

Strengthening the Character of Students Through Internalization of Islamic Educational Values During the Khulafaur Rasyidin Era: Modern Education

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Abstract

Character education in Indonesia faces serious challenges due to the negative behavior of students, such as bullying, fighting, and rule violations. This phenomenon shows moral degradation that requires appropriate educational solutions. This research aims to analyze the relevance of Islamic education values during the Khulafaur Rashidin period as a strengthening of students' character in the modern era. The method used is descriptive qualitative through a literature study approach, by analyzing literature related to Islamic education values and their application in the current educational context. The results showed that the values of morality, justice, care, and wisdom taught by the caliphs, such as Abu Bakar Ash Shiddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Talib, are still very relevant to be internalized in modern character education. Active learning methods, such as discussions and social activities, can be used to teach these values. This research is expected to provide guidance for educators in shaping the character of ethical and responsible learners, as well as creating a more effective and meaningful learning environment.

Keywords: Character Education, Khulafaur Rasyidin, Islamic Values

Abstrak

Pendidikan karakter di Indonesia menghadapi tantangan serius akibat perilaku negatif peserta didik, seperti perundungan, perkelahian, dan pelanggaran aturan. Fenomena ini menunjukkan adanya degradasi moral yang memerlukan solusi pendidikan yang tepat. Penelitian ini bertujuan untuk menganalisis relevansi nilai-nilai pendidikan Islam pada masa Khulafaur Rasyidin sebagai penguatan karakter peserta didik di era modern. Metode yang digunakan adalah deskriptif kualitatif melalui pendekatan studi pustaka, dengan menganalisis literatur yang terkait dengan nilai-nilai pendidikan Islam dan penerapannya dalam konteks pendidikan saat ini. Hasil penelitian menunjukkan bahwa nilai-nilai moralitas, keadilan, kepedulian, dan kebijaksanaan yang diajarkan oleh para khalifah, seperti Abu Bakar Ash Shiddiq, Umar bin Khattab, Utsman bin Affan, dan Ali bin Thalib, masih sangat relevan untuk diinternalisasikan dalam pendidikan karakter

modern. Metode pembelajaran aktif, seperti diskusi dan kegiatan sosial, dapat digunakan untuk mengajarkan nilai-nilai tersebut. Penelitian ini diharapkan dapat memberikan arahan bagi para pendidik dalam membentuk karakter peserta didik yang beretika dan bertanggung jawab, serta menciptakan lingkungan belajar yang lebih efektif dan bermakna.

Kata Kunci: *Character Education, Khulafaur Rasyidin, Islamic Values*

A. Introduction.

Character education can be philosophically interpreted as a challenge,¹ because it refers to the instillation of ethical virtue as a basic moral theory.² In general, character education aims to introduce positive character in social interactions³ In Indonesia, in Presidential Regulation No. 87 of 2017 concerning PPK (Strengthening Character Education) it is stated that educational units are responsible for strengthening the character of students.⁴ It is also stated in Permendikbud No. 20 of 2018 concerning the strengthening of character education in formal education units.⁵ In short, educational units are responsible for instilling good character in students.

The urgency of character education arises due to the existence of a social phenomenon marked by negative behavior of students.⁶ forms of this negative behavior include fighting, skipping school, disobeying rules, and bullying.⁷ Symptoms that cause this negative behavior are socializing, family environment, and the use of gadgets without supervision.⁸ Meanwhile, in the scope of schools, negative behavior that occurs such as cheating, fighting between students, and also violating school rules.⁹ Even worse, research by

¹ Randi Saputra Amyus and Ellya Roza, 'Relevansi Konsep Pendidikan Islam Pada Masa Khulafaurasyidin Dengan Pendidikan Indonesia', *Al-Mikraj Jurnal Pendidikan Islam Dan Humaniora*, 4.2 (2024), 2012–21 <<https://doi.org/DOI:https://doi.org/10.37680/almikraj.v4i02.5520>>.

² Ariele Niccoli, Martina Piantoni, and Elena Ricci, 'Virtue Monism. Some Advantages for Character Education', *Topoi*, 43.3 (2024), 1043–51 <<https://doi.org/10.1007/s11245-024-10041-y>>.

³ Christian B. Miller, 'How Situationism Impacts the Goals of Character Education', *Ethical Theory and Moral Practice*, 27.1 (2024), 73–89 <<https://doi.org/10.1007/s10677-022-10345-1>>.

⁴ Presiden Republik Indonesia, 'Penguatan Pendidikan Karakter', 2017.

⁵ KEMENPU-PR. SPIP. No 4 Tahun, 'Berita Negara', *Peraturan Menteri Kesehatan Republik Indonesia Nomor 4 Tahun 2018*, 151.2 (2018), 10–17.

⁶ Amyus and Roza.

⁷ Hasan Basri, 'Pendidikan Dan Masyarakat Serta Pentingnya Pendidikan Karakter Terhadap Moralitas Pelajar Di Lingkungan Masyarakat Era Digital', *Al-Murabbi: Jurnal Pendidikan Islam*, 1.2 (2023), 160–78 <<https://doi.org/10.62086/al-murabbi.v1i2.451>>.

⁸ Monica Wulandari, Safrizal Safrizal, and Husnani Husnani, 'Faktor Penyebab Siswa Berperilaku Negatif Di Sekolah Dasar (Studi Kasus SD X Kota Batusangkar)', *Tadzkirah : Jurnal Pendidikan Dasar*, 6 (2023), 1–12 <<https://doi.org/10.55510/tadzkirah.v6i1.155>>.

⁹ Evi Octoviyanti Siregar, Sri Nurabdiah Pratiwi, and Salim Aktar, 'Analisis Program Penguatan Pendidikan Karakter Pada Dinas Pendidikan Kota Binjai (Implementasi Di Sekolah Dasar Negeri Rintisan Pendidikan Karakter)', *Jurnal Guru Kita PGSD*, 6.2 (2022), 57 <<https://doi.org/10.24114/jgk.v6i2.30450>>.

Hardianto et al., suggests that negative behavior such as bullying has an effect on decreasing achievement and low self-esteem of students.¹⁰ In this case, the phenomenon that occurs is evidence of the decline in morals of the nation's golden generation, so an appropriate educational concept is needed to deal with moral degradation in students.

Ibn Sina said that the concept of education aims to develop the entire potential of a person to perfection, be it intellectual, physical, and moral development. Meanwhile, in the Islamic perspective according to Ahmad Arifin, Islamic education aims to form a Muslim personality with Islamic character which will later be practiced in social life following the mission of the Prophet Muhammad SAW.¹¹ Long before this, Islamic education already existed or began after the Prophet Muhammad was appointed as an Apostle, and he himself was the teacher.¹² Islamic education during the time of the Prophet taught more about faith, sharia, morals as the basis of teaching, and was based on the Qur'an and Hadis.¹³ However, after the Prophet Muhammad SAW died, the government and Islamic education were continued by the Khulafaur Rasyidin.

During the time of Khulafaur Rasyidin, Islamic education experienced developments marked by the existence of neighboring regions that were successfully controlled.¹⁴ From these controlled regions, Islamic education began to be established in each region. Islamic education during this period emphasized the formation of individuals with strong faith, noble character, and intellectuality.¹⁵ This is certainly in line with the concept of education in Indonesia which echoes the strengthening of character education.

Islamic education during the Khulafaur Rasyidin era is divided into four periods, starting with the period of Caliph Abu Bakar Ash Shiddiq, Umar bin Khattab, Caliph Utsman bin Affan, and Ali bin Abi Thalib.¹⁶ Each period certainly has different characteristics in responding to their situations and

¹⁰ Hardianto Rahman and others, 'Analisis Dampak Perilaku Bullying Terhadap Prestasi Belajar Peserta Didik Pada Tingkat Madrasah Ibtidaiyah Dan Sekolah Dasar', *Journal on Education*, 6.1 (2023), 2374–82 <<https://doi.org/10.31004/joe.v6i1.3259>>.

¹¹ Erfinawati, Zuriatin, and Rosdiana, 'Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)', *Jurnal Pendidikan Ips*, 9.1 (2019), 29–40 <<https://doi.org/10.37630/jpi.v9i1.172>>.

¹² Istiqomah and Elyvia Widyaswarani, 'Pendidikan Dan Pendidik Pada Zaman Nabi Muhammad SAW', *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan*, 2.1 (2022), 126–31 <<https://doi.org/10.57251/ped.v2i1.399>>.

¹³ Muhammad Zalnur dan Zulmuqim Juandi Pasaribu, 'Pendidikan Islam Pada Masa Khulafaur Rasyidin, Serta Peranannya Dalam Pengembangan Pendidikan', *Jurnal Indopedia*, 1.1 (2019), 1–13.

¹⁴ Arifuddin Arifuddin and Abdul Rahim Karim, 'Konsep Pendidikan Islam', *Didaktika: Jurnal Kependidikan*, 10.1 (2021), 13–22 <<https://doi.org/10.58230/27454312.76>>.

¹⁵ Amyus and Roza.

¹⁶ Firmansyah Firmansyah and others, 'Karakteristik Pola Pendidikan Pada Masa Nabi Muhammad SAW Dan Khulafa' Ar-Rasyidin', *Wahana Karya Ilmiah Pendidikan*, 8.01 (2024), 48–55 <<https://doi.org/10.35706/wkip.v8i01.11742>>.

conditions in developing Islamic education. In this regard, this study will examine how the values of Islamic education during the Khulafaur Rasyidin era were later internalized as strengthening the character of students.

Several studies have been conducted related to strengthening character education and Khulafaur Rasyidin. First, Miftahu Sya'adah the relevance of Islamic education during the Khulafaur Rasyidin era to the needs of modern era education, this study explains that education during the Khulafaur Rasyidin era emphasizes character formation, based on exemplary behavior and the spread of knowledge for the good of the people.¹⁷ Second, Siti Nur Atika, explains that basic principles such as monotheism, aqidah, and integration of worldly and afterlife knowledge are still very relevant for the formation of Muslim character today.¹⁸ Third, Research conducted by Risna Risnawati found that the exemplary values of the Khulafaur Rasyidin can be applied in everyday life.¹⁹

Based on previous research, as above, it discusses more about the relevance and application of Islamic educational values from the Khulafa Urayyidin Era, but does not specifically examine the process of internalizing these values in the context of modern education. This research will focus on how these values can be internalized by students and effective strategies to do so.

This study aims to analyze the relevance of Islamic educational values during the caliphate era as a reinforcement of students' character. This study will explicitly explore how education during the caliphate era is still relevant and can be applied to Islamic education today. Furthermore, this study aims to provide a solution to the moral gap that occurs in students by offering Islamic values contained during the caliphate era.

This research is expected to provide guidance in shaping the character of students. The values of honesty, justice, and responsibility taught during the caliphate era can be a strong moral foundation for today's young generation. In addition, by offering relevant values from the caliphate era, this research can provide concrete solutions to overcome the existing moral gap, educators can also create a more effective and meaningful learning environment.

B. Research Method.

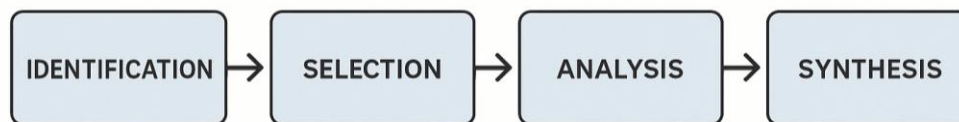
¹⁷ Miftahu Sya'adah, Muhammad Zalnur, and Fauza Masyhudi, 'ANALISIS PENDIDIKAN ISLAM PADA MASA KHULAFUR RASYIDIN DAN IMPLIKASINYA TERHADAP ERA MODERN', *JURNAL INDOPELDA4*, 2 (2024), 961–72.

¹⁸ Siti Nur Atika and others, 'RELEVANSI PENDIDIKAN ISLAM PADA MASA KHULAFUR RASYIDIN DALAM PEMBENTUKAN KARAKTER GENERASI MUSLIM DI ERA GLOBALISASI', *An-Nahdlah: Jurnal Pendidikan Islam*, 4.April (2025), 765–71.

¹⁹ Risna Risnawati and others, 'Upaya Meningkatkan Keteladanan Siswa Melalui Model Problem Based Learning Pada Materi Khulafaur Rasyidin Di SDN 149 Cigadung', *Jawara*, 10.2 (2024), 17–24.

The method used in this study is descriptive qualitative through the Library Research approach, aiming to explore the phenomenon in more depth with the analysis of relevant literature. This study is based on data sources such as scientific articles, journals, and related books that are collected and reviewed so that comprehensive information is obtained regarding related studies.²⁰ The source of journal articles related to the subject under study is the values of Islamic education during the Khulafaur Rasyidin era as a strengthening of the character of students in the modern education era. In this research method, researchers focus on document or text studies to identify concepts, patterns, and themes related to the topic. Through literature analysis, this study is expected to provide a significant influence on the understanding of theory and practice and related to the phenomena studied.

Diagram 1. research flow



C. Result and Discussion.

Abu Bakar Ash-Shidiq

Abdullah ibn Uthman ibn Amir ibn Amru ibn Ka'ab ibn Sa'ad ibn Taim, ibn Murrâh ibn Ka'ab ibn Luayyi ibn Ghalib Al-Quraish At-Taimi is the full name of Abu Bakr, then after embracing Islam his name was changed by Rasullah to Abdullah.²¹ Abu Bakr lives in Mecca, and what is attached to his growing up years is as a successful clothing trader because of his personality, honesty and gentleness.²² Abu Bakr was the first Caliph after the death of the Prophet Muhammad SAW. Abu Bakr died at the age of 63 due to illness. Then he bequeathed Umar bin Khattab as his successor caliph.²³

Abu Bakar Ash-Shidiq served as caliph for a very short time, namely for 2 years, during his reign Abu Bakar took various policies in order to maintain the integrity of the Muslims, because after the death of the Prophet Muhammad many Muslims apostatized and there were false prophets such as Muzailamah al kadzab, Al Aswad Al Insi and Thulaihah bin khuwailis Al Asadi where all three had a very dangerous influence in the Yamamah region,

²⁰ Rama Armedi, Satria Sodikin, and Mohammad Asrori, 'Implementation of Religious Moderation in Islamic Religious Education: A Systematic Review', *Edumaspul - Journal of Education*, 8.2 (2024), 4367–0469 <<https://doi.org/https://doi.org/10.33487/edumaspul.v8i1>>.

²¹ Medsuhety Julensi, 'Biografi Dan Perjalanan Hidup Khalifah Abu Bakar Ash-Shidiq', *GHAITSA : Islamic Education*, 4.3 (2023), 128–37.

²² Ibnu katsir, *Al-Bidayah Wan Nihayah* (Jakarta: Darul Haq, 2002).

²³ Julensi.

Yemen and the Njed region.²⁴

The policies of Abu Bakr during his reign were: Dispatching Usamah bin Zaid's troops to the Sham region, Returning Muslims to the true teachings and eradicating false prophets, Collecting the Qur'an in one mushaf, Sending troops to Iraq and Sham to spread the teachings of Islam.²⁵ So when Caliph Abu Bakr ruled, his main focus was to deal with rebellion, especially from apostate groups, false prophets, and disobedient to zakat payments.

The social conditions of the community that did not fully support the government caused education at this time to focus more on maintaining stability and unity in society rather than significant changes in the curriculum. Therefore, education during the time of Caliph Abu Bakar still closely followed the curriculum and values instilled by the Prophet Muhammad SAW, with an emphasis on monotheism, morals, worship, and health as the main foundations of education.²⁶ The center of education during the time of Caliph Abu Bakar Ash Shiddiq was in Medina, and the educators were the Prophet's companions. Muslims established Quttab as a place to learn to read and write to support the increasingly complex functions of the mosque. At that time, the mosque functioned as a place for congregational prayer, reading and studying Al-Qur'an, a place to discuss various problems, a meeting place, and an Islamic educational institution.²⁷ So, during the time of Caliph Abu Bakar Ash-Shiddiq, Islamic education focused on strengthening social stability and continuing the values of the teachings of the Prophet Muhammad SAW. The curriculum taught emphasized monotheism, morals, worship, and health as the main foundations of education. The mosque and Quttab act as multifunctional educational centers, supporting learning and the lives of Muslims as a whole.

Education during the time of Caliph Abu Bakar emphasized the importance of morals and worship as the foundation of character. This is in line with the goals of character education in the modern era which also seeks to form ethical and responsible individuals.²⁸ Mosques and Quttab function as centers of education that not only teach knowledge, but also build communities

²⁴ Abdul Aziz, *Al Futuh Al-Islamiyah* (Jakarta: Darus Sunnah, 2013).

²⁵ Ahmad Yani, 'Khulafah Al-Rasyidun: Menelaah Kepemimpinan Abu Bakar Al-Shiddiq', *CARITA: Jurnal Sejarah Dan Budaya*, 1.1 (2022), 33–44.

²⁶ Abdul Latif, 'Sejarah Pendidikan Islam Dari Zaman Rasulullah Sampai Zaman Khulafaurrosyidin Dalam Rangka Mencerdaskan Uma', *Jurnal Ilmiah Hukum Dan Keadilan*, 2.2 (2017).

²⁷ Tiara novita Sari and Yudi Pratama, 'Kemajuan Islam Masa Khalifah Abu Bakar Ash Shiddiq Sebagai Khalifah Pertama', *Danadya Historica*, 2.2 (2022).

²⁸ Yuyun Yunita and Abdul Mujib, 'PENDIDIKAN KARAKTER DALAM PERSPEKTIF ISLAM', *Jurnal Taujih Jurnal Pendidikan Islam*, 14.1 (2021), 78–90.

that support each other.²⁹ In modern character education, a community-based approach is also important, where students are taught to contribute to society and understand their social responsibilities.

The Prophet's companions who were educators at that time served as role models for students. In modern character education, the role model of educators is also very important, where teachers are expected to be good examples for students in behavior and attitudes.³⁰ Character education in the modern era faces different challenges, such as the influence of technology and rapid social change.³¹ However, the principles taught during the time of Caliph Abu Bakar are still relevant. Modern character education focuses on the development of soft skills, such as empathy, cooperation, and leadership, which are in line with the moral values taught at that time.

As for the internalization of Islamic educational values during the time of Abu Bakar Ash Shiddiq. Educators can use discussion methods to discuss moral and ethical values, similar to the way the Prophet's companions discussed in the mosque. This can help students understand and reflect on these values in the context of their lives. As research conducted by Suryatiningsih.³² that the application of the moral dilemma discussion method can improve students' understanding of moral values.

Umar bin Khattab

Umar bin Khattab was born in Mecca in 581 AD, a member of the Quraysh tribe from the Bani Adi. His full name is Umar bin al-Khattab bin Nufail bin Abdul Uzza. Umar is also called abu hafs and called Al-Faruq, which is the distinguisher between the truth and the false, because Umar showed his Islam in Mecca when others were still trying to hide their Islam.³³ Umar was born 30 years before the beginning of the prophethood, so he was 10 years younger than the Prophet. Before embracing Islam, Umar was known as a loud, brave, tall and big individual with a temperamental personality. Half of his life was lived during the jahiliyah era, while the other half was during the Islamic era. During this time, his name was immortalized

²⁹ Abuddin Nata, 'Peran Dan Fungsi Masjid Di Indonesia Dalam Perspektif Pendidikan Islam', *Ta'dibuna: Jurnal Pendidikan Islam*, 10.3 (2021), 414 <<https://doi.org/10.32832/tadibuna.v10i3.5203>>.

³⁰ Ahmad Yani, 'Keteladanan Dalam Pendidikan Karakter: Perspektif Islam Dan Implementasinya Di Sekolah', *Jurnal Pendidikan Islam*, 4.2 (2022).

³¹ Nurhayati, 'Pendidikan Karakter Di Era Digital: Tantangan Dan Peluang', *Jurnal Pendidikan Dan Teknologi*, 5.1 (2021).

³² Suryantiningih, 'Peningkatan Pemahaman Nilai Moral Melalui Metode Diskusi Dilema Moral Pada Siswa Kelas Iv a Sd Negeri Sendangsari, Pajangan, Bantul Improving Moral Value Understanding Through Moral Dilemma Discussion Methods in Class Iv a Students of Sendangsari, Pajanga', 7.20 (2018), 732–40.

³³ Rahmad Harddian, 'Biografi Umar Bin Khattab Ra: Sebuah Analogi Bagi Independensi', *IMANENSI*, 2.2 (2017).

in the golden pages of history as one of the most respected and remembered heroes of Islam. In fact, Michael H. Hart placed him as one of the hundred most influential figures in history.³⁴

During the time of Caliph Umar, the education that was emphasized was reading and writing Al-Qur'an, memorizing it, and studying the principles of Islam. The education system during the time of Umar bin Khattab was more developed than before. There was also a requirement to learn Arabic, where new Muslims who converted to Islam from conquered areas were required to learn Arabic if they wanted to understand more about Islam.³⁵ Therefore, at this time there was already teaching using Arabic.

Thus, during the reign of Caliph Umar bin Khattab, education still followed the previously existing pattern, but with several important developments. Caliph Umar was active in organizing educational outreach in the city of Medina and expanding education by appointing teachers from among the companions in various conquered areas. They not only taught Al- Qur'an, but also Fiqh. The subjects taught included reading, writing Al- Qur'an, memorizing, and studying the basic principles of Islam. Education at this time was more advanced, and the demand to understand Arabic also began to emerge. During the stable and secure reign of Umar, education was managed through Islamic education centers in various cities with more diverse materials. Education was also managed by the local governor and supported by advances in other fields, such as post, police, treasury, and others. The source of income for educators came from conquered areas and Baitulmal (The Financial Management Part).³⁶ This shows that during the reign of Caliph Umar bin Khattab, education experienced significant progress and was more structured.

In relation to character education in the context of Islamic history, Umar bin Khattab, as one of the famous caliphs, provided a very valuable example in character education. He believed that character education is the foundation for a strong society. Umar often held discussions and dialogues with the community to listen to their complaints and input, which shows a direct approach in educating the younger generation to become justice and responsible leaders.³⁷

In the modern context, character education is also recognized as an important element in the education system. Modern educators agree that

³⁴ Abdul Mukti Thabrani, 'Ijtihad Politik Umar Ibn Al-Khattab(Implementasi Fiqh Konstektual Dalam Pemerintahan Islam)', *NUANSA*, 12.1 (2015).

³⁵ Lubis Sopian, 'Pemikiran Pendidikan Islam Khalifah Umar Bin Khattab', *MUROBBI: Jurnal Ilmiah Dalam Bidang Pendidikan*, 3.2 (2020).

³⁶ Abdul Latif.

³⁷ Muhammad bin Ismail Al-Bukhari, 'Shahih Bukhari (e-Book Version)', d, 2010, 2651 <www.ibnumajjah.com>.

character education should be integrated with universal values such as tolerance, diversity, and empathy. Active learning methods, such as collaborative projects and group discussions, are used to encourage students to think critically and understand the perspectives of others.³⁸ Modern education teaches values such as inclusive leadership and social responsibility, emphasizing the importance of respecting differences.³⁹

There are clear similarities between the approach of Umar bin Khattab and modern education. Both have the same goal, which is to form good and responsible individual characters. In addition, the importance of dialogue and communication in the educational process is the main focus in both contexts. However, there are differences in the approaches used. Umar relied more on traditional and direct methods, while modern education focuses more on interactive and technology-based methods.⁴⁰ In addition, modern education emphasizes global values and diversity, while Umar focuses more on Islamic values and morality that are appropriate to the context of Arab society at that time.

It is understandable that the example set by Umar bin Khattab in character education remains relevant today. Modern education can take inspiration from the principles applied by Umar, while adapting methods and values that are appropriate to the current global context.

Utsman bin Affan

Utsman bin Affan's full name is Utsman bin Affan bin Abi Al-Ash bin Umayyah bin Abd al-Manaf. Utsman bin Affan was born in 576 AD in Thaif, six years after the birth of the Prophet Muhammad SAW. His father's name was Affan and his mother's name was Arwa binti Kuriz bin Rabbiah bin Habib Abdisyam bin Abdi Manaf. In addition to being known as Abu Amr, he was also called Abu Abdullah and Abu Laila. His kunyah name was Abu Amr, Abi Abdullah, Amirul Mukminin DzunNuraini who twice joined the migration and the husband of two daughters of the Prophet Muhammad SAW.⁴¹

Utsman was caliph for 12 years. During his reign, he implemented several important policies. One of them was the process of compiling the Qur'an to maintain the uniformity of writing and reading the Qur'an throughout the Islamic region. In addition, Uthman also tried to expand the territory of Islam through military expeditions. He also appointed governors

³⁸ Nurul Fitria, *Konsep Pendidikan Karakter Menurut Thomas Lickona Dan Yusuf Qardhawi (Studi Komparatif Tentang Metode, Strategi Dan Konten)*, Tesis, 2017, xxxiv.

³⁹ Marvin W. Berkowitz and Melinda C. Bier, 'Research Based Character Education', *Annals of the American Academy of Political and Social Science*, 591.January (2004), 72–85 <<https://doi.org/10.1177/0002716203260082>>.

⁴⁰ Andrew Fiala, 'Critical Character Education: Whose Character? Which Virtues?', *Interchange*, 55.2 (2024), 159–79 <<https://doi.org/10.1007/s10780-024-09510-5>>.

⁴¹ Ali Muhammad Ash Shallabi, *Biografi Utsman Bin Affan* (Jakarta: Al-Kautsar, 2013).

from among his family to strengthen the control of the central government. In addition, he also made several other policies that had a significant impact. For example, he expanded the Grand Mosque in Mecca and the Prophet's Mosque in Medina to meet the needs of the growing congregation.

Education during the time of Caliph Uthman bin Affan was not much different from the previous period, especially the time of Caliph Umar bin Khattab. However, this period was marked by a change in policy that allowed the companions to move and settle in various areas they liked, making it easier for students to study in Medina. One of the most important innovations in this period was the collection and writing of verses of the Qur'an. This was done to resolve differences in the reading of the Qur'an. Caliph Uthman ordered a special team to carry out this task, with the guidance of the Quraysh dialect because the Qur'an was revealed in the Quraysh language. Education during this period did not depend on the government, but was left to the people themselves, where educators carried out their duties in the hope of gaining Allah's pleasure. Likewise, the reign of Uthman bin Affan marked an important role in the collection and compilation of the Qur'an and the limitations of independence in Islamic education and during the reign of Caliph Uthman bin Affan, students were also grouped as objects of education and the methods applied to each group.⁴²

Uthman bin Affan, as one of the famous caliphs in Islamic history, provides a very valuable example in character education. He is known for his generous nature and concern for society. Uthman often provided assistance to those in need and encouraged society to do good, reflecting the values of social concern and solidarity.⁴³ In this regard, Uthman emphasized the importance of good morals, often reminding that "*The best people are those who are most beneficial to others.*"

On the other hand, modern education also recognizes the importance of character education as an integral part of the education system. Modern educators agree that character education must be integrated with universal values such as tolerance, diversity, and empathy.

Ali bin Abi Thalib

Ali ibn Abi Thalib ibn Abdul Muthalib ibn Hashim ibn Abdi Manaf al Quraish al Hashimi was born in Mecca in the Hijaz region of the Arabian Peninsula on the 13th of Rajab. According to historians, Ali was born 10 years before the start of Muhammad's prophethood, around 599 AD or 600 AD. Shia Muslims believe that Ali was born inside the Kaaba. His real name

⁴² Bahaking Rama, 'GENEALOGI ILMU TARBIYAH DAN PENDIDIKAN ISLAM: Studi Kritis Terhadap Masa Pertumbuhan', *Jurnal Inspiratif Pendidikan*, 5.2 (2016), 223–40.

⁴³ Al-Bukhari.

was Haydarah ibn Abu Thalib, the Prophet's uncle. When the Prophet received revelation, ancient narratives such as the narration of Ibn Ishaq explain that Ali was the first to believe in the revelation or the second to believe after Khadijah, the Prophet's own wife. Ali was around 10 years old at the time.⁴⁴

Ali's reign lasted for about five years (35-40 AH/656-661 AD), although the book 100 Most Influential Muslims by Teguh Pramono mentions four years and nine months. During this time, there was no calm in the political turmoil, and there was no period that could be called stable in his leadership. Because Ali made many changes to constitutional law such as the policy of defense rights, the distribution of war spoils, there was a rebellion as a reaction to policies that were considered detrimental to other parties.⁴⁵

During his reign, Ali was more involved in dealing with rebellions in various areas of his control. He was more often on a war horse and in front of troops who were still loyal and trusted him rather than focusing on orderly state administration and territorial expansion (futuhat). Despite this, Ali tried hard to create an honest, dignified and egalitarian government. He wanted to restore the image of an Islamic government like that of the previous era of Abu Bakr and Umar.

Ali ibn Abi Thalib, as one of the important figures in Islamic history and the fourth caliph, provides a very valuable example in character education. Ali is known for his wisdom, courage, and commitment to justice. He often emphasized the importance of good morals and justice in leadership, saying, "*Justice is the foundation of government*".⁴⁶ In this case, Ali taught that a leader must be able to listen to the voice of the people and act fairly towards everyone, regardless of their background.

Strengthening the Character of Students Through Internalization of Islamic Educational Values During the Khulafaur Rasyidin Era: Modern Education

Each period of the Khulafaur Rasyidin caliphate has different characteristics in its leadership, as well as the values of Islamic education that were born with its period. There are examples that can be internalized in modern education today from the educational values of the Khulafaur Rasyidin era, such as the first caliph Abu Bakar ash Shiddiq who emphasized morals and worship as the foundation of character education.

In line with the research conducted by Zulfahus Sobihah that moral education is a necessity in the midst of the moral crisis of students.⁴⁷ Moral

⁴⁴ Ahmad Abdul Al Al-Thahthawi, *Kisah Ali Ibn Abi Thalib* (Jakarta: Mizani, 2016).

⁴⁵ Samsul Nizar, *Ejarah Pendidikan Islam* (Jakarta: Kencana, 2007).

⁴⁶ Al-Bukhari.

⁴⁷ Zulfatus Sobihah, 'Pendidikan Karakter (Akhlak) Menurut Perspektif Islam', *Tarbawiyah Jurnal Ilmiah Pendidikan*, 4.1 (2020), 78 <<https://doi.org/10.32332/tarbawiyah.v4i1.1743>>.

education provides good or bad decisions to realize happiness in all aspects of life. Modern education in internalizing moral values can be through Islamic Religious Education by utilizing technology as a learning medium. As research conducted by Julaika Anggraini et al.,⁴⁸ explains the integration of technology as a learning medium, strengthening educators as role models, and integration of moral values in the curriculum are effective strategies in strengthening moral values in learning to face modern education.

The next period is the era of Umar bin Khattab. The values of Islamic education that can be taken during the era of Umar bin Khattab are the values of justice and responsibility. These values of justice are still very relevant in the context of character education, because they encourage respect for Human Rights, justice is contained in Pancasila which is used as the ideology of the Indonesian nation. These values are certainly the basis for shaping the character of students.⁴⁹ In addition, Umar's responsibility as a leader reflects the importance of accountability in education, which can shape the character of students to become responsible individuals.

Teaching the values of justice and responsibility to students can be done through various effective methods. Methods that can be applied by educators, inspired by the values shown by Umar bin Khattab such as case-based learning. Educators can use case studies related to situations of justice and responsibility. For example, analyzing Umar bin Khattab's decision in resolving conflicts in society. According to Dewey,⁵⁰ experiential learning can improve students' understanding of moral values.

Furthermore, the values of caring and generosity demonstrated by Utsman bin Affan can be internalized in the context of strengthening character education. Caring in character education is very important to develop.⁵¹ Utsman bin Affan is known for his concern for the community, especially in providing basic needs such as clean water. He built wells that are accessible to everyone, including the underprivileged. In character education, caring and generosity can be taught through social activities, such as fundraising to help disaster victims or social service programs. These activities teach students to be sensitive to the needs of others and contribute to creating a better society.

In the last period of the caliphate, there was Ali bin Thalib. Ali was known for his wisdom, courage, and commitment to justice. Ali bin Thalib was known as a wise person in making decisions. He often considered

⁴⁸ Julaika Anggraini, 'Penanaman Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Menghadapi Era Milenial', *Jurnal Ilmiah Pendidikan Islam*, 1, 2024, 92–105.

⁴⁹ Lena Natalia and others, '10 Pentingnya Pendidikan Pancasila', *Jurnal Ilmiah Multidisiplin*, 1.10 (2023), 266–72 <<https://doi.org/10.5281/zenodo.10109883>>.

⁵⁰ Fiala.

⁵¹ Fitria, XXXIV.

various aspects before making a decision, and listened to the opinions of others. In addition, Ali bin Thalib was known for his courage in defending truth and justice, even in dangerous situations. He did not hesitate to stand up against injustice, even though he had to face risks. Furthermore, Ali had a commitment to justice, both in government and in everyday life. He was known for his fair and impartial decisions, as well as his equal treatment of everyone, regardless of social status.

If associated with the internalization of strengthening the character of students. In education, wisdom can be taught through discussion and debate methods, where students are invited to consider various points of view before making a decision. This helps them develop critical and analytical thinking skills. Furthermore, Courage can be taught through activities that encourage students to speak and act according to the right values, even if it is not popular. For example, students can be invited to participate in anti-bullying campaigns or other social issues.

Meanwhile, justice can be taught through the introduction of human rights and social justice values in the curriculum. Students can be invited to understand the importance of treating everyone fairly and equally. The values held by Ali bin Thalib, namely wisdom, courage, and commitment to justice, remain very relevant in the context of today's modern society. In an increasingly complex and challenging world, wisdom is needed to make the right and fair decisions, both in personal life and in social and political contexts. The courage to stand up against injustice and fight for the truth is becoming increasingly important, especially amidst various social issues that require attention and real action.

D. Conclusion.

Character education that internalized through Islamic educational values during the Khulafaur Rasyidin era is very relevant to overcome negative social phenomena that occur among students today. The values such as morals, justice, caring, generosity, wisdom, and courage shown by the caliphs, especially Abu Bakar Ash Shiddiq, Umar bin Khattab, Utsman bin Affan, and Ali bin Thalib, can be the foundation for forming strong and integral student characters. Character education that emphasizes the development of morals and ethics is very important to overcome negative behaviors such as bullying, fighting, and breaking rules. Learning methods based on experience, discussion, and social activities can be used to teach these values effectively. By integrating Islamic educational values into the curriculum and utilizing technology as a learning medium, we can create a generation that is not only academically intelligent, but also has empathy and social responsibility. Therefore, the application of Islamic educational values during the Khulafaur Rasyidin era is the right solution to address moral

degradation among students and build better character in the future.

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