# The Nature of Prophetic Genes in Tafsir Perspective: Relation of Primary School Children's Character Education

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**Abstract**

Discussing education, especially Islamic education, humans are debatable regarding their nature. It is closely related to the prophetic gene that causes humans to be positioned as animals who are good at saying, thinking creatures, and educated creations. The method used in this article uses textual exegesis. Education has urgency as *fitrah mukammilah* (perfect nature) in developing *fitrah majbūlah* (instilled nature) by referring to *fitrah munazzalah* (inherited nature), which is the guide in achieving perfection as a person who has self-pity. Educational and pedagogical efforts that are integrated with the belief in the will of Allah SWT are factors that cannot be ignored. In addition to integrating educators' purity, skills, and intellect with their spiritual actualization.

Keywords: *Islamic education, prophetic genes, the urgency of education, intellectual piety.*

**Abstrak**

Membahas mengenai pendidikan, khususnya pendidikan Islam, manusia menjadi ajang perdebatan, termasuk menyangkut *fiṭrah*-nya yang berhubungan erat dengan gen kenabian yang menyebabkan manusia didudukkan menjadi hewan yang pandai berujar, makhluk berfikir, dan ciptaan berpendidikan. Metode yang digunakan dalam dalam artikel ini menggunakan *textual exegesis*. Pendidikan mempunyai urgensi sebagai *fiṭrah mukammilah* (fitrah penyempurna) dalam menumbuhkembangkan *fiṭrah majbūlah* (fitrah yang ditanamkan) dengan mereferensi kepada *fiṭrah munazzalah* (fitrah yang diturunkan) yang menjadi petunjuknya untuk mencapai kesempurnaan sebagai insan yang memiliki kesalehan diri. Upaya edukatif dan pedagogis yang terintegrasi dengan keyakinan akan kehendak Allah swt sebagai Maha Penentu merupakan faktor yang tidak bisa diabaikan, di samping unsur integrasi kesalehan ketrampilan dan intelektual para pendidik dengan aktualisasi spiritualnya.

Kata kunci: *pendidikan islam, gen kenabian, urgensi pendidikan, kesalehan intelektual.*

**INTRODUCTION**

Discussions regarding humans have never ended, as humans are unique creatures. Severe and continuous research discussing humans are conducted, which creates various disciplines that are important for humans' life for physical, non-physical, social, cultural, economic, and political aspects. Moreover, the research affected ideological, security, spiritual and religious domains.

Dialogues about humans from an educational perspective have become an interesting topic to be discussed in a lifetime. In discussions regarding education, especially Islamic education, humans become debatable. The debate is regarding the nature of humans closely related to prophetic genes that consider humans animals who can talk and think and are considered educated creatures. The debates regarding the educational institution, regulation, system, method, facilities-infrastructure, and curriculum, for students and teachers, along with their well-being, are continuously interesting, specifically for government, experts, observers, practitioners, and education fighters for Islamic education activists. The Arabic term to label Islamic education had been the discussion topic.

The terms *tarbiyah, ta'līm*, and *ta'dīb* are three terms for Islamic education generally used by Muslims (Daud & Nur, 2003), but the dissent can't be avoided between them. Some of them chose the term *Tarbiyah* since they think it is more suitable than *ta'lim* and *ta'dib*. *Tafsīr tarbawiy, hadīth tarbawiy*, and *tafsīr - hadīth tarbawiy* subject then become the essential indicators of the interpretation (tafsir). Naquib al-'Aṭṭās select the term *ta'dib*, which is more suitable than the others. Then, some of them use *ta'lim* as a term for Islamic education. The different terms of Islamic education that exist among Muslims construct no agreed term for it. For example, *tarbiyah* is used in Indonesia as Islamic education, whether in written terms and scientific work or by the faculty in every Islamic university.

The discussed issues lead to how to succeed in Islamic education efforts in securing, saving, guiding, improving, developing, and directing nature to become perfect to remain in the monotheistic zone following human vows in the spirit realm or the womb with Allah, according to the word of Allah in QS. Al-A'raf/7:172. The monotheism zone reveals that what Islamic education will target in the context of *fitrah* is the piety of a monotheistic personality. The answer is never finished or completed in one meeting or several stages of study. The issue continues and inspires the minds and hearts of Indonesian Muslims, which sometimes leads to anxiety. One of the questions is where to go for Islamic education.

This research is an expression of thoughts that it is inevitably impossible to provide a solution in the context of problem-solving on the existence of the relationship between

Islamic education and fitrah and its problems. However, it is limited to providing an overview that can be used as good news, which is expected to be more involved in reducing this anxiety. The discussion will focus on two essential things, namely the meaning and types of fitrah and education as *fitrah mukammilah*, which is elaborated sequentially in the following sections.

## METHODS

This research conducted a textual exegesis method (Marcuzzo, 2008). The steps are carried out by tracing existing classic texts and problems, collecting data within the scope of existing problems, citing and synchronizing with other posts and drawing conclusions.

## RESULTS AND DISCUSSION

### The Meaning and Kinds of Fitrah

Muslim experts' study on human nature (*fitrah*) is attached to the interpretation of QS. Al-Rūm/30: 30, "so set thy purpose (O Muhammad) for religion as a man by nature upright – the nature (framed) of Allah, in which He hath created. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not –".

This verse is often used as their primary reference, considering the only verse written in it is the word *fitrah*. However, in some verses scattered in several letters, only the derivation is listed. The combination of the word *fitrah* and its derivation is repeated 20 times in the Qur'an, which is contained in 19 verses and 19 surahs which lexically have non-singular meanings because they are included in the category of *al-Wujūh* (Muḥammad, 2001). *Fitrah*, in the Qurṭūbiy's view (2006), means *din* (religion) because God created humans solely to worship His presence which is the core of religion. His argument, along with QS. Al-Dzāriyāt/51: 56, "I created the jinn and humankind only that they might worship Me".

The meaning of *fiṭrah* with *din* (religion) is most likely inspired by the argument of Ibn' Abbās ra, which was stated long ago when interpreting the QS. Al-Rūm/30: 30 with a more distinctive editorial, namely *dīn* Allah or the religion of Allah (Muhammad, 2002), Some fiqh scholars argue that *fiṭrah* means *al-khilqah* (creation), which every child is born in a state of knowing God who should be strived to reach the peak of his knowledge of knowing God. Other experts contributed to defining *fiṭrah* with *al-bidā`ah* (beginning of creation). This understanding is intended as the creation of every human being, starting from the provisions relating to life, death, happiness, and suffering that lasts until the end of his life (Al-Qurṭubiy, n.d.). Many other meanings of *fiṭrah* are offered by experts, such as al-Biqā'iy, which defines it as creation and the initial character that humans were created on it (Ibrahim, 2003). The

essence of the meaning of *fitrah* in their view, this school of psychology views humans as having good potential or positive nature and motivation towards growth and self-actualization (Atkinson et al., 1987).

Fitrah in other salaf scholar's versions, including Ibn Taymiyyah, consists of three types: *fiṭrah majbūlah, fitrah munazzalah*, and *fitrah mukammilah*, all of which have different meanings and existences. *Fiṭrah majbūlah* is a good fitrah that acts as a potential goodness/righteousness (George, 2016) and tends to Islam. The meaning of nature with the method of interpretation relates (*munāsabah*) to the term fitrah contained in the QS. Al-Rum/30: 30 with at least three hadiths' (Al-Damshiqiy, 2002). 1. *Kullu maulūdin illā yūladu 'alā al-Fṭrah, fa abawāhu yuhawwidānihi wa yunaṣṣirānihi wa yumajjisānihi* (Every baby born is equipped with nature it is his parents who make him a Jew, Christian, or Magian). 2. *Kullu maulūdin yūladu' alā hādzih al-Millah* (Every child born tends to be religious). 3. *Kullu maulūdin yūladu' alā al-Islām* (Every child born tends to be Moslem).

The view of Ibnu Taymiyyah regarding the meaning of *Fiṭrah Majbūlah* is the existence of grace and grift from Allah that will not change and lead humans to monotheism in the form of *ma'rifat Allah wa maḥabbatuh* (know and love Allah). Monotheism should be capitalized since it becomes an internal factor in life and to keep on the right path with realizing devout Muslims behaviour as true Muslims (Al-Damshiqiy, 2002). The true Muslim is the figure demanded by Allah SWT to realize the teaching of monotheism as an agreement with Allah SWT, in which he has pledged that Allah SWT is the only God, as explicitly stated in QS. Al-A'rāf/7: 172.

Monotheism can't be realized or applied effectively without His guidance. The high value of the human intellect cannot maintain and develop that monotheism since the human intellect can only reach material and physical aspects. Meanwhile, divinity doctrine, especially unseen things (ghaybiyyat), is the study of sam'iyyāt (can only be heard) with the basis of faith and *aqidah*. Moreover, the external factor in Muslim life can't be forgotten. Muslims as human beings have a psychological clash seen from the man's choice of God other than Allah SWT, which brings out several believers. Prophet Muhammad SAW called it *Dīn al-Authān* (Idol worship), Jewish, Christian, and Magi. It is no exception to mention Islam with the mission of monotheism, which Allah SWT recognizes as the only valid religion (QS, Al-Mā`idah/5: 3 dan QS. Ali' Imrān/3: 19).

*Fiṭrah munazzalah* in this context has strategic urgency, and the position becomes an external factor as representative and specific guidance. Syekh Ibnu Taymiyyah stated that *fiṭrah munazzalah* is dogma (syir'ah) written in al-Qur'an to strengthen fiṭrah majbūlah (Al-

Damshiqiy, 2002), which means revelation from Allah that is revealed to His Prophet. Prophet Muhammad SAW has given the Al-Quran as guidance for human life that differs the rights and vanity (QS. Al-Baqarah/2: 185). We can also take lessons to navigate his journey to return to Allah, the Creator, in a safe and peaceful state (QS. Al-Fajr/78: 27-30).

*Fiṭrah munazzalah* indicates His intensive will and power in communicating with His servants so they can understand the purpose of the creation of all creatures along with their functions and uses for the lives of His servants who receive and gain the trust to carry out the mandate (QS. Al-Ahzāb/33: 72).

With optimal obedience and maximum worship, it is in line with the title it bears as *khalīfah* (Substitute for Allah on earth and a substitute for previous creatures in charge of managing the earth) and the title 'and (servant who is obliged to carry out his caliphate duties solely to worship himself in the presence of Him) in order to prosper the lives of all creatures (Fayrūz Ābādi, 2002).

However, *fitrah munazzalah* is hard to understand and apply appropriately in human life behaviour without being accompanied by another external potential, that is, fitrah mukammilah (perfector) in the form of a Prophet sent by Allah on an on going basis with the main task of reminding people of the importance of *fitrah majbulah.*

*Fitrah munazzalah* is hardly understandable and applicable in Muslim life without being accompanied by other external potentials. The external potential needed here is fitrah mukammilah (perfector) as the manifestation of a Prophet sent by Allah. The Prophet reminds Human about the importance of *fitrah majbulah*, strengthening and helping humans to develop and protect them from everything that may change them by explaining messages from Allah SWT written in His books, particularly Al-Quran. Explaining the Prophet also exemplifies the messages from Allah to reach His willingness and success (Al-Damshiqiy, 2002). As a result, Rasul, who plays the *fitrah mukammilah*, carries out his noble mission as an educator or *mu'allim* (Ibnu Majah, n.d.).

The task of the Prophet Muhammad as an educator or *mu'allim* is explicitly stated in a hadith illustrating two groups of companions. The first group was reciting the Qur'an and praying to Allah, and the second group was busy studying and teaching, while the Prophet said each of them was doing good. If Allah SWT wills to reward those who are reciting the Qur'an and praying to His presence, but if He does not want it, He will reject it. As for those who are learning and teaching, then the Prophet said (know) that I was sent as a teacher (educator), then he sat with them ". (Ibn Majah)

Mu'awiyah bin Ḥakam al-Sulamiy praises the personality of the Prophet as a *mu'allim* with a polite and gentle personality, mentioned in a hadith narrated by Abu Dawud in an extended dialogue (Abu Dawud, 1996). This role is the main message carried on his shoulders by Allah SWT elegantly as enshrined in several of His verses, for example, QS. Al-Baqarah/2: 129,151 and QS. Ali' Imrān/3: 16 explains the same thing regarding Prophet Muhammad SAW as the teacher (educator) that becomes attached responsibility and well accomplished to the end of His life.

Both internal and external factors that came from God become why humans have a consequence to fulfil God's ideal. Humans are intended to become Islam adequately worthy of the designation of Islam as the name of the religion of monotheism, which is contained in the Qur'an and is not mixed with other labels. QS. Al-Mā'idah'5:3 confirmed that Islam became the only religion that was pleasing to Him.

Any label given by Muslim experts is a form of thought regarding the Islamic message in Islamic reference sources (Qur'an and Hadith). The labelling is merely the result of an understanding model. Islam based on its versions, such as *Kāffah Islam*, *Raḥmatan li al-'Ālamīn Islam*, Nusantara Islam, Progressive Islam, Liberal Islam, Integrated Islam, Jama'ah Islam, especially Islam labelled with the name of the organization, such as Persis Islam, HMI Islam, and others.

The labelling could describe the thoughts and understandings typical of Indonesian Muslims, especially the scholars who have their own identity, as well as indicate remarkable creativity and intelligence compared to the thoughts that develop in various countries, especially in Islamic countries in the Middle East. In Egypt, there is the term al-Islām al-Yasar (Left Islam), founded by Prof. Dr. Hasan Hanafi, a professor of philosophy, in 1980 at Cairo University, Egypt, and he used it as the title of his book.

The ability to spark an Islamic identity is the result of the educational process he goes through, which can enrich the treasures of thought in understanding Islam in Indonesia as well as add to the diversity that is still framed in the ties of brotherhood that can contribute to the insight of Bineka Tunggal Ika as one of the pillars of the nation and state of Indonesia. In other words, the development of the diversity of Islamic thought makes a positive contribution to the nation's cultural wealth.

**Education as *Fiṭrah Mukammilah***

The factors that cause the success or failure of education are carried out by various educational institutions, including educators or even doctors whose role is only to diagnose disease, take action and provide the antidote that he judges right for the patients he treats. However, doctors cannot cure the disease that the patient is suffering from, while the one who heals is Allah, the Most Healer. Prophet Ibrahim's statement becomes a good argument regarding the real (essential) Healer is only Allah SWT, as recorded in the QS. Al-Syu'arā'/26: 80.

Likewise, the prayer of the Prophet Muhammad SAW, when he visited his sick family while rubbing the palm of his right hand, recited a prayer for him. In other elements involved in healing someone who is sick, such as a doctor, the urgency is only as wasīlah (mediator or intermediary) (Al-Dimashqiy, 2004).

The parable states that the realm of educators only helps each of their students by providing maximum guidance, teaching, imitation, and mentoring. Self-maturation, both from the aspect of skills, intellectual and spiritual, which includes knowledge and charity, as well as exemplary based on *aqidah* and noble character, are strategic points so as not to get caught in negligence whose risk becomes complex. Optimal educational efforts are the area of the obligation of educators or educational institutions that manifest *fitrah mukammilah* (external factors) in guiding students to grow and develop *fitrah majbūlah* through teaching, explanation, and imitation of *fitrah munazzalah* designed in educative interactions and ethical, pedagogical processes. In contrast, the piety that students should achieve is closely related to the guidance, which is the prerogative of Allah SWT, which will be given to those whom He wills. This means that piety or the success of educational efforts to lead their students to be good is not focused on the involvement of educational institutions and educators, management functions, and facilities, even though it used the most sophisticated and modern, but are close and related to the guidance of Allah SWT.

One indicator of educational success is the ability to combine the efforts of mediators (educational institutions and their educators) with the guidance factor which is the absolute right of Allah SWT. Indeed, the integration lies in strengthening the effort to integrally combine the actualization of the skills and intellectuals of educators with their spiritual actualization which is an urgent need to be developed on an ongoing basis.

The collaboration of skills, intellectuals, and spirituality is increasingly important when the goals of Islamic education are configured into the standard terminology in Islamic literature, namely personality piety (virtuous human beings). This piety is given the weight of

a global meaning, including self, family, community, nation, and world piety, which begins with self-pity, the product of Islamic education. The success of these products is practically challenging to realize unless Islamic education presents itself as befits a pious education. The educational interaction and the pedagogical process are based on academic piety and management piety. If the role is identified as a medium for cleansing the personality from various pollutions of beliefs and ungodly behaviour, personal hygiene becomes the main and first factor.

The analogy is like a floor cleaner, and the logical consequence is that the tool is in the form of a cleaner that is guaranteed to be clean so that the cleaned floor looks really clean. In contrast, if the cleaning tool is stained with dirt, the result will not be clean. If this parable is accepted, Islamic educational institutions will have a clean appearance.

This parable seems logical because within the scope of the law of causality or cause and effect, although in the context of human life, it is not sure that it is one hundred per cent correct. The story of the Prophet Noah AS, for example, who failed to invite his own son named Kan'an to become a pious and obedient son to his call is historical evidence that not all children of a prophet are guaranteed to become prophets again, or the environment does not absolutely influence the growth of the child's personality. The life journey of the Prophet Musa AS, who since he was a baby was raised and educated in the kingdom of Pharaoh, who claimed to be the highest God (QS. Al-Syu'arā'/26: 16-21) become a historical fact that indicates that the theory of empiricism does not have a decisive influence on the personality of students, as well as the story of the Prophet Ibrahim as being raised by the pagan family of Azar (Surah Al-An'ām/6: 74), confirms that absoluteness is an external stimulus for individual development. Nevertheless, the environment generally has a stimulating power for forming one's personality, as in the parable above. This means that the strongest environmental stimuli and influences make an impression on the students' personalities.

This parable, in general, belongs to the *sunnatullah*. Much information tells of a prophet giving birth to a child whom Allah SWT then chose as a prophet. Prophet Abraham gave birth to the Prophet Isma'il (QS. Al-Ṣaffāt/37: 101) and Ishak AS (QS. Hūd/11: 71), from which later the Prophet Yaqub was born (QS. Hūd/11: 71). Sulaeman AS was born from Dawud AS and continuing the prophetic genes and kingdom (QS. Al-Name/27: 16). From Zakaria AS, arise a new prophet that is Yahya AS (QS. Maryam/19: 7 and QS. Ali' Imrān/3: 39). This indicates that piety brings a profile of a pious and clean generation as a manifestation of being saved and actualized *fitrah majbūlah* as a result of *fitrah mukammilah*

playing a leading role by them in assisting efforts to protect, strengthen, develop, guide, and perfect it.

Individual piety does not mean standing alone, being on a particular side apart from collegial piety that lies on the other side, but mature and perfect self-pity that fosters global collegial piety behaviour, not limited to colouring piety in the household. Therefore, until it is displayed in the community that surrounds it and is realized in the nation, state, and global association as a manifestation of mercy for the universe, this profile of piety becomes the target to be achieved by Islamic education, namely skill, intellectual and spiritual piety. (QS. Al-Anbiyā`/21: 107)

The purpose of education, explicitly stated in the National Education System Law (UU Sisdiknas) No. 20 of 2003, basically includes these three pieties with broad meanings. Piety is used as a term attached to the output of students from an Islamic educational institution, whether informal or formal, due to the human profile Allah SWT wants in the Qur'an not to escape the character of this piety. *Muttaqīn* or *muttaqūn* (pious people), for example, comes from the word *waqā* along with its *mushtaq*, which is repeated 49 times (Fu'ad'Abd al-Baqi, 2001) and can't be separated from pious behaviour, as well as *mu'min* (believers) stems from the following word *āmana*. Its derivation, which is written more than 800 times ((Fu'ad'Abd al-Baqi, 2001)), has an intention to the piety of Muslims comes from *lafaẓ aslama* with all its formed words contained no less than 48 times (Fu'ad'Abd al-Baqi, 2001), and *Muḥsin* (people who do good) which comes from *aḥsana* with its various derivations listed 72 times always display the practice of piety behaviour (Fu'ad'Abd al-Baqi, 2001).

QS. Al-Nisa`/4: 69 confirms the position of pious people as the chosen human as people who are awarded special favours from Allah SWT carried by those who have succeeded in developing themselves as people who are obedient to Him and the Messenger by loving Him. Ibnu 'Abbās ra interpreted QS. Al-Fātiḥah/1: 7 as those who get favours from You include pious people in them (Al-Suyūṭi, 2000), which in an editorial context is closely related to the previous verse (QS. Al-Fātiḥah/1: 6) which contains a request to Allah to show us to the straight path, as well as an interpretation and explanation that is not vague at all (Al-Shīrāzi, 1999). Al-Shanqiṭiy interpreted QS. Al-Fātiḥah/1: 7 by way of associating it (munāsabah) with QS. Al-Nisā`/4: 69, which is written explicitly as the term *al-ṣālihīn* (pious people), becomes the interpretation of fragments of the verse *al-ladhīna an'amta 'alayhim* (those whom you give favours) (Al-Shanqīṭi, 2005).

The figure of a pious person became the ideal of the Prophet Abraham when he wanted descendants to be included in his group by praying to Allah SWT. His request for his

descendants is *Rabbī ḥablī min al-ṣāliḥīn* (O Allah, grant me a pious generation) and his request to be joined in a group (clan) of pious people is *wa alḥiqnī bi al-ṣālihīn*. In comparison, the existence of a pious person is a figure who prioritizes and preserves the *istiqāmah* tradition in all his activities (Ibn'Ashur, 1984).

Islamic education in the *fiṭrah majbūlah* context has a strategic mission and role in developing pious people. On the other hand, it carries a crucial mandate because its existence as fiṭrah mukammilah means bringing the prophetic task so that fitrah munazzalah colours the human journey to achieve self-pity. However, something that cannot be avoided is the awareness of the limitations and weaknesses of every Islamic educational institution, especially the educators who will not be successful in carrying out their mission if it does not coincide with the giving of Allah's guidance to students, self-pity is closely related to His guidance. The history of the Prophet Muhammad who tried to beg his uncle, Abi Talib, until the end of his life to say lā ilāha illā Allah (Al-Suyūṭiy, 2000), but Allah SWT responded by giving the QS. Al-Qaṣhaṣ/28: 56 reminds the Prophet that piety by dying is not in a state of disbelief or death in a state of Islam depends absolutely on the guidance of Allah SWT.

The concept of the purpose of Islamic education can be seen in this discussion as representing the view of individual-oriented Islamic education because it emphasizes the formation of self-pity, which seems to be detached from community-oriented education. Alternatively, a view considers education the primary means of creating good people for a democratic, oligarchic, or monarchical system of government. The second concept of educational orientation is built on the sociological theory which sees humans as social animals and science is basically built on the basics of social life (Daud, 2003). Islamic education can be ascertained based on individual education which is then used as a potential to build community education.

QS. Al-'Alaq//96:1-5 is the first revelation to the Prophet Muhammad that reflects individual education. The Prophet, the main subject, is required to master the Qur'an to be conveyed to humans, who are the target of his prophetic task. The point is that the Prophet was armed with being educated by Allah as a role model and source of information, as well as the centre of provision by understanding and mastering it perfectly, which was then educated or conveyed to the people in his environment so that they too understand and master it by imitating him in his practice.

$$\text{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللهَ كَثِيرًا ﴿٢١﴾}$$

"Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.". (QS. Al-Aḥzāb/33: 21).

QS. Al-Taḥrīm/66: 6 becomes a relevant reference for individual education focused on self-development so that self-piety is realized as the main capital in educating members of the family environment as the smallest community unit. This concept emphasizes the importance of individual education as the initial stage related to community-oriented education as the next stage. These arguments are sufficient to strengthen Islamic education oriented to forming individual piety, which is responsible for limited and global community piety. However, this effort is difficult to incarnate if it is not accompanied by the involvement of Allah, the Almighty and Willing (Surah Al-Taḥrīm/66: 6).

Human effort and Allah's will in Islamic education require the integration of both to obtain the success of realizing self-pity, both educators and students. If success is not maximized during maximum educational efforts, then patience is the key because you realize that Allah SWT has not allowed it at this time. It may be that in the following periods, what you have been educated will actualize in yourself and your life. When vice versa, pedagogical efforts to achieve success, gratitude becomes a strategic point accompanied by a request to Allah SWT continuously that the results of his education are not contaminated in the future. This is intended so that they do not experience despair if the problems of their educative interactions are hampered. Their success is confirmed, considering that there is still tomorrow, and they will not be big-headed if the pedagogical process is achieved without obstacles because, essentially, the result of God's intervention is that He will most likely perpetuate him until the end of his life as a human being *husnul khatimah*.

**The Urgency of Primary School Children's Character Education: An Example of the Prophetic Gene**

Character education in primary education is a learning process, adding knowledge and inculcating psychological, moral, or character traits that distinguish one person from another; character in children aged 0 to 6 years. Character means having a personality. With character education, human qualities with the subtlety of mind and soul, the brilliance of thought, physical dexterity, and an awareness of their own creation will be produced. The Ministry of Education and Culture says that five characteristics must be applied: religious character, nationalist character, integrity character, independent character, and mutual cooperation character. The five characters interact with each other and cannot stand alone or develop independently (Kemdikbud, 2019).

Character education is education to build one's personality through character education, the results of which can be seen in one's actual actions, namely excellent and honest behaviour, responsibility, respecting the rights of others, hard work, and so on (Lickona, 2009). This can be related to takdib or the introduction and affirmation or the actualization of the results of the introduction (Aneess, 2010).

Muslim philosophers from the beginning have suggested the importance of character education. Ibn Maskawih wrote a special book on morality and put forward the formulation of the main character of a human being, likewise Al-Ghazali, Ibn Sina, Al-Farabi, and many other philosophers. The research results by Islamic scholars on the Qur'an and Al-Hadith showed that the essence of Islam is moral and mental spirituality (Nata, 1996).

The emergence of character education gives colour to the world of education, especially in Indonesia. In reality, character education has existed along with the birth of the Islamic education system because character education is the spirit of Islamic education itself. Islamic education is a system. The traditional definition states that the system is a set of components or elements that interact with each other to achieve a goal (Ramayulis, 2010). Therefore, Islamic education has interrelated components that become its scope.

In general, the character in the Islamic perspective is divided into two, namely, the noble character (*al-akhlaq al-maheasy*) and the despicable character (*al-akhlaq almadzmumah*). The noble character must be applied in the daily life of every Muslim, while the shady character must be kept away from the life of every Muslim. When viewed from the scope, the character of Islam is divided into two parts: the character of Khaliq (Allah SWT) and the character of <u>*makhluq*</u> (creature/other than Allah SWT). Character towards creatures can be further broken down into several types, such as characters towards fellow humans, characters against living creatures other than humans (such as plants and animals), and characters towards inanimate objects (the natural environment) (Sajadi, 2019). Here are the details:

a.  Character Againts *Khalik* (Allah)

Islam makes *'aqidah* the foundation of sharia and morality. Therefore, the first character that every Muslim builds is the character of Allah SWT. This can be done for example by maintaining the will by straightening *ubudiyah* with the basis of monotheism (QS al-Ikhlash/112:1–4; QS al-Dzariyat/51:56 ), obeying Allah's commands or being pious (QS. Ali' Imran/3:132), sincere in all deeds (QS. al-Bayyinah/98:5), love Allah (QS. al-Baqarah/2:165), fear Allah (Surat Father/35: 28), praying and hoping to Allah SWT (QS al-Zumar/39:53), dhikr (QS al-Ra'd/13:28), putting your trust in after having the will and

determination (QS. Ali' Imran/3: 159; QS Hud/11: 123), gratitude (QS. al-Baqarah/2:152 and QS Ibrahim/14: 7), repentance and *istighfar* when making mistakes (QS al-Nur /24]: 31 and QS al-Tahrim/66: 8), pleased with all Allah's decrees (QS. al-Bayyinah/98: 8), and have good faith in every provision of Allah (QS Ali' Imran/3: 154). Furthermore, every Muslim is also required to distance himself from the despicable character of Allah SWT, for example, shirk (Surah al-Maidah/5:72,73; QS. al-Bayyinah/98:6); kufr (Surat al-Nisa '/4:136); and do things that are contrary to the noble characters of God.

b. Character Against Allah's Messengers

Before a Muslim loves his fellow, even himself, he must first love Allah and Allah's Messengers. The quality of love for others should not exceed the quality of love for Allah and Allah's Messengers (QS. al-Taubah/9:24). Another character of Allah's Messengers is obeying him and following his sunnah (QS. al-Nisa'/4: 59) and saying *shalawat* and greetings to him (QS. al-Ahzab/33:56). Islam forbids denying Allah's Messengers and ignoring his *sunnahs*.

c. Character in Self

Islam also teaches every Muslim to have a noble character towards himself. Humans who have been created in the *sibghah* of Allah SWT and their natural potential are obliged to maintain them by maintaining physical and spiritual purity (QS. al-Taubah [9]: 108), maintaining tidiness (QS al-A'raf/7: 31), adding knowledge as charitable capital (QS al-Zumar/39: 9), fostering self-discipline (QS al-Takatsur/102: 1-3), and others. On the other hand, Islam forbids a person to persecute himself (QS. al-Baqarah/2:195); commit suicide (QS. al-Nisa '/4: 29-30); drink liquor or the like and likes to gamble (QS. al-Maidah/5: 90-91); and others.

d. Character in Family

Furthermore, every Muslim must build character in his family environment. The noble character of the family can be done, for example, by being devoted to both parents (QS al-Isra'/17:23), associating with ma'ruf (QS al-Nisa'/4:19), providing a living as well as possible (QS al-Nisa'/4:19), (Thalaq/65: 7), pray for each other (QS al-Baqarah/2: 187), speak gentle words (QS al-Isra '/17: 23), and so on. Every Muslim should never do the opposite, for example, being brave to both parents, being hostile, and so on.

e. Character Against Neighbor

A Muslim must maintain good relations with neighbours without paying attention to differences in religion, ethnicity, and language. Neighbours are the closest of friends. The Prophet said, "Jibril never stopped telling me to do good to my neighbours until I felt my neighbours were like heirs" (HR. al-Bukhari). Starting from this, the Prophet specifies

neighbours' rights as follows: a. Get enough loans, b. Get enough help, c. Congratulations if you get a win/fun, d. Visited when sick, assisted with their needs/from poverty, f. Be comforted when it is hard, g. Delivered his body if he died, h. It is not allowed to build a taller house without his permission, i. Should not be bothered by the smell of cooking, j. Get a share of what you buy, or do not show it if it is not given "(HR. Abu Shaykh). This is the character that every Muslim should practice towards his neighbours, lest he does the opposite.

f.  Character against Community

Every Muslim must also foster good relations in society. In social interaction in society, every Muslim must be able to have character according to their respective status and position. If as a leader, a Muslim should have noble characteristics such as faith and piety, sufficient knowledge so that all affairs can be handled professionally and not mismanaged, courage and honesty, be generous and forbearance (Surah Ali' Imran/3:159), and supported by perseverance, patience, and protecting the people they lead. From this attitude, the leader will be able to carry out his duties with full responsibility, maintain trust, be fair (QS al-Nisa '/4: 58), serve and protect the people (HR Muslim), and educate the people. When becoming a people, a Muslim must obey his leader (Surah al-Nisa '/4: 59) and give advice if there are signs of deviation (says of the Prophet narrated by Abu Dawud).

g.  Character against Environment

The environment in question is everything around humans, namely animals, plants, and the natural surroundings (inanimate objects). The character developed reflects the task of the human caliphate on earth, namely, to keep every natural growth process running by the function of His creation. In the Qur'an Surah al-An'am/6:38, it is explained that reptiles and birds are like humans, which according to al-Qurtubi, as Quraish Shihab said, should not be persecuted, either on the battlefield or in peace. Islam recommends no destruction of animals and plants unless forced but following the *sunnatullah* of the purpose and function of creation (QS. al-Hasyr / 59: 5).

Embedding character from an early age impacts future growth and development. What is embedded is what will grow and bear fruit. This character embedding is carried out by parents and teachers who must also have good character and can become role models for children. Parents also need to introduce the law of cause and effect to their children, teaching them simple things, such that good deeds will get good rewards and evil deeds will get bad ones too (Aerin, 2020; Ainissyifa, 2017).

h.  Shame

Shame is a very noble characteristic that one should have. Moreover, if a person has this character, this character will prevent him from all evil deeds and lead him to good deeds. Because the nature of shame is entirely reasonable and will bring nothing but goodness. On the other hand, if this shyness disappears from a person, then goodness will leave him, and he will not be ashamed to do any evil (Tirmidhi).

i.  Honesty

Honesty is based on efforts to make himself a person who can always be trusted in words, actions, and work. The hadith of 'Abdullah bin Mas'ud radhiyallahu' anhu also explained the virtues of honesty and the dangers of lying (Muhammad, 1981). We can instil values or honest character in children from an early age. With the understanding and examples given by parents, it will be imprinted and imitated by children.

j.  Exemplary

Whereas in Islam itself, the character is an example displayed by a good Muslim who follows the example of the Prophet Muhammad. In the QS. al-Ahzāb/33 verse 21 states: "Verily in the messenger of Allah ye have a good example for him who looks unto Allah and the Last Day, and remember Allah much.". In a hadith, it is also stated: "Indeed I was sent in this world nothing but to perfect noble character." (HR. Ahmad) (Abdul & Andayani, 2012)

k.  Responsible

Bisyr bin Muhammad Al Marwazi said, 'Abdullah had told us and said, Yunus from Az Zuhri had told us and said, Salim bin 'Abdullah from Ibn' Umar has told us that the Messenger of Allah explained about the obligations of a leader must be responsible, and every leader must be held accountable as a leader. For example, the imam (leader) must be responsible for his ma'mum (follower). The husband must be responsible for his wife (Bukhari: 874). This hadith is also an example of students becoming leaders themselves (Muhammad, 1981).

l.  Politeness

This subtle character from the point of view of grammar and behaviour is carried out to everyone. Mu'adz bin Fadhalah and Abu' Umar Hafsh bin Maisarah have told us from Zaid bin Aslam, 'Atha' bin Yasar and Abu Sa'id Al Khudriy from the Prophet SAW who forbade sitting on the street. This is intended to not cause slander or sin with other people's passing, including women (Bukhari: 2311). By seeing them, it will arise evil thoughts or bad thoughts about them. Likewise, with people sitting on the side of the road, passers-by will feel the road feels narrow, so people feel confused, feel blocked from passing it because of the many people sitting on the road (Muhammad, 1981).

m. Brave

To be brave in its rightful place is glory and success. As for outrageous courage, it is inconsequential and destructive. Furthermore, the courage of a believer arises from his faith and belief in Allah and the strength of trust in Allah. He fears nothing but Allah and does not ask for glory except Allah. In the view of Ibn al-Qayyim, courage will lead a person to a noble character, making him generous. Because of the courage of his soul and the strength of his heart, he is willing to leave what he loves and make him leave what he wants. Then the strength of a person's soul and courage will make him leave the bad things forbidden by Allah SWT.

**CONCLUSION**

Education has urgency as *fitrah mukammilah* (perfect *fitrah*) in developing *fitrah majbūlah* (instilled nature) by referring to *fitrah munazzalah* (inherited nature), which is the guide to achieving perfection as a person who has self-pity. Its realization in the field is not as easy compared to the theoretical level. Educational and pedagogical efforts that are integrated with the belief in the will of Allah SWT as the Supreme Determinant are factors that cannot be ignored, in addition to the integration of the piety, skills and intellectuals of educators with their spiritual actualization. Self-awareness of the weakness of every academic and managerial step taken by educational institutions, especially the educators, is increasingly needed, so that awareness and enthusiasm arise to always ask for help from Allah SWT, the Most Educator who has educated the Prophet, Adam, with *al-Asmā`* (names of named objects), educates the Prophet Muhammad's manners in the best way, educates humans in various knowledge through the use of pens, and has educated humans about his firm and perfect creation by sending down His verses, the hope is that Allah SWT will participate in assisting the educational activities and the pedagogical process.

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