactions on social platforms, often causes behavioral changes that are difficult for parents or educators to notice and address. As reported by the United Nations Educational, Scientific and Cultural Organization (UNESCO), digital transformation in education and lifestyle must be accompanied by values-based education to prevent dehumanization and moral relativism among youth<sup>1</sup>.

The ongoing character crisis is clear from the increasing cases of juvenile delinquency, misuse of technology, declining respect towards parents and teachers, and a weakening sense of social responsibility among students. These issues suggest that character education has not been fully embraced, both in schools and within families. A study by Thomas Lickona highlights that the deterioration of moral values in youth is partly due to the lack of connection between formal education and moral development at home. Character education is essential in shaping a child's personality, helping them grow into individuals who are moral, responsible, and have integrity.

Character education is more than merely teaching right from wrong; it is a comprehensive process involving cognitive, affective, and psychomotor dimensions. According to Thomas Lickona, character education involves knowing

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<sup>1</sup> UNESCO, *Reimagining Our Futures Together: A New Social Contract for Education* (Paris, 2022), <https://unesdoc.unesco.org/ark:/48223/pf0000379707>.

the good (moral knowing), desiring the good (moral feeling), and doing the good (moral behavior), which means it integrates thinking, feeling, and action<sup>2</sup>.

It includes cultivating values such as honesty, empathy, discipline, patience, and social awareness through consistent modeling and reinforcement. As emphasized by Nucci, Narvaez, and Krettenauer, moral and character education is most effective when these values are embedded in everyday routines and supported by adult modeling and intentional pedagogy<sup>3</sup>. In the Islamic perspective, character—referred to as *akhlaq*—occupies a central place in personal and communal development. The Prophet Muhammad SAW declared, “I was sent to perfect noble character” (*Innama bu’itstu li utammima makarimal akhlaq*) as recorded in Sahih Al-Bukhari, indicating that *akhlaq* is not a peripheral aspect but the very essence of Islamic teaching<sup>4</sup>. According to Al-Attas, education in Islam aims not merely at the acquisition of knowledge but at the inculcation of *adab* and the proper place of man in creation<sup>5</sup>.

Therefore, character development should begin at the earliest stage, within the family environment. The family is the primary and most natural institution for socialization. UNESCO asserts that families play a foundational role in shaping early moral sensibilities and behaviors that persist into adulthood<sup>6</sup>. Parents, as the first educators (*madrakah ula*), play a strategic role in modeling good behavior, providing emotional support, and reinforcing moral values in everyday situations. According to the Handbook of Moral and Character Education, early parental involvement, coupled with warmth and consistent boundaries, is crucial in laying the groundwork for moral development<sup>7</sup>. The habits and traditions built at home—such as regular prayer, respectful dialogue, honesty, and mutual responsibility—lay the foundation for a resilient and ethical personality.

In the modern context, however, many parents face challenges in fulfilling this role effectively. Factors such as long working hours, lack of parenting knowledge, and over-reliance on gadgets as substitutes for parental interaction contribute to the weakening of character education at home. As such, there is an urgent need for structured guidance and reinforcement of Islamic educational principles to help parents and educators work collaboratively in nurturing children with strong character. Recognizing the importance of this issue, this article aims to explore the understanding, functions, objectives, and effective methods for character formation in children, particularly from the perspective of Islamic education. It is hoped that this article can serve as a useful reference for parents, educators, and society in fostering a generation that excels both intellectually and morally.

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<sup>2</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 1992).

<sup>3</sup> Nucci Larry and Darcia Narvaez, “Handbook of Moral and Character Education,” *Terjemahan Oleh: Andi Taher. Lampung: Institut Agama Islam Negeri Raden Intan* 14, no. 2 (2008): 545–58.

<sup>4</sup> Muhammad ibn Isma’il Al-Bukhari, “Sahih Al-Bukhari,” accessed June 29, 2025, <https://sunnah.com/>.

<sup>5</sup> Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980).

<sup>6</sup> UNESCO, *Rethinking Education: Towards a Global Common Good?* (Paris, 2015), <https://unesdoc.unesco.org/ark:/48223/pf0000232555>.

<sup>7</sup> Larry P Nucci and Robyn Ilten-Gee, “Moral Education,” in *The Oxford Handbook of Religion and American Education* (Oxford University Press, 2018), 117.

## B. METHOD

This type of research is a library research that aims to examine character formation in the family environment. The library study was conducted by collecting data from various relevant literature sources, such as books, scientific journals, academic articles, and previous research results. As explained by Muslich (2011), library research is a method used to analyze theoretical and practical concepts contained in library materials to answer the problem formulation conceptually<sup>8</sup>.

The strategy in this study includes three main stages: First, literature selection, namely selecting literature that is directly related to the research topic, namely character formation in the family. This process is important so that the data studied is truly relevant and valid<sup>9</sup>. Second, reading and understanding the contents of the literature is done quickly but critically and systematically to explore the substance of the character education values promoted in each source<sup>10</sup>. Third, synthesis, namely compiling a framework for thinking based on the results of the literature review that has been selected and analyzed, to gain an in-depth understanding of the formation of children's character in the context of Indonesian families<sup>11</sup>.

The main focus of this study is the urgency of character formation in the family environment, which is considered very relevant in the context of Indonesian society today. Amidst the challenges of the digital era and the moral crisis of the younger generation, the family plays a vital role as the first educational institution (*madrasah ula*) that instills moral, spiritual, and social values in children from an early age<sup>12</sup>.

## C. RESULTS AND DISCUSSION

### 1. Understanding Education Character

Education character is business aware and planned in educating participants educate to understand and practice moral values, ethics, and noble character in everyday life. This education does not only targets cognitive aspects (*knowledge*), but also includes affective (*attitude*) and psychomotor (*action*)<sup>13</sup>. According to Thomas Lickona, education character is a business whose intention to help someone understand, care about, and act on ethical values. Lickona states that character consists of two main parts: moral knowing and moral behavior<sup>14</sup>.

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<sup>8</sup> Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Bumi Aksara, 2022).

<sup>9</sup> Maryam B Gainau, *Pengantar Metode Penelitian* (Pt Kanisius, 2016).

<sup>10</sup> Rahmat Hidayat, "FENOMENA PENGALAMAN (Studi Kasus Penderita Gagal Ginjal Kronis Di Mojokerto)" (UNIVERSITAS ISLAM NEGERI SUNAN AMPEL, SURABAYA, 2019), <https://core.ac.uk/reader/289238920>.

<sup>11</sup> Dudung Abdurahman, *Metodologi Penelitian Sejarah Islam* (Penerbit Ombak, 2011).

<sup>12</sup> Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*.

<sup>13</sup> Oman Fathurohman, "Kontribusi Pendidikan Karakter Dalam Sistem Pendidikan Nasional," *Eduprof: Islamic Education Journal* 1, no. 1 (2019): 1–28.

<sup>14</sup> Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

In the Indonesian context, the Ministry of Education and Culture (Kemendikbud) defines character education as education that develops noble values. Pancasila, which aims to form a nation Which tough, moral, moral, and has noble character<sup>15</sup>. Education character is Also related close with development man in its entirety (holistic), because it touches all dimensions: spiritual, emotional, intellectual, and social. Examples of the Application of Character Education

### **a. Environment Family**

The family occupies the most important position among social institutions that have an interest in children's education<sup>16</sup>. In the family, religious values are usually instilled to shape children's behavior. Family is the place of education, character First And main. Child will Lots imitate what they see and hear from their parents. Examples:

- Task and Responsibility Training: Giving children responsibilities such as tidying up their belongings, sleeping independently, or washing dishes after meals is a practical approach to fostering independence and responsibility from an early age<sup>17</sup>.
- Discipline Through Routine: Establishing a structured routine—such as fixed sleeping hours, study schedules, and limited gadget use—cultivates self-discipline and time management in children<sup>18</sup>.
- Honesty Cultivation: Parental modeling and reinforcement of truthfulness, even in minor matters, helps instill honesty as a core value in children<sup>19</sup>.
- Religious Character Formation: Engaging children in communal prayer, shared supplications, and religious learning circles supports the development of their spiritual and moral character<sup>20</sup>.

### **b. Environment School**

School is a formal institution that plays a role in strengthening the character of children through curriculum, extracurricular activities, and school culture  
7. Examples:

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<sup>15</sup> Direktorat Jenderal Pendidikan Dasar, *Panduan Pengembangan Pendidikan Karakter Melalui Pembelajaran Aktif, Efektif, Dan Menyenangkan (PAKEM) Di Sekolah Dasar, II* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2012), [https://repositori.kemendikdasmen.go.id/28137/1/PANDUANG\\_PENGEMBANGAN\\_PENDIDIKAN\\_KARAKTER.pdf](https://repositori.kemendikdasmen.go.id/28137/1/PANDUANG_PENGEMBANGAN_PENDIDIKAN_KARAKTER.pdf).

<sup>16</sup> Ifham Choli, "Pendidikan Islam Dalam Keluarga," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 2 (2023): 214–23.

<sup>17</sup> Marzieh Bohlooli Oskoei, "The Effect of Entrepreneurship Education on the Ability to Recognize Entrepreneurial Opportunities (Case Study: Technical and Vocational Training Centres in Sari City)," *International Journal of Social Science and Human Research* 04, no. 05 (2021): 904–11, <https://doi.org/10.47191/ijsshr/v4-i5-07>.

<sup>18</sup> DENISE CARMEL D C AQUINO, "Parental Mediation Practices in Households of Families with One OFW Parent," 2024.

<sup>19</sup> Paraskevi Engarhos, *Shaping Children's Honesty: The Influence of Social Learning and Moral Evaluations on 5-to 8-Year Old's Truth-and Lie-Telling Behavior* (McGill University (Canada), 2018).

<sup>20</sup> Pamela Ebstyne King and Chris J Boyatzis, "Religious and Spiritual Development," *Handbook of Child Psychology and Developmental Science* 3 (2015): 975–1021.

- 1) Collaborative Work: Through teacher-directed group projects, students practice respecting friends' opinions and improve collaboration skills, which are the essence of social character<sup>21</sup>.
- 2) Discipline: The habit of arriving on time, wearing a neat uniform, and obeying school rules reflects the systematic internalization of disciplinary values.
- 3) Empathy and Caring: Social activities such as disaster fundraising or visits to orphanages hone students' empathy and sense of caring for others<sup>22</sup>.
- 4) Anti-Corruption: The application of anti-corruption values, such as the prohibition of cheating during exams, forms habits of honesty, which are essential in character education<sup>23</sup>.

### c. Environment Public

The social environment expands character learning because children interact with various individuals from different backgrounds.<sup>8</sup> Examples:

- Cooperation: Involving children in community service activities to clean the environment or patrol together allows them to develop cooperation skills and a sense of social responsibility through direct interaction.
- Tolerance: Children who are accustomed to playing and doing activities with friends from various ethnic, religious, and cultural backgrounds will naturally develop an attitude of mutual respect for differences and build tolerance from an early age.
- Social Engagement: Teenagers who are invited to volunteer in social activities—such as community service activities, managing a mosque, or helping neighbors in need—sharpen their empathy, sense of solidarity, and social commitment<sup>24</sup>.

## 2. Function And Objective of Education Character

Educational characters are not just a complement in the learning process but are the core of the development of the whole person. In the context of formation quality generation, character education must be integrated into formal, non-formal, and informal education systems.

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<sup>21</sup> Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (2024).

<sup>22</sup> Melyana R Pugu and Loso Judijanto, "Character Education Intervention in Primary School: A Literature Review As a Foundation for Community Service," *Journal of Community Dedication* 4, no. 2 (2024): 397–413.

<sup>23</sup> Abdul Sakban et al., "Strengthening the Values of Honesty and Simplicity in Elementary School Children as Anti-Corruption Role Models," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 9 (February 28, 2025): 423–34, <https://doi.org/10.31004/obsesi.v9i1.6880>.

<sup>24</sup> "Youth Volunteerism- The Impact of Volunteering on Child Development," *Writers at Work*, accessed June 30, 2025, [https://www.writersatwork.com.sg/youth-volunteerism-the-impact-of-volunteering-on-child-development/?utm\\_source=chatgpt.com](https://www.writersatwork.com.sg/youth-volunteerism-the-impact-of-volunteering-on-child-development/?utm_source=chatgpt.com).

## a. Function Education Character

### 1) *Function Development Self*

Character education serves to develop basic human potential to be able to think critically, act wisely, and have self-awareness. Children who receive character education from an early age will grow into individuals who are confident, independent, and have a clear direction in life.

### 2) *Function Repair and Strengthening of Moral*

During rapid progress, many moral values are being eroded. Education character on duty repair moral, which deviates as well as strengthens the good values that have been embedded. For example, children are taught not only to know that lying is wrong, but also to understand its social impact.

### 3) *Function, Socialization Values, Culture, and Religion*

Strong character reflects national culture and religious teachings. Functionally, this makes education a means for inheriting values sublime from generation to generation, such as good manners, cooperation, helping each other, as well as faith and piety.

### 4) *Function Formation Identity National*

Character education helps students to know the identity of the Indonesian nation. By knowing and loving their own culture, children will not lose direction or be carried away by foreign cultures that conflict with national values<sup>25</sup>.

### 5) *Function Filter (Filter)*

Character education acts as a filter against negative influences from outside, such as content that damages, socializing freely, and a hedonistic life. Mark-Strong character values can be a moral defense for the younger generation<sup>26</sup>.

### 6) *Function Former Environment Positive*

A character-based school or family environment will create a safe, peaceful atmosphere and support optimal child development. For example, schools that emphasize marks for each other as valuable will prevent the emergence of bullying actions.

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<sup>25</sup> Kementerian Pendidikan Nasional. *Pengembangan pendidikan budaya dan karakter bangsa*. Jakarta: Kemendiknas. (2010).

<sup>26</sup> <sup>10</sup> Gunawan, H. *Pendidikan karakter: Konsep dan implementasi*. Bandung: Alfabeta. (2012).

## **b. Objective Education Character**

### *1) Build Man Have Morals Glorious*

The main goal of character education is to form individuals with noble morals, namely individuals who have a conscience, empathy, and attitudes that are in accordance with moral values. and religion. Education not only produces smart people, but... good people.

### *2) Produce A Resilient Generation and Empowered Competition*

Character education forms a tough generation, does not give up easily, has... fighting spirit high, and can compete in a way healthy in the world of work, academics, and social life.

### *3) Growing Concerns: Social and Environmental*

This goal encourages students to be active in community life, show concern for others, and protect the environment. A real example is a student Which active in social like devotion social media or sorting trash from an early age.

### *4) Forming Character Leadership, which is Responsible Answer*

Character education forms individuals who can make decisions fairly, are responsible for their actions, and have a vision for the common good. This is very important in preparing a candidate leader nation in the front.

### *5) Increase Quality of Life*

People who have good character tend to have a more positive life, harmonious social relationships, and be able to face life's challenges with an optimistic attitude.

### *6) Embedding Spirit, Nationalism, And Love Land Water*

In the Indonesian context, character education aims to instill a spirit of nationalism and love for the homeland, so that students appreciate the struggle of heroes and participate in building the nation according to their respective roles and abilities. <sup>9</sup>

### *7) Prepare Child Face Century 21*

In the era of globalization and digitalization, children must be equipped with character such as critical thinking, collaboration, communication, and creativity—known as 4C (Critical thinking, Collaboration, Communication, Creativity). Without character, knowledge will not be enough to survive in this era.

## **3. Draft Character in Teachings Islam**

Character in Islamic teachings is identical to the term morals, which is a form of behavior. And attitude is born, which originates from values inner, which are attached in a way permanent within oneself. Say morals originate from Language

Arab word "righteousness", which means kindness, character, nature, or temperament, and has the same root as "khalq" (creation), indicating a close relationship between the physical creation and the spiritual character of humans<sup>27</sup>. In the view of Priest Al-Ghazali, morals are a condition soul that gives birth to spontaneous action without thinking first, because it has become an inherent nature. This means that character reflects spiritual, moral, and intellectual development that has been internalized in a person<sup>28</sup>.

Characters in Islam not only regulate relationships between humans (social), but also more broadly encompass relationships with the Lord (theological), relationships with oneself (psychological), and the relationship with nature (ecological). Therefore, character education in Islam is comprehensive and integrated, aiming to form a perfect human being (insan kamil) who has a balance between faith, knowledge, and good deeds.

#### **4. Source Formation Character in Islam**

Character Islamic is formed from various sources, teachings of religion, among others: Al-Quran, as a source of absolute value, contains instructions on correct human behavior, such as compassion (rahmah), justice, honesty, and patience. Hadith/Sunnah, the Messenger of Allah SAW) gives an example real implementation of character values in everyday life. The Prophet Muhammad SAW is called *uswah hasanah* (good example). Thinking Scholars: Lots of clerics are big, which develops educational character, like Imam Al-Ghazali with draft rejoicing the soul (practice soul), Ibn Qayyim Al-Jauziyah with the *qalb* (heart) approach, and Syekh Nawawi Banten with the book *Nashaih al-Ibad*.

#### **5. Character: The Messenger of Allah as a Model Main**

The Messenger of Allah SAW acknowledged not just as a leader of religion, but also as a perfect character model. In QS. Al-Qalam: 4, Allah confirms: "*And indeed you (Muhammad) truly virtuous character which...*"

The Prophet Muhammad SAW showed noble character in all aspects of life:

- Honesty in trade (so that nicknamed Al-Amin)
- Patience in the face of insult and rejection
- Justice in deciding a case
- Concern for poor poor and child orphans

#### **6. Education Character in Islamic Perspective**

Character education in Islam is a long process that begins early and continues throughout life (life-long education). The goal is to foster noble

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<sup>27</sup>Departemen Agama RI. (2005). *Al-Qur'an dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf.

<sup>28</sup> Syamsuddin, M. S. *Etika lingkungan dalam Islam*. Jakarta: Rajawali Pers. (2013).

character that is manifested in attitudes, speech, and actions. The three mains in education according to Islam:

- Tazkiyatun Self: purification soul from bad properties (envy, showing off, pride).
- Tahdzib Morals: habituation and formation of morals. Good.
- Ta'dib: education that is oriented towards instilling good manners as a base knowledge and morals.

## **7. Relevance Draft Character: Islam in the Modern Era**

In the modern era marked by technological disruption, moral degradation, and extreme individualism, the concept of character in Islam becomes very relevant. Values such as integrity, empathy, patience, and honesty are the foundation for building a generation that is not only intelligent but also civilized. Islamic character education can be a solution to various moral crises of the younger generation, such as:

- The decline in flavor concerning a person's old age and a teacher
- Abuse of technology digital
- Increasing behavior is consumptive, hedonistic, and individualistic

By implementing Islamic character values, education can produce a generation that is religious, humanistic, and highly competitive, but still upholds divine values.

## **Method for Forming Child Character**

### **1. Understanding Method Education Character**

Methods in the context of character education are systematic ways or approaches used to instill moral values and morals in children. In Islam, this method is called *uslub tarbawi*, which is the approach used by Rasulullah SAW and his companions to transform the values of monotheism and noble morals into the lives of the people. These methods are not only theoretical, but also very practical and applicable in everyday life, both in the family, school, and wider community environments.

### **2. Method of Formation of the Character of a Child in Islam**

#### **a. Method Exemplary (Uswah Hasanah)**

Role modelling is the primary and most effective method in shaping a child's character<sup>29</sup>. Children tend to imitate what they see, not just what they hear. Rasulullah SAW is example best example, as mentioned in QS. Al-Ahzab: 21

*"Indeed, there is oneself. The Messenger of Allah is a role model good example for you."* Parents, teachers, and community leaders must be role models in morals, worship, honesty, discipline, and responsibility.

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<sup>29</sup> Mulyasa, E. *Manajemen pendidikan karakter*. Jakarta: Bumi Aksara. (2011).

#### **b. Method Habituation (Tajwid)**

Habituation is the process of consistently training children to do good so that it becomes character<sup>30</sup>. For example:

- Getting used to it, child to pronounce regards
- Getting used to it, prayer appropriate time
- Getting used to it say Honest and request Sorry

According to developmental psychology theory, habituation will form a moral habitus, where values are not only understood but also become part of the personality.

#### **c. Method Advice (Worry)**

Advising gently and tactfully can be an effective means of forming moral awareness in children. The advice given should be appropriate to the child's age, understanding, and emotional situation. QS. Luqman: 13-19 provides an example of how Luqman al-Hakim gave moral and spiritual advice to his children in a loving way.

#### **d. Method of Rewards and Punishments (Tarbiyah Bi al-Taqdir) wa al-'Uqubah)**

Giving an award (reward) to a child for good behavior will motivate them to repeat it<sup>31</sup>. On the contrary, giving proportional punishment for error is also important, but must be done without violence and aiming to educate, not to punish.

#### **e. Method Dialog and Discussion (Hiwar)**

Inviting children to discuss, listening to their opinions, and building two-way communication will train them to think critically and form a democratic character. Rasulullah often used this method in educating young friends<sup>32</sup>.

### **3. Method Education Character in Context Modern Education**

In context, education formal in school or madrasah, method formation characters must also follow a systematic pedagogical approach:

#### *a. Integration Mark Character in Curriculum*

Each subject must contain relevant character values. For example, in Mathematics lessons, honesty and accuracy are instilled, in Language lessons, polite language is instilled, and in Social Studies lessons, a sense of social responsibility is instilled.

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<sup>30</sup> Santrock, J. W. *Educational psychology* (5th ed.). New York: McGraw-Hill. (2011)

<sup>31</sup> Woolfolk, A. *Educational psychology* (10th ed.). Boston: Pearson. (2009).

<sup>32</sup> Jalaluddin. *Psikologi pendidikan Islam*. Jakarta: RajaGrafindo Persada. (2002).

b. *Activity Extracurricular Worth Character*

Activities such as scouting, community service, spiritual mentoring, and sports can train the values of discipline, cooperation, tolerance, and empathy.

c. *Approach Collaborative between School and Family*

Character No Can formed in school. Synergy between the Teacher And the older person is a key factor. Through communication and coordination, values character Which are instilled in school can be reinforced at home<sup>33</sup>.

d. *Learning Based on Project and Experience*

Children will be more involved and understand character values if they experience them directly. For example, is program visit to an orphanage care for foster empathy or simulate deliberation to train democracy and tolerance.

#### **4. Factor Supporters Success Formation Character**

Parenting patterns or appreciated educator child as invitations, assistance, guidance, and encouragement. To form it, developing self as a person of character is a parent or capable educator emits authority over children<sup>34</sup>. The following is a factor supporting the formation of character.

a. *Environment Social Which Conducive*

Children's character is greatly influenced by the environment. If the surrounding environment is full of violence, lies, or free association, then the child's character can be distorted.

b. *Consistency And Exemplary from Adults*

If a person is mature, no matter what action, a child will be confused and tend not to emulate it.

c. *Strengthening Spirituality Since Early*

Strengthening spiritual values through worship, dhikr, and self-reflection will strengthen children's moral foundations.

#### **D. CONCLUSION**

Character education is the main pillar in the formation of a child's personality from an early age. Character not only reflects external behavior, but also reflects

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<sup>33</sup> Budimansyah, D., & Suryadi, K. Pendidikan karakter melalui pembelajaran IPS. Bandung: UPI Press. (2008).

<sup>34</sup> Choli, I. (2020). Problematika pendidikan karakter pendidikan tinggi. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 3(1), 55-66.

moral and spiritual values embedded in the soul. In Islam, character formation has a strong basis in the Qur'an and the Sunnah of the Prophet Muhammad SAW, which emphasizes the importance of noble morals as a mirror faith someone is applied, such as exemplary behavior, habituation, advice, dialogue, as well as system of reward and punishment. Methods: This is not only effective in the family environment, but also in school. Function and purpose Character education is about forming a generation that is not only intellectually superior, but also ethical, responsible, and able to contribute positively to community life. In the modern context , education character must nature integrative , involving all parties — parents , teachers, and the environment around . Values character can internalized through activity consistent and continuous learning , education character will capable give birth to a moral generation noble , have integrity , and ready face challenges of the times with strong moral foundation, school programs , and habituation. in life daily .

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