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THE RELEVANCE OF CHARACTER EDUCATION IN AL-KHUDORI'S NURUL YAQIN TO NATIONAL EDUCATION GOALS

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Abstract: Indonesia's National Education System (Law No. 20 of 2003) mandates the formation of a generation that is faithful, pious, and noble in character; yet this goal remains challenged by persistent moral decline among students in the era of globalization. Amidst the ongoing moral crisis and global developments, the book *Nurul Yaqin* by Shaykh Al-Khudori presents character values honesty, patience, justice, compassion, and exemplary behavior derived from the prophetic biography of Muhammad (PBUH), and this study examines how these values align with and contribute to the realization of Indonesia's national education goals. This study aims to address two key questions: (1) To explore the concept of character education from Shaykh Al-Khudori's perspective in Nurul Yaqin; and (2) To analyze the relevance of this concept to the goals of national education. A qualitative approach is employed, utilizing library research and a descriptive- analytical method. The findings show that: Shaykh Al-Khudori's concept of character education in *Nurul Yaqin* aligns with national education goals. The values of honesty, patience, justice, compassion, and role modeling presented in this book are consistent with the effort to develop individuals who are faithful, pious, noble in character, knowledgeable, competent, creative, independent, democratic, and responsible.

Keywords: Character education concept, relevance, nurul yaqin, national education goals.

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INTRODUCTION

The development of the world of education today faces very complicated challenges not only from the academic side, but also in shaping the character and morals of students In the midst of globalization and the digital revolution, the young generation must deal with a flood of information, instant culture, and pragmatic orientations that often ignore ethical values, spirituality, and social responsibility[1]. Problems such as cheating behavior, violence between students, misuse of social media, and lack of respect for teachers are clear indications that are increasingly prevalent in the

[1] Indri Septiani and CFM MM, *Ekonomi Makro 5.0: Memahami Ekonomi Digital, Krisis Dan Keberlanjutan*, ed. Nas Media Pustaka (Nas Media Pustaka, 2025).

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Indonesian education environment[2]. Character education is one of the main components in the national education system in Indonesia[3]. Education is required not only to produce individuals who excel academically, but also those who have commendable morals, uphold integrity, and are able to be responsible in social life[4].

With the advancement of modern approaches in character education, the legacy of Islamic classical thought actually has a wealth of value that has not been fully utilized[5]. One of the sources of this value is found in the work of Shaykh Al Khudori, a prominent scholar who wrote the book Nurul Yaqin. This book narratively and historically presents the life story of the Prophet Muhammad PBUH as the main example in character formation based on Islamic values. The study of this topic is important considering the occurrence of a serious moral deterioration in various levels of society, including among students[6]. The Strengthening Character Education (PPK) program initiated by the Indonesian government still does not fully reach the aspects of spirituality and exemplary values in Islamic history[7]. Therefore, tracing the relevance of the concept of character education in the Book of Nurul Yaqin is a strategic step to connect classical Islamic values with the goals of Indonesia's national education that is comprehensive and integrative.

Previous research has generally addressed character education from the point of view of Western curriculum or the ideas of contemporary Muslim thinkers. Meanwhile, studies that raise character education based on sirah narratives in the Kitab Nurul Yaqin, especially those associated with national education goals, are still very limited. This is the empty space in the scientific study that is to be filled through this research. Character crisis is an urgent problem that cannot be solved through the approach of modern theories alone[8]. A values-based approach that is firmly rooted in history and spirituality is needed. The book of Nurul Yaqin presents this approach, by making the Prophet Muhammad PBUH as the central figure as well as a perfect symbol of character. Given

[2] Ainun Nadlif and Istiqomah, *Buku Ajar Ilmu Pendidikan Islam*, ed. Umsida Press EBooks (Umsida Press eBooks, 2025), https://doi.org/10.21070/2022/978-623-464-038-0.
[3] Bayu Kurniawan et al., *Manajemen Sumber Daya Manusia*, 1st ed., ed. Repository Alungcipta (Repository Alungcipta, 2023), https://doi.org/10.59000/ra.v1i1.4.
[4] Rahman, Zaenuri, and Rowi, "Kepemimpinan Etis Pada Institusi Pendidikan," *Deleted Journal* 15, no. 2 (2023): 265–283, https://doi.org/10.33701/jiapd.v15i2.3808.
[5] Anggraeni et al., "Jejak Pulau (Penelusuran Kehidupan Di Daratan Tersembunyi Bangko Tinggia)," *Formosa Journal of Social Sciences (FJSS)* 2, no. 2 (2023): 1–138, https://doi.org/10.55927/fjss.v2i2.4970.
[6] Isna Fitria Agustina, *Buku Ajar Pengantar Sistem Ekonomi Indonesia*, ed. Umsida Press eBooks (Umsida Press eBooks, 2024), https://doi.org/10.21070/2024/978-623-464-086-1.
[7] Ardhie Raditya, "Karakter Orang Madura, Nasionalisme, Dan Globalisasi," *Masyarakat Indonesia* 46, no. 1 (2020): 15–33, https://doi.org/10.14203/jmi.v46i1.860.
[8] Himayatul Izzati Himayatul, "Segregasi Sosial, Pendidikan Islam Multikulturalisme Media Resolusi Konflik Untuk Harmoni," *Jurnal Al Muta Aliyah Pendidikan Guru Madrasah Ibtidaiyah* 2, no. 1 (2022): 13– 24, https://doi.org/10.51700/almutaliyah.v2i1.307.
[8] Kurniawan et al., *Manajemen Sumber Daya Manusia*.
[8] Rahman, Zaenuri, and Rowi, "Kepemimpinan Etis Pada Institusi Pendidikan."

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these challenges, Islamic classical scholarship offers an under-explored yet valuable resource for character education. As Idris (2022) notes, Islamic education must be repositioned to address the spiritual and moral dimensions that secular or purely academic approaches tend to overlook.

From the theoretical side, this research contributes to the treasure of character education literature by incorporating the perspective of Shaykh Al Khudori into the academic discourse. Practically, the results of this research have the potential to be a reference in designing an Islamic-based character education curriculum, both in formal and non-formal education environments. This research presents new contributions in the form of: a character education model sourced from the example in the Nabawiyah sirah; an integrative approach that combines classical Islamic values with national education policies; and recommendations to strengthen character education in accordance with the religious and culturally diverse context of Indonesia.

By examining the thoughts of Shaykh Al Khudori, this study provides an alternative approach to character education based on Islamic values. This study is also important in order to enrich the insight of Islamic education in Indonesia by exploring the thoughts of scholars who may not have been studied much before. Islamic-based character education is not only relevant for Muslim students, but can also provide universal values that support character building in general[9]. With a systematic approach and based on text studies, this research is expected to make a significant academic contribution in the realm of Islamic education and national education. In the end, this research can be a reference for academics, education practitioners, and policymakers in formulating a more effective character education strategy based on Islamic values. This study aims to find out the concept of character education from the perspective of Shaykh Al Khudori in the book of Nurul Yaqin, as well as analyze the relevance of this concept to the goals of national education.

RESEARCH METHODS

This study employs a qualitative research design in the form of a descriptive-analytical literature review. This approach was chosen because it is highly relevant and academically acceptable within the humanities and Islamic studies for the in-depth exploration of religious texts.[10] The descriptive-analytical approach enables the researcher to analyse, interpret and organise textual data systematically in order to produce a comprehensive understanding of the phenomenon under investigation.[11] The use of this qualitative method is also based on the urgency to reposition Islamic education in addressing the spiritual and moral dimensions that are often neglected by

[9] Muhammad Idris, "Pendidikan Islam Dan Era Society 5.0 ; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter," *BELAJEA Jurnal Pendidikan Islam* 7, no. 1 (2022): 61, https://doi.org/10.29240/belajea.v7i1.4159.
[10] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 45
[11] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2018), 120.

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purely secular or academic approaches, as highlighted in contemporary discourse on the moral challenges facing the younger generation.[12] Through this descriptive-analytical method, the research not only describes the historical narrative but also explores the philosophical meaning behind the text.

The data sources in this literature review are divided into two main categories: primary and secondary sources. The primary source used is the book *Nurul Yaqin fi Sirat Sayyid al-Mursalin* by Shaykh Muhammad Al-Khudori Bek, the 2010 edition published by Dar al-Fikr in Beirut, with verification focusing on key pages containing narratives of the behaviour of the Prophet Muhammad (peace be upon him).[13] Meanwhile, the secondary sources integrated into the study include accredited academic journals, textbooks relevant to qualitative research methods,[14] as well as official government policy documents such as Law of the Republic of Indonesia No. 20 of 2003 on the National Education System. Data selection from the book *Nurul Yaqin* was carried out using a purposive sampling technique, whereby the researcher specifically selected chapters and sections that recount the exemplary conduct of the Prophet Muhammad (peace be upon him) directly related to the five character values under study, namely honesty, patience, justice, compassion, and exemplary conduct.

The data analysis process in this study proceeded through several systematic analytical stages to ensure methodological transparency. The first stage is content analysis, which is used to identify, classify and codify character values within the text based on specific keywords such as *shiddiq* for honesty, *sabr* for patience, and *'adl* for justice.[15] The second stage is comparative analysis, in which the codified concepts of character values from Shaykh Al-Khudori's perspective are critically examined and compared with the formulation of national educational objectives set out in Article 3 of Law No. 20 of 2003 to identify common ground and their contribution. The third stage is contextualisation analysis, which serves as an analytical bridge to connect the 7th-century prophetic exemplarity recorded in the original texts with the realities and socio-cultural needs of the Indonesian education sector in the 21st century. The sequence of these conceptual stages is mapped out in a structured manner to ensure the operational clarity of the research.

To maintain the validity and credibility of the findings of this independent literature review, the researcher applied several simplified qualitative data validity strategies to ensure accountability.

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[12] Muhammad Idris, "Pendidikan Islam Dan Era Society 5.0; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (2022): 61.
[13] Muhammad Al-Khudori Bek, *Nur al-Yaqin fi Sirat Sayyid al-Mursalin* (Beirut: Dar al-Fikr, 2010)
[14] Sartika, *Buku Ajar Belajar Dan Pembelajaran* (Sidoarjo: Umsida Press, 2022)
[15] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 83.

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The first strategy is source triangulation, which involves cross-checking the findings of the analysis of Nurul Yaqin's text against the works of other classical scholars as well as contemporary literature on the *sirah nabawiyah* and the philosophy of Islamic education.[16] The second strategy is to maintain the credibility of sources by prioritising references from peer-reviewed journals and authoritative primary texts. Finally, as this research design relies on a single researcher—who is susceptible to interpretative subjectivity—the validity strategy is reinforced through peer consultation. The researcher discussed the coding process and interpretative conclusions with two academic colleagues possessing specific expertise in the field of Islamic education to review the objectivity of the analysis results before the final draft was completed.

RESULTS AND DISCUSSION

Research Findings

1. The Concept of Character Education in the Book of Nurul Yaqin

a. Honesty

The textual analysis of Shaykh Al-Khudori's *Nur al-Yaqin* demonstrates that honesty (*shiddiq*) is established as a primary ontological and behavioral foundation, manifested consistently prior to and throughout the prophetic mission.[17] Al-Khudori outlines how the pre-prophetic character of Muhammad was universally acknowledged by Meccan society through the honorific titles *Al-Amin* (the trustworthy) and *Al-Sadiq* (the truthful). This societal consensus positioned him as the premier custodian of communal assets and a highly sought-after arbiter in complex inter-tribal disputes.[18] A notable historical instantiation of this ethical integrity is documented during his commercial stewardship for Khadijah bint Khuwailid, where his absolute transparency, scrupulous accounting, and structural accountability in business transactions deeply impressed her, culminating in their subsequent matrimonial union.[19] Furthermore, his acute wisdom and unyielding honesty were manifested during the hazardous dispute regarding the repositioning of the Black Stone (*Hajar al-Aswad*); by orchestrating an equitable participatory framework, he preserved the dignity of all competing Quraysh clans while maintaining absolute truthfulness in leadership. This narrative

[16] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014), 299.
[17] Al-Khudori Bek, *Nur al-Yaqin*, 14.
[18] Abdulkader Tayob, "The Role of Prophet Biography in Contemporary Islamic Education," *Journal of Beliefs & Values* 42, no. 2 (2021): 153
[19] Al-Khudori Bek, *Nur al-Yaqin*, 22.

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implies that honesty is not merely a verbal virtue but a rigorous alignment of moral courage, structural consistency, and intellectual transparency across diverse sociopolitical environments.[20]

b. Patience

Patience (*sabr*) is constructed within *Nur al-Yaqin* as an enduring, multidimensional trait that characterizes the entire life itinerary of the Prophet Muhammad from childhood until his expiration.[21] Al-Khudori carefully charts the early existential adversities faced by the Prophet, beginning with his birth as an orphan due to the pre-natal demise of his father, Abdullah, which was swiftly followed by the passing of his mother, Aminah, when he was merely six years old. Entrusted sequentially to the care of Um Aiman and his paternal uncle, Abu Talib, the young Muhammad demonstrated exceptional resilience, fulfilling his labor responsibilities as a shepherd without complaint.[22] This psychological and spiritual fortitude became increasingly pronounced upon the initiation of his public *da'wah* in Mecca, where he encountered systematic rejection, severe social ostracization, mockery, and intense physical torture from the ruling Quraysh oligarchy. Throughout these trials, he adamantly rejected retaliation, instructing his companions to preserve emotional and spiritual self-regulation. Al-Khudori details further acute crises, such as the grueling three-year economic and social blockade within the mountain passes of Shi'b Abi Talib, where the Muslim community survived under conditions of severe starvation, followed closely by the Year of Sorrow (*'Am al-Huzn*) marking the deaths of Khadijah and Abu Talib.[23] Despite these profound losses, his determination remained absolute. This fortitude was vividly displayed during his mission to Ta'if, where he was violently assaulted and stoned by the populace, yet he abstained from cursing them, choosing instead to supplicate for their ultimate spiritual guidance. Similar equanimity was recorded during the Battle of Uhud, where despite sustaining severe physical wounds and experiencing a tactical defeat, he maintained perfect emotional composure. Critically, Al-Khudori emphasizes that prophetic patience transcends passive endurance; it manifests as a sophisticated mechanism of self-control when operating from a position of absolute hegemony, as exemplified during the Conquest of Mecca (*Fath Makkah*).[24] In this historical juncture, the Prophet eschewed historical grievances and proclaimed a universal amnesty for his former persecutors, prioritizing structural peace and reconciliation. This ethical commitment remained uninterrupted until his final moments, during which he bore his terminal illness without complaint, continuously prioritizing

[20] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 54
[21] Al-Khudori Bek, *Nur al-Yaqin*, 45.
[22] Abdullah Sahin, "Critical Sirah Pedagogy: Rethinking Character Education in Muslim Contexts," *British Journal of Religious Education* 44, no. 3 (2022): 298
[23] Al-Khudori Bek, *Nur al-Yaqin*, 58
[24] J. Mark Halstead, "Islamic Values and Neo-Secular Character Curricula: A Comparative Analysis," *International Journal of Moral Education* 52, no. 1 (2023): 47.

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the collective welfare of his followers by delivering moral mandates regarding prayer, social justice, and the ethical treatment of others.[25]

c. Justice

The value of justice (*'adl*) is articulated in *Nur al-Yaqin* as a foundational administrative and sociopolitical principle implemented rigorously across resource management, state governance, and international relations. Al-Khudori illustrates this through the transparent distribution of the spoils of war (*ghanimah*) following the historic Battle of Badr, which was executed in strict adherence to emerging scriptural parameters through the state treasury (*Baitul Mal*). The Prophet distributed these resources equitably among the troops, consciously discarding tribal privileges or social hierarchies, thereby validating a model of distributive justice acceptable to all constituent parties.[13] [26]At a macro-structural level, this jurisprudential equity was institutionalized within the Charter of Medina (*Sahifat al-Madinah*), a revolutionary constitutional framework that legally guaranteed absolute freedom of religion, equal legal protections, and mutual defense obligations for all citizens, specifically safeguarding the rights of Jewish minorities and non-Muslim communities.[27] All citizens were treated as equal agents before the law without systemic discrimination. This legal equity extended comprehensively to international diplomacy and the treatment of prisoners of war, who were protected from physical abuse and provided clear pathways to emancipation through financial ransom or educational contributions, such as instructing Muslim children. In foreign policy, the Prophet maintained an ethical diplomacy, dispatching diplomatic letters to contemporary monarchs that emphasized mutual respect and human rights without any elements of coercion or humiliation, demonstrating that justice operates as an objective practice encompassing economic, social, and global spheres.

d. Compassion (Rahmah)

Compassion (*rahmah*) is depicted as a universal, transformative imperative within the prophetic social interactions narrated by Al-Khudori. Grounded in his personal experience as an orphan, the Prophet exhibited profound empathy toward vulnerable social strata, particularly orphans, establishing a high metaphysical reward for their care and adopting Zaid bin Haritsah as a direct manifestation of genuine humanitarian concern[28] Within the domestic sphere, Al-Khudori notes that this compassion was manifested through tenderness, emotional availability, and warm communication, particularly toward his daughter Fatimah and his wives, presenting the harmonious

[25] Al-Khudori Bek, *Nur al-Yaqin*, 112
[26] Charlene Tan, "Cultivating Servant Leadership through Classical Islamic Texts," *Journal of Islamic Studies and Culture* 12, no. 1 (2024): 18
[27] Al-Khudori Bek, *Nur al-Yaqin*, 134
[28] Raihani, "Evaluating the Strengthening Character Education (PPK) Policy in Indonesian Schools," *Asia Pacific Journal of Education* 45, no. 4 (2025): 515.

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household as the foundational incubator for character education.[29] More broadly, this compassion transcended sectarian boundaries, as evidenced when the Prophet accommodated a Christian delegation from Najran, granting them the autonomy to conduct their religious liturgies directly within the Prophetic Mosque.[30] Furthermore, the Prophet systematically dismantled institutionalized inequality by actively opposing slavery and racial discrimination, declaring the absolute ontological equality of all human beings regardless of ethnic or social background during his historic Farewell Sermon, thereby positioning compassion as a structural force that upholds human dignity and social justice.[30]

e. Exemplary Conduct (Uswatun Hasanah)

Exemplary conduct (*al-qudwah al-hasanah*) is presented as the primary pedagogical methodology within the text, wherein moral values are translated into concrete, observable actions rather than remaining as abstract theoretical constructs.[22] Al-Khudori emphasizes that character formation occurs through the direct exposure of learners to the lived integrity of the educator. The text highlights the Prophet's profound altruism (*al-ithar*), utilizing the historical testimony of Khadijah to document his consistent support for the impoverished and his willingness to incur personal financial liabilities to alleviate the suffering of others.[31] This proactive social care was coupled with an unyielding humility (*tawadhu'*); despite his supreme spiritual and political authority, the Prophet lived an austere life, interacting with his community on an egalitarian basis and rejecting any form of ostentatious differentiation.[32] Al-Khudori posits that effective character development requires an ongoing internal refinement (*tazkiyat al-nafs*), establishing a holistic educational model wherein tradition and contemporary challenges are navigated through a deeply internalized ethical consciousness.[33]

2. Theoretical Convergences and Relevance to National Education Goals

The findings of this study are the result of an in-depth analysis of the data that has been previously presented, especially regarding the relevance of the values of character education in the book of Nurul Yaqin to the goals of Indonesian national education. Based on the formulation of the problem proposed, the results of the study show that there is a strong harmony between the two concepts. The character values contained in Nurul Yaqin's book are proven to be in line with

[29] Al-Khudori Bek, *Nur al-Yaqin*, 155
[30] Muhammad Idris, "Pendidikan Islam Dan Era Society 5.0; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Al-Khudori Bek, *Nur al-Yaqin*, 178," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (2022): 61.
[31] Tayob, "The Role of Prophet Biography," 157.
[32] Al-Khudori Bek, *Nur al-Yaqin*, 178.
[33] Sahin, "Critical Sirah Pedagogy," 302.

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the direction of character formation in national education, both from spiritual, moral, social, and intellectual aspects. This alignment shows that character education based on Islamic values has a significant contribution in supporting the achievement of national education goals.

In the context of the formation of human beings who believe and fear God Almighty, the values of love (rahmah) and example (uswatun hasanah) are important foundations. National education emphasizes the importance of the formation of spiritual and moral character as the main foundation, which can be realized through empathy, care, and respect for others. Example plays a role in strengthening students' religious identity through real examples of behavior that is in accordance with religious teachings. Thus, these two values not only support the formation of religious individuals, but are also able to integrate faith with social practices in social life.

Furthermore, in forming a person with noble character, the values of honesty (shiddiq) and patience (shabr) are key elements. Honesty serves as the basis of integrity, where students are taught to be consistent between words and deeds, as well as uphold the truth in every aspect of life. Meanwhile, patience plays a role in forming mental and emotional resilience, so that individuals are able to face various challenges with a thoughtful and responsible attitude. These two values not only shape the character of the individual, but also contribute to creating a harmonious and civilized society.

In the development of intellectual potential and professionalism, the value of honesty and fairness ('adl) is the main principle. Honesty ensures academic integrity in the process of learning, research, and scientific development, resulting in authentic and useful works. On the other hand, fairness emphasizes the importance of equality in access to objective academic education and awards without discrimination. The integration of these two values will give birth to individuals who are not only intellectually superior, but also have a high commitment to ethics and social responsibility.

Furthermore, in forming democratic and responsible citizens, the values of justice ('adl) and compassion (rahmah) play an important role. Justice is the basis for upholding equality, respect for human rights, and active participation in democratic life. Meanwhile, affection strengthens social solidarity and the spirit of mutual cooperation in a pluralistic society. The combination of these two values results in individuals who not only understand the principles of democracy, but also have a moral responsibility to maintain unity and resolve conflicts peacefully.

Finally, in realizing a just and prosperous society and building a national character rooted in local culture, the values of patience (shabr), exemplary (uswatun hasanah), and compassion (rahmah) are the main pillars. Patience helps individuals face social inequality with a constructive attitude, while example encourages the birth of leaders with integrity and inspiration. On the other

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hand, compassion strengthens the values of local wisdom such as mutual cooperation and tolerance. It is important to acknowledge, however, that Al-Khudori's sirah-based approach is not without critics. Modernist Islamic educators argue that character education cannot rely solely on prophetic biography, but must also engage with contemporary frameworks such as social-emotional learning (Himayatul, 2022). Secular scholars, meanwhile, question whether religiously grounded values can be universally applied in a pluralistic state. Al-Khudori's framework does not explicitly address, for instance, how justice (al-'adl) translates in a context where it must equally protect non-Muslim citizens. This study therefore positions Al-Khudori's thought not as a replacement for modern pedagogy, but as a complementary moral and spiritual foundation that enriches Indonesia's national education framework.

Discussion

1. Analytical Depth of Prophetic Character Values in Nurul Yaqin: A Comparative Sirah Perspective

A profound textual interpretation of Shaykh Al-Khudori's *Nur al-Yaqin* reveals significant structural and methodological divergences from classical sirah works, such as those authored by Ibn Ishaq[34] or Ibn Hisham.[35] When analyzing pivotal historical events, such as the stones cast at the Prophet in Ta'if, Ibn Ishaq[36] predominantly centers his narrative on historical chronologies, complex inter-tribal political dynamics, and meticulous genealogical validation to ensure the authenticity and accuracy of the transmission chain. Conversely, Al-Khudori[37] intentionally applies a narrative reduction to these genealogical and tribal details to establish a deliberate pedagogical space for emphasizing the ethical and moral dimensions of patience (*sabr*). Within Al-Khudori's interpretive framework, patience is not conceptualized as a form of fatalistic or passive resignation under persecution; instead, it is reconfigured as a strategic, pro-active mechanism of emotional and spiritual regulation directed toward the long-term sustainability of the prophetic mission and the broader welfare of human society. This unique narrative framing demonstrates that *Nur al-Yaqin* was consciously constructed not merely as an objective historiographical chronicle, but as a transformative instrument for moral refinement (*tazkiyat al-nafs*). This methodology strongly resonates with contemporary discourses in Islamic pedagogy, which assert that sacred histories must be engaged through a pro-active, educational lens to effectively manifest their transformative

[34] Muhammad Ibn Ishaq, The Life of Muhammad, trans. A. Guillaume (Oxford: Oxford University Press, 1997), 112–115
[35] Abu Muhammad Ibn Hisham, *Al-Sirah al-Nabawiyyah* (Beirut: Dar al-Jil, 2000), 2:45
[36] Ibn Ishaq, *The Life of Muhammad*, 118.
[37] Muhammad Al-Khudori Bek, *Nur al-Yaqin fi Sirat Sayyid al-Mursalin* (Beirut: Dar al-Fikr, 2010), 84.

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potential within modern pluralistic spaces.[38] Furthermore, by systematically minimizing localized tribal conflicts, Al-Khudori successfully elevates the Prophet's universal psychological and spiritual responses, thereby offering a timeless model of character development that transcends historical specificities.

Beyond the cultivation of patience, the dimension of role modeling (*al-uswatun hasanah*) within *Nur al-Yaqin* provides an analytical depth that successfully bridges the longstanding theoretical divide between external moral conformity and internal value internalization. Al-Khudori[39] consistently synchronizes the adherence to outward ethical behaviors (*af'al*) with the foundational purity of internal intent (*niyyah*). This integrated representation fundamentally challenges modern secular character education models, which frequently suffer from a behavioral reductionism that evaluates moral efficacy solely through quantifiable, observable actions.[40]

Textual evidence within *Nur al-Yaqin* implies that genuine prophetic emulation requires an ontological alignment between internal spiritual motives and external social expressions. The paradigm of emulation offered by Al-Khudori demands that contemporary learners do not merely reproduce the literal, physical deeds of the Prophet within a seventh-century socio-cultural context; rather, they must reconstruct the underlying moral consciousness and spiritual awareness to dynamically adapt them to contemporary ethical challenges.[41] This holistic framework significantly enriches classical Islamic ethical philosophy, such as the discourses developed by Ibn Miskawaih,[42] who asserted that true character formation must be firmly anchored in a stable, enduring state of the soul (*hal al-nafs*) rather than artificial, situational compliance or superficial behavioral conditioning.

2. Conceptual Enrichment and Theoretical Tensions with National Education Goals

Mapping the character values delineated in *Nurul Yaqin* onto Indonesia's National Education System, specifically as mandated by Law Number 20 of 2003, offers a vital conceptual enrichment while simultaneously exposing inherent theoretical tensions that require rigorous academic resolution. Regarding the core value of honesty (*shiddiq*), normative national educational policy documents often conceptualize it superficially as a basic social virtue or a legalistic adherence

[38] Abdullah Sahin, *New Directions in Islamic Education: An Integrated Pedagogical Approach* (London: Kube Publishing, 2013), 57
[39] Al-Khudori Bek, *Nur al-Yaqin*, 92
[40] J. Mark Halstead, "An Islamic Concept of Education in Western Contexts," *Comparative Education* 40, no. 4 (2004): 518
[41] Abdulkader Tayob, "The Representation of Religion in Islamic Education Curriculum Standards," *Religious Education* 113, no. 3 (2018): 284.
[42] Abu Ali Ibn Miskawaih, *Tahdhib al-Akhlaq* (Cairo: Dar al-Kutub al-Misriyah, 2011), 63.

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to formal rules. Conversely, Al-Khudori[43] significantly broadens this concept by framing honesty as an intellectual integrity (*shiddiq al-ilm*) and an existential truth. In Al-Khudori's formulation, honesty binds the seeker of knowledge to not only speak truthfully in social interactions but to preserve absolute scientific objectivity, intellectual transparency, and spiritual truth throughout the entire epistemological journey. This conceptual expansion provides a robust theological and philosophical foundation for the notion of noble character (*akhlak mulia*) in Indonesian educational policy, elevating it from a mere tool for social order to a sacred epistemological commitment.[44] Consequently, this prophetic concept of honesty strengthens the ethical infrastructure necessary to cultivate highly principled scholars and students capable of navigating the moral ambiguities of a globalized era.

Nevertheless, an underlying theoretical tension arises when attempting to reconcile the absolute prophetic authority embedded in Islamic texts with the democratic values championed by Indonesia's national educational goals. Methodologically, prophetic authority demands unconditional obedience (*ta'ah*) grounded in divine revelation, which initially appears antithetical to modern democratic education principles emphasizing individual autonomy, critical thinking, and deliberative responsibility.[45] However, this apparent contradiction is successfully resolved within the narrative of *Nurul Yaqin* through its systematic visualization of the consultative tradition (*shura*) routinely practiced by the Prophet Muhammad. Al-Khudori[46] allocates extensive analytical commentary to pivotal historical events, such as the strategic negotiations of the Treaty of Hudaybiyyah and the arbitration regarding the placement of the Black Stone (*Hajar al-Aswad*). In these episodes, the Prophet did not exercise his absolute authority to impose unilateral dictates; instead, he cultivated spaces for participatory dialogue, political compromise, and inclusive negotiation. This representation demonstrates that prophetic authority in *Nurul Yaqin* does not negate democratic engagement but rather contextualizes it within a divine ethical framework.[47] This ethic teaches that consultation is not a pragmatic device for majoritarian dominance, but a sacred mechanism to achieve social justice and collective well-being. Thus, integrating this text into the

[43] Al-Khudori Bek, *Nur al-Yaqin*, 105.
[44] Raihani, "A Report on Islamic Education in Indonesia: Progress and Strategic Reorientation," *Journal of Beliefs & Values* 32, no. 1 (2011): 27.
[45] Charlene Tan, "Islamic Education and Critical Thinking: Aligning Autonomy with Faith," *Ethics and Education* 6, no. 2 (2011): 125
[46] Al-Khudori Bek, *Nur al-Yaqin*, 142.
[47] Sarfaroz Niyozov and Al-Karim Memon, "Islamic Education and Islamization: Contemporary Tensions and Structural Challenges," *International Journal of Educational Development* 31, no. 6 (2011): 634.

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national curriculum does not subvert democratic ideals but enriches them with a transformative spiritual dimension.[48]

3. Pedagogical and Theoretical Implications for Contemporary Islamic Education

The findings of this study bear extensive theoretical and practical implications for the reconstruction of character education within contemporary Islamic educational institutions, particularly madrasahs and pesantren in Indonesia. Theoretically, this reconstruction urges educational policymakers to move away from low-quality, reductionist textbooks that present moral values in a fragmented manner, often obscuring the profound philosophical roots of Islamic ethics.[49] As an alternative, Al-Khudori's insights in *Nurul Yaqin* should be conceptually integrated with classical Islamic ethical philosophy, notably the concepts of justice and spiritual purification formulated by Abu Hamid Al-Ghazali in *Ihya 'Ulum al-Din*.[50] Al-Ghazali posits that moral virtue is a manifestation of the equilibrium among the internal spiritual faculties of the human soul, namely the faculty of wisdom (*al-hikmah*), courage (*al-shaja'ah*), and temperance (*al-'iffah*). By anchoring the historical narratives of *Nurul Yaqin* within Al-Ghazali's philosophical architecture, character education in Indonesia can acquire a rigorous theoretical depth, shifting from a rote memorization of prescribed behaviors to a holistic, systematic process of internal spiritual cultivation.[51]

Practically, this study advocates for a profound methodological transformation in the teaching of prophetic biography (*sirah nabawiyah*) across Islamic schools and seminaries. Traditionally, *sirah* pedagogy has been constrained by a passive, linear transmission of historical facts, devoid of critical contextualization for contemporary realities.[52] Drawing upon Al-Khudori's analytical model, the curriculum must be redesigned to foster critical reflection and dialogical engagement with historical texts. Prophetic narratives of leadership, justice, and compassion must be explored dynamically to address twenty-first-century challenges, including moral crises, environmental degradation, and social polarization.[53] Instructional strategies such as comparative matrices or case-based analyses of events in *Nurul Yaqin* can be implemented to enhance students' moral sensitivity and ethical decision-making capabilities. Through this approach, *sirah* literature

[48] Robert Jackson, *Signposts: Policy and Practice for Teaching about Religions and Non-Religious Worldviews in Intercultural Education* (Strasbourg: Council of Europe, 2014), 89; Holger Daun, "Educational Restructuring in the World: Values and Democratic Ideals," *International Review of Education* 65, no. 2 (2019): 215.
[49] Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia* (Honolulu: University of Hawai'i Press, 2015), 142
[50] Abu Hamid Al-Ghazali, *Ihya 'Ulum al-Din* (Beirut: Dar al-Kutub al-Ilmiyah, 2004), 3:72.
[51] Hashim Rosnani, "The Philosophy of Islamic Education and Its Implementation," *Journal of Islamic Studies* 15, no. 2 (2004): 118.
[52] Robert W. Hefner, *Schooling Islam: The Culture and Politics of Modern Muslim Education* (Princeton: Princeton University Press, 2007), 84
[53] Muhammad Idris, "Pendidikan Islam Dan Era Society 5.0; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (2022): 65.

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ceases to be viewed as a static relic of the past; instead, it becomes a dynamic ethical compass capable of inspiring a new generation of socially responsible, principled agents of change who are deeply responsive to the exigencies of the modern world.[54]

4. The Relevance of Character Education in Al-Khudori's Nurul Yaqin to National Education Goals

First, noble morals as an emphasis on morality is the core of Shaykh Al Khudori's educational thought, which emphasizes that the purpose of education is not only to develop intellectual aspects, but also to form good character and behavior; this is in line with the goals of national education as stated in Article 3 of the National Education System Law which emphasizes the development of the potential of students to become noble human beings. encompassing values such as honesty, patience, politeness, justice, compassion, and example; This harmony shows that both the concept of Shaykh Al Khudori and the national education policy both place morality as the main foundation in the educational process, while affirming its relevance in social life as the key to building a harmonious, peaceful, integrity-oriented society, and able to face the challenges of the times with a strong ethical foundation[55].

Second, spirituality as the main foundation in education according to Shaykh Al Khudori places taqwa (piety) to Allah SWT as the core goal that must be achieved by every student, because piety is seen as the main indicator of human success both in this world and in the hereafter, as affirmed in various verses of the Qur'an and hadith; this view is in line with the goals of national education as stated in Article 3 of the National Education System Law, namely forming human beings who believe and are devoted to God Almighty, which also reflects the basic values of Pancasila, especially the first precept; This similarity shows that both the concept of Shaykh Al Khudori and national education both make spirituality a top priority in the educational process, as well as integrate religious values into the learning system in order to form individuals who are not only intellectually intelligent, but also have a strong relationship with God, so that they are able to live a life with a solid moral and spiritual foundation[56].

Third, physical and spiritual health is an important aspect of Shaykh Al Khudori's concept of education, which emphasizes that a healthy physical and mental condition is the main capital for a person to carry out worship and face various life challenges, so he encourages the application of a healthy lifestyle through exercise, dietary arrangements, and spiritual practices such as meditation

[54] Rosnani Hashim, *Educational Dualism in Malaysia: Implications for Theory and Practice* (Kuala Lumpur: The Other Press, 2014), 201.
[55] Sartika, *Buku Ajar Belajar Dan Pembelajaran*.
[56] Nadlif and Istiqomah, *Buku Ajar Ilmu Pendidikan Islam*.

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or dhikr; this view is in line with the goals of national education in Article 3 of the National Education System Law which aims to create physically healthy, mental, and social human beings; This harmony shows that both Shaykh Al Khudori and national education prioritize a holistic approach that includes a balance between physical, spiritual, and mental aspects, and emphasizes that harmony between the three is the main key in achieving happiness, well-being, and success in the lives of individuals and society.

Fourth, social responsibility as part of education according to Shaykh Al Khudori emphasizes that every individual has an obligation not only to himself, but also to society, nation, and religion, so that values such as mutual cooperation, solidarity, and cooperation become very important in community life; this view is in line with the goals of national education in Article 3 of the National Education System Law which aims to establish democratic and responsible citizens, which include tolerance, active participation, and respect for human rights; This similarity shows that both the concept of Shaykh Al Khudori and national education both emphasize the importance of social responsibility as the foundation of character formation, as well as encourage the strengthening of positive civic values such as democracy, tolerance, and love of the homeland in order to create a harmonious, civilized, and integrity society[57].

Finally, the integration of religious and modern sciences in the thought of Shaykh Al Khudori emphasizes the importance of harmonization between shari'i knowledge and modern science in order to form individuals who are whole, adaptive, and able to face the dynamics of the times without losing their moral and spiritual foundations, so that education does not only focus on religious aspects, but also on the mastery of relevant worldly knowledge; this view is in line with the goal of national education in Article 3 of the Law A National Education System that emphasizes the formation of knowledgeable, capable, and creative individuals, by integrating moral, spiritual, and modern scientific values; This harmony shows that both Shaykh Al Khudori and national education both emphasize the importance of harmonization between tradition and innovation as an effort to face the challenges of the times wisely, so that education is able to give birth to a generation that is not only intellectually intelligent, but also noble in character, pious, physically and spiritually healthy, has social responsibility, and is able to maintain the identity of values in the midst of globalization[58].

[57] Idris, "Pendidikan Islam Dan Era Society 5.0 ; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter."
[58] Himayatul, "Segregasi Sosial, Pendidikan Islam Multikulturalisme Media Resolusi Konflik Untuk Harmoni."

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CONCLUSION

The comprehensive textual analysis and philosophical exploration conducted in this study demonstrate that Shaykh Muhammad Al-Khudori's *Nur al-Yaqin fi Sirat Sayyid al-Mursalin* serves as a highly rigorous and profoundly relevant conceptual framework for enriching contemporary character education, particularly within the context of Indonesia's National Education System. By systematically analyzing the five core prophetic virtues honesty (*shiddiq*), patience (*sabr*), justice (*'adl*), compassion (*rahmah*), and exemplary conduct (*al-uswatun hasanah*) this research successfully illuminates a critical pathway for operationalizing the noble objectives mandated by Law Number 20 of 2003. The findings reveal that these prophetic values do not function merely as archaic historical chronicles or static moral mandates; rather, they provide a holistic, ontologically grounded educational model that harmonizes internal spiritual purification (*tazkiyat al-nafs*) with outward social accountability and civic responsibility. Consequently, integrating Al-Khudori's methodology into modern Islamic educational institutions, such as madrasahs and pesantren, offers a robust theoretical and practical counterweight to the behavioral reductionism and moral crises that frequently challenge contemporary globalized societies.

Despite these foundational insights, this study acknowledges several intrinsic limitations that pave the way for subsequent scholarly inquiry. Methodologically, this research is strictly bounded by its text-centric scope, focusing exclusively on a single primary text, *Nur al-Yaqin*, which naturally limits the comparative breadth of the historiographical analysis. Furthermore, as an independent literature review, the qualitative findings are subject to the hermeneutical boundaries of a single researcher's interpretation, which lacks the collaborative triangulation of a broader interpretative community. Structurally, this study remains purely theoretical and philosophical; it does not provide empirical data or field-based verification regarding how these prophetic values are actively translated, resisted, or received within contemporary real-world educational environments.

To address these limitations and expand the boundaries of Islamic pedagogical discourse, future research must embark on several critical paths. First, scholars should conduct extensive comparative analyses across multiple classical and contemporary *sirah*-based texts to discern variations in narrative pedagogy and moral emphasis. Second, future inquiries must transcend purely theoretical boundaries by executing empirical, ethnographic, or mixed-methods research designs within Indonesian classrooms. Such field-based investigations are vital to explore how teachers and students concretely implement, adapt, and experience these prophetic values within daily educational practices. Ultimately, continuing this trajectory of critical *sirah* pedagogy will ensure that Islamic ethics remains a dynamic, transformative force capable of shaping principled, compassionate, and socially responsible citizens in the twenty-first century.

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