The Relevance of Islamic Character Education According "The 7 Habits of Highly Effective People" Book

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Abstract. *This research aims to explore the relevance between the Islamic teachings on character education and the principles put forward by Stephen R. Covey in his book "The 7 Habits of Highly Effective People". The type of this research is a library research with an analytical descriptive approach. The research process involves collecting data related to character education, interpreting the data obtained, and further analyzing and interpreting the data. The results showed that Covey's seven habits, such as being proactive; starting with the end in mind; putting first things first; thinking winning; trying to understand first; then asking to be understood; realizing synergy; sharpening the saw have relevance to Islamic teachings. Although in line, Covey's character education principles are narrower when compared to Islamic teachings that cover the aspects of character and morals more broadly and in detail in the Qur'an and hadith. Islamic character education emphasizes the formation of individuals with strong faith. Overall, this study emphasizes the importance of character education in forming individuals with good personalities, especially in the context of building the Indonesian nation.*
Keywords. *Relevance; Islamic Teachings; Character Education, The 7 Habits, Stephen Covey.*

Abstrak. Penelitian ini bertujuan untuk mengeksplorasi relevansi antara ajaran Islam tentang pendidikan karakter dan prinsip-prinsip yang dikemukakan oleh Stephen R. Covey dalam bukunya "The 7 Habits of Highly Effective People". Jenis penelitian ini merupakan kajian pustaka dengan pendekatan deskriptif analitis. Proses penelitian melibatkan pengumpulan data terkait pendidikan karakter, interpretasi data yang diperoleh, serta analisis dan interpretasi lebih lanjut terhadap data tersebut. Hasil penelitian menunjukkan bahwa tujuh kebiasaan Covey, seperti menjadi proaktif;, memulai dengan tujuan akhir; dahulukan yang utama; berfikir menang; berusaha mengerti dahulu; baru meminta dimengerti; wujudkan sinergi; asahlah gergaji memiliki relevansi dengan ajaran Islam. Meskipun sejalan, prinsip-prinsip pendidikan karakter Covey lebih sempit jika dibandingkan dengan ajaran islam yang mencakup aspek karakter dan moral secara lebih luas dan rinci dalam al Qur'an dan hadis. Pendidikan karakter Islam menitikberatkan pada pembentukan individu dengan iman yang kuat. Secara keseluruhan, penelitian ini menegaskan peran penting pendidikan karakter dalam membentuk individu yang berkepribadian baik, terutama dalam konteks membangun bangsa Indonesia.
Kata Kuci. Relevansi; Ajaran Islam; Pendidikan Karakter, 7 Kebiasaan, Stephen Covey.

A. INTRODUCTION

Character problems are an issue that is increasingly becoming a concern at various levels of society (Haris et al., 2022). With the advancement of technology, we can also realize that human lifestyles have become materialistic, secularist, and agonistic. This causes humans to override ethical-religious aspects, morality, and humanity (Siregar, Firdaus, et al., 2024). There is a lot of damage on this earth as a result of humans that don't have character, such as intolerance, harassment, and bullying (Siregar, Siti Nurhasana Mokodompit, Muhajir, et al., 2024).

According to the Oxford Dictionary, character is defined as all the qualities and features that make a person different from others. Character is a distinctive trait, distinctive quality, moral strength, or pattern of behavior found in an individual (Annur et al., 2021). Character can be interpreted as the totality of values, thought, words, and behaviors or actions are inherent in a person (habit). In Islam, character is synonymous with morals. The meaning of morals etymologically is an Arabic mashdar form of the word *akhlaqa-yukhliqu-ikhlaqan*, which means temperament, behavior, character *(ath-thabi'ah)*; habits *(al- 'aadat)*; good civilization *(al muru'ah)*; and religion *(ad-din)* (Hidayat, 2015).

Based on the opinion of Elkind and Sweet, character education is a deliberate effort to help people understand, care for, and act on the basis of ethical values. It is necessary for us to build good character, and form traits or patterns of behavior based on religious, social, and humanistic values (Mahmudi, 2020). Moral education, according to Islam, is a conscious and unconscious effort made by an educator to form good character in students, so as to form a human being who obeys Allah SWT where this formation is carried out continuously and there is no coercion from any sides (Falah, 2020).

In Islamic teachings, according to the definition above, character education has the same intent and purpose, which is a conscious effort to help individuals have the will to act in accordance with values and norms and familiarize these actions (habits) in their lives. Sometimes, the character education practice seems eastern and Islamic, while character education in another side seems western and secular, but this difference is not a reason to be contradicted; because in fact both have room to complement each other (Umairah, 2017). For example, Thomas Lickona, the father of character education in America, emphasizes the close relationship between character and spirituality, so both of them have relevance to each other (Hadis, 2021).

There has been a lot of research on character education, one of which is by Mansir regarding effective methods for the role of religious education and science in shaping students' character building (Mansir, 2021). Then there was research by Maulidi regarding Islamic character values in the Nyabis tradition and how people internalize these values in their daily lives (Wardi & Mubarok, 2022). Therefore, here the author wants to examine the relevance of the Islamic teachings of character education; according to Stephen R. Covey in his book The 7 Habits of Highly Effective People.

Covey is an international leadership expert, one of his works that is quite a 'trending topic' in the 20th century is The 7 Habits of Highly Effective People, a book that reviews the formation of a person into an effective and characterful person (Stephen R. Covey, 1997). He believes that there are fundamental principles for effective living, then named this principle "character ethics" by dividing it into seven main points. In his book The 7 Habits of Highly Effective People, Covey mentions that character is formed from a combination of the habits of human life (A Shibley & JA Fusaro, 2004).

There are several studies that also analyze the book The 7 Habits of Highly Effective People, such as research with the title conducted by Yaktavong. Significantly this research analyzes the definition and to develops the measurement and factors of the 7 habits of highly effective people and work-life balance (Yaktavong, 2021). Second, research

conducted by Prasittikate, significantly this research to study effectiveness of a learning activity handbook and the results of using the learning activity handbook, based on the Seven Habits of Highly Effective People, for improving leadership skills (Prasittikate, 2022). Third, research was conducted by Thangthongmadan, the significance of this research is to analyze concepts about humans and adaptation, details of 7 habits, and 7 habits for human development to be effective (Thangthongmadan, 2021).

From some of the studies above, it can be concluded that this research has its own significance because it specifically identifies and analyzes the values of Islamic character education values contained in the 7 Habits of Highly Effective People. The position of this research is strengthen the above research with the aim of explaining the character traits for happy and successful life and it's relevance to Islamic teachings.

B. METHODS

The type of this research is library research method, which this research conducted by collecting data from journals, books, articles, and many kind of writings (Rusdin, 2007). The implementation in this study used qualitative methods in literature studies, Mats & Karreman in his book Qualitative Research and Theory Development explained that in qualitative research methods literature studies researchers are required to collect and analyze information and data from relevant literature or documents in order to understand research issues and develop them into a solid theoretical basis (Mats., & Karreman, 2011). This is also relevant to the opinion of Okoli, C., and Schabram, K. in his journal "A Guide to Conducting a Systematic Literature Review of Information Systems Research" explaining that the qualitative research method of literature study is one of the research approaches using qualitative analysis to be able to understand and analyze a particular research topic or theme with a literature approach through various articles, journals, books, and documents and focus on analyzing the text and content of literature relevant to the research theme (Okoli, & Schabram, 2010), namely the relevance of Islamic character education according "The 7 Habits of Highly Effective People" book.

The data sources in this study consist of two sources, there are primary and secondary sources. Primary sources are some of data that are directly obtained from the source. Meanwhile, secondary sources is the data that are not obtained directly from the source (Sugiyono, 2017). Primary sources in this study relate to character education in the book The 7 Habits of Highly Effective People by Stephen R. Covey. While the secondary sources are books or other references related to this research. Based on the description above, researchers will try to detail the relevance between the variables of Islamic character education towards the concept of good character according to Covey in his book and explain the theoretical basis of research by collecting and analyzing data using a systematic and critical approach (Qalyubi, 2013). In its implementation method, this research also seeks to explore understanding related to research topics from relevant data sources, such as books, articles, journals, research reports, and other documents (Sugiyono, 2019). In this case, researchers will ensure that this research is supported by a strong theoretical basis and foundation, and strengthened by reviewing and analyzing literature data relevant to the research theme, this is done to be able to provide the best research results.

This research is descriptive analytical model by collecting many kind of data that related to the character education in Islamic teachings and it's relevance to the character education on Stephen R. Covey's book "The 7 Habits of Highly Effective People" then interpreting the data obtained, then analyzing and interpreting the data. Therefore, researchers want to explore the concept of good character in Covey's book based on Islamic perspective (Muhammad, 2018). In this case, researchers will try to identify the

relevance starting from the factors the concepts of character education according to Covey and afterwards to analyze it's relevance of Islamic perspective (Atabik & Yahya, 2020).

C. RESULTS AND DISCUSSION

1. The Concept of Character Education According to the Book "The 7 Habits of Highly Effective People"

The premise of the character education concept by Covey is simple, he believes that there are fundamental principles for effective living. People can only experience real success and continuous happiness as long as they learn and integrate these principles into their basic character; Covey named this principle as "character ethics". Covey in his book The 7 Habits of Highly Effective People mentions that character is formed from a combination of human life habits.

Stephen R . Covey believes that habits is a powerful factor in human life. As the saying quoted by Covey goes, "Sow ideas, sow deeds; sow deeds, sow habits; sow habits, sow character; sow character, sow fate", which means that to build a solid, good, and successful human character is certainly not enough just by reading books or training, but it takes a directed and relentless and continuous mechanism.

The concept of character education building according to Stephen R. Covey which is contained in to the seven habits, there are:

a. Be Proactive

Humans has their freedom to choose what they want, also in human's nature it call by self-aware (Nuraini & Eduwar, 2020). Which is being the reason that we can build dan break our own habits. We are not just our feelings, our moods, and not even limited by our thoughts (Stephen R. Covey, 1997). But we have the freedom to choose, that is, to choose our response to the stimulus (external influence) that is given or happens to us. Covey defines proactive people as having responsibility, not blaming circumstances, conditions, or external influences; proactive people will consciously choose what they will do based on values, not feelings (Stephen R. Covey, 1997).

Therefore, being proactive involves accepting accountability for your life. Those that take initiative are aware of their "response-ability." They don't attribute their behavior to external factors like conditions, training, or situations. They are aware that they have behavior choices. Conversely, reactive individuals are frequently impacted by their physical surroundings. They place the blame for their actions on outside forces. They feel better when the weather is nice. If it isn't, they attribute it to the weather, which negatively impacts their behavior and attitude. These outside factors all serve as stimuli to which we react. Our greatest power is the ability to choose our response, which exists between the stimulus and the response. Our words are among the most significant decisions we make. We can often tell a lot about who we are by the language we use.

b. Begin with The End in Mind

This kind of habit shows us the direction and way to live life and determines the important things in life by referring to the final goal, which means starting an action by clarifying the goal to be achieved. The second habit is based on personal leadership, leadership is not management because leadership deals with the top line not the bottom line focus. So, with the principle of personal leadership, a person can freely determine the direction or purpose of life that he wants to achieve (Stephen R. Covey, 1997).

Then the foundation of the phrase "Begin with the End in Mind" is imagination, or the capacity to perceive in your mind what your eyes are currently unable to see. The idea that everything is created twice is the foundation of it. There are two types of creation: the first is mental and the second is physical. Just as a building follows a blueprint, so too does the physical construction follow the conceptual. You give other people and situations the

power to automatically shape who you are and what you want out of life if you don't actively work to envision these things. It's about rediscovering your individuality and then figuring out what moral, ethical, and personal boundaries allow you to be who you are and express yourself in the most joyful way.

c. Put First Things First

The habit of putting first things first is the principle of personal management, how to manage their priority things first. The third habit is the manifestation of freedom of choice and will based on the principle and doing work based on the priority scale (vision, mission, and life goals) determined by the second habit (Stephen R. Covey, 1997). Therefore by getting used to the habit of putting first things first, a person can determine activities that are prioritized effectively and is good at using his time to manage important things. And his proactive attitude (the first habit) will reduce the emergence of urgent matters.

Specifically, Covey try to teach us to prioritize your priorities. The first step is to use one's own free will to become principle-centered. The actualization of habits 1 and 2 is habit 3. You are the creator, according to habit 1. You hold the authority. The second mental creation is habit number two, which is imagination-based and involves seeing your potential. The second creation, or the physical creation, is habit 3. Prioritize your priorities. The first step is to use one's own free will to become principle-centered. The actualization of habits 1 and 2 is habit 3. You are the creator, according to habit 1. You hold the authority. The second mental creation is habit number two, which is imagination-based and involves seeing your potential. The second creation, or the physical creation, is habit 3.

d. Think Win/Win

This fourth habit is the principle of interpersonal leadership. Win/win thinking according to Covey is not a technique, but a total philosophy of human interaction contained in the principles of interpersonal leadership, there are win/win, win/lose, lose/win, lose/lose, win and win/win, or not at all. Win/win then is a frame of mind and heart that continually seeks mutual benefit in all human interactions and sees life as a cooperative rather than competitive arena (Stephen R. Covey, 1997).

Win-win mindset views life as a collaborative rather than competing arena. A win-win mindset is one that consistently looks for ways to benefit both parties in all of one's dealings with others. Win-win agreements or solutions are rewarding and useful to both parties. The pie is ours to consume, and it tastes pretty damned good. In order to pursue win-win, you need to be confident in addition to sympathetic. You must possess bravery in addition to consideration and sensitivity. Achieving a win-win situation requires striking a balance between bravery and consideration, which is the hallmark of true maturity.

e. Seek First to Understand Then to be Understand

This habit based on the principle of empathic communication, which is the key to effective interpersonal communication. Seeking to be understood first requires a profound paradigm shift, as individuals tend to want to be understood first, and listen with the intention of answering rather than understanding. Therefore, the habit of trying to understand first is the habit of listening empathetically with sincerity (Stephen R. Covey, 1997).

Covey is trying to tell us that communication is one of the most important skill in our life. We spend years learning how to read, write, and speak, then what about the skill of listen, do we have a lot training to deeply understand another human being, probably haven't. In fact, most of people listen with intent to reply it immediately but not to understand. We listen to ourselves as we prepare in our mind what you are going to say, the questions we going to ask, the problem that we want the other to understand, etc. Then in the most situations, when someone expressly asks for assistance from our perspective or

when there is already a great deal of trust in the connection, autobiographical answers might be appropriate.

f. Synergize

Synergy is the essence of leadership centered on the principle of creative cooperation that serves as a catalyst, uniting and releasing the greatest power in human beings. And all the habits that have been discussed are to prepare and create a synergy in life (Stephen R. Covey, 1997). It is by continuing to develop the five habits above, humans will find themselves to continue to synergize in their lives. In Covey's perspective, the character values in these habits are tolerance, cooperation, trustworthiness, caring, and so on.

Synergy is essentially the idea that "two heads are better than one." The practice of creative collaboration is to synergize. It involves cooperation, adaptability, and the thrill of coming up with fresh answers to enduring issues. However, it doesn't occur by itself. People contribute all of their individual experiences and areas of expertise during the process. When they work together, they can do far more than they could apart. When we work together, we can uncover things that we would be much less likely to find on our own. It is the notion that the total exceeds the sum of its parts. Add one to one and you get three, or six, or sixty, you get the idea. People start to receive fresh insights when they start interacting with each other in a genuine way and are willing to be influenced by one another. Differences lead to an exponential increase in the capacity to design new methods.

g. Sharpen The Saw

The seventh habit is based on the principle of balanced self-renewal. It is a habit of taking time to sharpen the saw, it is a habit that makes all other habits possible and more effective; and affects all four dimensions of human nature: physical, spiritual, mental, and social/emotional (Stephen R. Covey, 1997). Whatever we have learned in life and decided to be a core value in our lives, it must be practiced and habituated continuously. This is analogous to sharpening a saw, the more often the saw is sharpened, the sharper and more effective it will be in its use.

Sharpen the Saw is about protecting and developing your most valuable resource, which is you. It entails creating a well-balanced plan for personal growth in each of the four domains of your existence: mental, spiritual, social/emotional, and physical. You can take care of your spiritual and mental needs. Alternatively, you can live a life without considering your health. Vibrant vitality is something you can feel. Alternatively, you might put it off and lose out on the advantages of exercise and good health. You are able to rejuvenate yourself and start a new day in harmony and serenity. Alternatively, your drive to get things done has vanished, leaving you with apathy when you wake up in the morning. Every day presents a fresh chance for rejuvenation—a chance to refuel yourself rather than burn out. The ambition, expertise, and knowledge are all that are needed.

Based on the analysis of Covey's 7-point habits for character education in "The 7 Habits of Highly Effective People", Stephen R. Covey in his book 7 Habits of Highly Effective People explains to his readers there are 7 human habits that can be practiced so that life can be more productive and effective, which are broadly divided into 3 groups, namely habits related to oneself, habits related to others, and habits to develop personal skills. In outline, this book discusses personal development that teaches readers how to be proactive, set clear goals, manage their time effectively, seek win-win solutions, practice active listening and empathy, work with others, and take care of their well-being. More than that, Covey believes, by incorporating these habits into daily life, readers can build a much better character, become more effective, achieve long lasting success.

2. The Relevance of Islamic Teaching on Covey's Book

Character is identically with morals, so that character is a universal human behavior

that includes all human activities, both concerning human relationships with God, with themselves, with other humans, and their relationship with the environment that comes from thoughts, attitudes, feelings, words and actions that are based on religious norms, laws, manners, culture and customs (Shahid Ali, 2015). Regarding this concept of character, emerged the concept of character education (Ahmad Amin, 1995) argues that intention or will is the starting point for the occurrence of morals or character in a person if the intention is realized in the form of being a habit of attitude and behavior.

The first point that Covey wrote in his book about "be proactive", in Islam this proactive habit has long been learned in Islamic teachings to always have a good prejudice in seeing various events and be wise in assessing them (Widya Masitah, 2019). The command to always have good prejudice is also contained in the Quran surah Al-Hujurat verse 12 which means: "O you who believe! Avoid much prejudice. Verily, some prejudices are sins and do not find fault with others and do not backbite some of you. Do some of you like to eat the flesh of their dead brothers? Surely you feel disgusted. And fear Allah, surely Allah is Oft-returning, Most Merciful." (Umi Latifah, 2022). Based on this verse, we can understand that as Muslims who believe in Allah, we must avoid prejudice, both towards Allah Ta'ala, to ourselves and to others, as Islam has taught (Saifullah Bhutto, Abdul Rehman Kaloi, 2020).

Second point Covey teach us the theme about "begin with the end in mind", which is we can understand that this type of habit is also relevant to the Islamic teaching to always focus on our ultimate goal. What is man really doing on this earth? Where will he return to? How does he plan his life curriculum from the beginning of his life until he returns to Allah SWT (Syed Shahid Ali, 2015). Among the Qur'anic verses that hint at this meaning, we can see in Surah Al-Hasyr verse 18, Allah SWT says: "O you who believe! Fear Allah and let each one of you consider what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah is Exhaustive of what you do." (Azlisham Abdul Aziz, 2021).

The third point is to "put first thing first", especially this is about how to prioritize. Islamic teachings in determining the priorities of daily life are divided into several categories of activities that we want and will do, then we must first understand the legal status of these activities, whether it is obligatory (must be done); sunnah (recommended to do); mubah (allowed to do); makruh (recommended to be abandoned); or haram (not allowed to do) (Munawwar, 2005). Therefore, based on this concept, it is obligatory for Muslims to make obligatory activities their top priority; such as worship, fasting during Ramadan, doing good deeds, and so on (LJ Walker, 2003).

Fourth point is about the theme "think win/win" or Covey teach us to optimize and always think about the win/win solution for ourselves also each other. The teachings of Islam have also taught about the concept of this habit, that a Muslim with other Muslims should strengthen and help each other - not weaken each other, let alone antagonize each other (Umi Latifah, 2022). Rasulullah SAW said: "Indeed, one believer with another believer is like a building, some strengthen others" (HR. Bukhari no. 481). Rasulullah SAW used a building as a parable. And we know that a building consists of a variety of different materials. There are stones, sand, soil, cement, iron, etc. This shows diversity. However, when that diversity comes together, it will complement and strengthen each other (Saifullah Bhutto, Abdul Rehman Kaloi, 2020).

Afterwards the fifth point about "seek first to be understand then to be understand". The habit of understand then to be understand to each other already exists in the concept of Islamic teachings. Islam highly upholds justice and tolerance, both for everyone, namely placing something in its place and giving rights according to its rights, as well as being able to understand each other (Falah, 2020). Tolerance is a sense of mutual respect for people who have different opinions, backgrounds, social, cultural and religious beliefs. In addition,

the Messenger of Allah (peace and blessings of Allah be upon him) said: "The believer is hospitable and there is no good for one who is not hospitable. And the best of mankind is the most beneficial to other mankind" in the hadith narrated by Thabrani & Daruquthni. The hadith shows that Rasullullah encouraged Muslims to always do good to others (J. Mark Halstead, 2007).

Then the sixth point is about "synergize", the synergy in the Islamic teachings is to be synergize in good things and brings benefits to life. This is confirmed in Surat al-Maidah verse 2, Allah SWT says: "And help you all in goodness and piety and do not help in sin and enmity." (QS: Al-Maidah: 2). The above verse explicitly instructs us to prioritize synergy and coordination (Syed Shahid Ali, 2015). Only with synergy can any complex problem be solved properly. Synergy can combine various potentials and strengths, whether owned by a person or a group of people, so that they complement, complement and strengthen each other (Widya Masitah, 2019).

The last point of those habits, which is one of the main and most important habits, is to sharpen the saw. The relevance of this habit in Islamic teachings is the concept of consistency or in Islam called istiqomah. Therefore, Islamic character education teaches that to get the desired results, an effort, be it in learning or working, needs to be done continuously and istiqomah (LJ Walker, 2003). The process of learning and working that is done little by little, but done continuously and istiqomah, will gradually show results and maintain these results. Allah SWT says: "So be persistent in the right path, as it is commanded to you and also those who have repented with you and do not exceed the limit. Verily, He is All-Seeing of what you do" [Q.s. Hud (11): 112] (Fani Putri Amaliya, Saufitri Komalasari, 2022).

However, character education in Islamic teachings is really broader than what described by Covey in his book "The 7 Habits of Highly Effective People". This is because many basic things about character and manners in human daily life are explained in detail in Islamic teachings, both in the holy book of the Qur'an and hadith. Not only that, even the Prophet Muhammad in the hadith narrated by Al-Baihaqi, he said, "Verily I was sent only to perfect noble character" (Rosyadi, 2004). Therefore, it is important for us as Muslims to see this character education more broadly to the teachings of our religion, and not only limited to the seven points explained by Covey.

Education that relies on the character building in each individual who will dynamically move to form the character of the group, congregation, and the other people. This education in Islam is called moral education (Widya, 2019). Allah always targets the condition of *makarim al-akhlak* in achieving educational targets. There are many verses of the Qur'an that discuss the concept of achieving praiseworthy morals, including in QS. Al-Baqarah: 282; QS. An-Nisa: 9; QS. Al-A'raf: 31; QS. Yunus: 101; QS. Al-Ahqaf: 15; QS. An-Nahl: 90; QS. Al-Iswa: 26; QS. An-Nur: 27; dan QS. Al-Muthofifin: 1-3 (Siti, 2010).

In the Islamic wordview, the character education in Islam is unique and different from character education in the western world (Hasnah Haron, Nurul Nazlia Jamil, 2020). These differences include the emphasis on eternal religious principles, rules and laws in reinforcing morality, different understandings of truth, the rejection of moral autonomy as the goal of moral education, and the emphasis on rewards in the hereafter as motivation for moral behavior (Darda, 2015), as revealed by Allah in His word in QS. Al-Baqarah which means: "If you bring forth a good deed or conceal or forgive a wrong (to others), then surely Allah is most forgiving, most powerful". Based on this verse, morals in Islam are very noble and great for people who are able to do it (Hidayat, 2015).

With the various explanations above, which are related to character education in an Islamic perspective, it can be explained that character education in Islam is the same as morals (Fani Putri Amaliya, Saufitri Komalasari, 2022). So that character education in an

Islamic perspective focuses more on the attitude of students, which is on a positive will that is familiarized, so that it is able to cause actions easily, without prior consideration of thought in everyday life (Alaydrus, 2018).

The position of morals in Islam is very important as mentioned in the hadith of the Prophet SAW, which means "Verily, I was sent to perfect human morals" (Umi Latifah, 2022). In fact, it is said that the definition of religion is noble character, as the hadith of the Prophet SAW: "The Messenger of Allah was asked: what is religion? He replied: "Religion is noble character". Good manners are proof of the perfection of faith, as the hadith of the Prophet SAW: "Indeed, the noblest believer is the one with the best manners, and the best of you is the one who is best towards his wives"(Wani, 2023). Good manners are the cause of entering heaven and being saved from hellfire, as the hadith of the Prophet SAW: "Indeed the Messenger of Allah SAW was asked about (the reason) many people entering heaven, he replied: "fear Allah SWT and have noble character". And he was asked about (the reason) many people entering hell, he replied: "mouth and private parts (bad manners)". In this context, Islam recommends that we have noble character by imitating the behavior of the Prophet Muhammad SAW, because in him there is a good role model (Munawwar, 2005).

The character or morals are built based on an understanding of the nature and structure of human personality in an integral way (Farihin & Khasani, 2023), so that humans with taqwa character are an ideal human image, namely humans who have spiritual intelligence (spiritual quotient) (Ivan Fahmi Fadillah, 2023). It is this spiritual intelligence that should be emphasized the most in education (Hasan, 2017). This is done by instilling religious ethical values through exemplary behavior from family, school and society, strengthening worship experiences, reading and appreciating the Holy Qur'an (Haris et al., 2022), creating a conducive physical and social environment. If the child's spirituality is organized, it will be easier to organize other aspects of personality (Falah, 2020). The mean is, if a child's spiritual intelligence is successfully improved, it will automatically improve other intelligences such as emotional quotient, adversity quotient and intellectual quotient (Nuraini & Eduwar, 2020).

The integration, it's harmony, and lighting of the spirit towards the heart, mind, lust and body will clearly maximize the intelligence and function of each (Azlisham Abdul Aziz, 2021). In the context of educational goals, this will be able to form students who have solidity of faith *(quwwatul aqidah)*, depth of knowledge *(quwwatul ilmi)*, sincerity in devotion (quwwatul ibadah) (LJ Walker, 2003) and personal nobility *(akhlakul karimah)*. The basis of character building is good values and bad values, so as to create a kaffah Muslim *(insan kamil)* (Mugeni, 2017).

Thus it is clear that character education in an Islamic perspective is indeed indetically with the words morals (Putra & Mutawakkil, 2020), so that education always boils down to morals. In addition, morals are a person's style or determinant that the person is good or bad, so this is why morals are always used as the foremost determinant in every problem (Azmi, 2006). Including in building the Indonesian nation, especially in the development of young people (Maria Platt, Sharyn Graham Davies, 2018).

D. CONCLUSION

The concept of character education according to Stephen R. Covey in his book "7 The Habits of Highly Effective People" and its relevance in the Islamic context. Covey puts forward the basic principles of effective life as "character ethics" which emphasizes character building through life habits, consisting of seven habits, such as being proactive, starting with the end goal, putting first things first, thinking winning, trying to understand first and then being understood, realizing synergy and sharpening the saw. In the Islamic

perspective, character is identified as morals, encompassing human behavior in various relationships with a grip on religious, legal, and cultural norms. Good character is seen as evidence of the perfection of faith, and is the foundation of religion.

Character education in Islam, in contrast to the western world, focuses on religious principles, moral autonomy and motivation for moral behavior, in accordance with the teachings of the Qur'an. Thus, character education in Islam, which is synonymous with morals, plays a crucial role in shaping a kaffah Muslim young generation. The shortcoming or weakness of this article is that it is difficult to relate non-Islamic character education with character education from an Islamic perspective. Therefore, it takes a long time for the author to work together to compile the process of making this article.

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