

EXEMPLARY BEHAVIOR, DIALOGUE, AND HABITUATION AS THE MAIN PILLARS OF CHARACTER EDUCATION IN THE EDUCATIONAL PRACTICES OF THE PROPHET MUHAMMAD SAW

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Abstract

This study aims to examine and analyze the main pillars of character education implemented by the Prophet Muhammad (peace be upon him), specifically through the methods of exemplary behavior, dialogue, and habituation. Using a literature study approach to primary and secondary sources, this study explores how the Prophet Muhammad (peace be upon him) shaped the character of his companions and followers comprehensively and sustainably. The exemplary behavior method provides a strong foundation for the internalization of moral values, as the Prophet Muhammad (peace be upon him) not only conveyed teachings verbally but also presented them in consistent, concrete behavior. Dialogue is used as an interactive tool that fosters awareness, understanding, and self-confidence in the learning process, while habituation serves as a medium for character formation through repeated practice oriented toward noble Islamic values. The study results indicate that the Prophet Muhammad's approach to character education is highly relevant for application in the context of modern education, emphasizing the affective, cognitive, and psychomotor aspects holistically. This study recommends the integration of exemplary behavior, dialogue, and habituation values into the education system as an effort to shape a generation with strong character and noble morals.

Keywords: Character education, Rasulullah SAW, role model, dialogue, habituation

INTRODUCTION

Character education has become a central issue in contemporary educational discourse, particularly in the context of the challenges of globalization, digital disruption, and the growing moral crisis. Amidst the complexities of this era marked by shifting values and weakening social integrity, the need for a character education model that is authentic, applicable, and grounded in universal values is increasingly pressing. The world of education is now required to produce not only intellectually intelligent individuals but also excel in moral, spiritual, and social aspects. In this context,

the Prophet Muhammad's educational methods offer a valuable treasure as a legacy of Islamic civilization. They are not only normative but also possess a practical dimension that can be applied contextually in modern educational systems (Suryadi et al., 2025).

The Prophet Muhammad was sent not only to convey revelation but also to shape the character of humanity. In the Qur'an, he is praised as a good example, a primary role model for Muslims in all aspects of life, including education. The character education taught by the Prophet Muhammad (peace be upon him) was not merely theoretical, but rather built through a vibrant relationship between educators and students (Careemdeen, n.d.). The Prophet Muhammad (peace be upon him) integrated moral values into real life through a humanistic, communicative, and consistent approach. Various Islamic literature and authentic hadiths identify the three main pillars that underpin his educational approach: exemplary behavior (*uswah*), dialogue (*hiwar*), and habituation (*ta'wid*). These three pillars are not separate approaches, but rather a unified whole that complement and strengthen each other in shaping noble character in students (Nasution & Ismail, 2025).

Exemplary behavior, or *uswah hasanah*, was central to the Prophet Muhammad's educational process. He not only conveyed teachings verbally but also demonstrated their practical application in everyday life. The Prophet Muhammad's character of trustworthiness, honesty, patience, generosity, and compassion served as a concrete example that inspired his companions and subsequent generations (Purba & Lubis, 2025). From a modern educational perspective, this exemplary role model provides an important lesson: character cannot be taught simply through lectures or instruction; it must be demonstrated by educators. A teacher, parent, or educational leader is required to embody the values they teach to become an inspiring figure trusted and respected by students.

The second, equally important pillar is dialogue (*hiwar*), which reflects an effective and empathetic communication method in the educational process. The Prophet Muhammad (peace be upon him) did not educate by imposing his will, but rather opened a broad space for dialogue with his companions and followers. Through dialogue, he guided with wisdom, listened to complaints, answered questions compassionately, and adjusted his approach to the character and level of understanding of his interlocutors. Dialogue is not only a method of conveying information, but also a process of building relationships of mutual respect and fostering awareness within students. In the context of today's education, dialogue is an important means

of building a democratic, participatory, and inclusive learning environment (Haq, 2025).

The pillar of habituation (*ta'wīd*) is a long-term strategy for character formation through consistent and repeated practice. The Prophet Muhammad (peace be upon him) instilled moral values through routines of worship, morals in social interactions, and the formation of good habits in daily life (Maqbulah et al., 2025). Habituation, initiated from an early age, deeply ingrains these values and becomes part of an individual's personality (Arfani & Iskarim, 2023). In the context of modern education, habituation is highly relevant in shaping a positive school culture, encouraging the internalization of values, and creating a learning environment that supports holistic and sustainable character development (Kurniawanto, 2025).

The urgency of this research lies in exploring, understanding, and reconstructing the Prophet Muhammad's character education methods more systematically and scientifically, so that they can serve as a foundation for designing an education system capable of responding to the challenges of the times (M.Pd, 2020). Many currently developing approaches to character education are based on Western theories, which, while methodologically rich, are often divorced from the cultural and spiritual context of Indonesian society. Therefore, exploring the literature on the pillars of the Prophet Muhammad's education is a crucial step in reviving the values of local Islamic wisdom relevant to the needs of national education.

Furthermore, this research also aims to critique the practice of character education, which has often been merely a slogan, lacking meaningful implementation in practice (Prasetya et al., 2021). By presenting a literature review of the Prophet Muhammad's exemplary, dialogue, and habituation approaches, it is hoped that a new awareness will emerge among educators, policymakers, and education practitioners to rebuild an educational paradigm that focuses not only on cognitive achievement but also on the development of noble character resilient to the challenges of the times. These three pillars, when harmoniously integrated, are believed to be capable of producing a generation that is not only academically intelligent but also noble in character, resilient in facing challenges, and strongly committed to the values of justice, truth, and humanity.

To that end, this study was conducted using a qualitative approach based on literature review to trace the pedagogical legacy of the Prophet Muhammad (peace be upon him) in various primary sources, such as the Quran, authentic hadiths, and classical and contemporary literature on Islamic

education. This study is not intended to replace existing approaches to character education, but rather to enrich the discourse on character education by drawing inspiration from educational practices that have proven successful in shaping the best generation throughout Islamic history, namely the companions. It is hoped that the results of this study can provide concrete contributions to the formulation of a character education curriculum that is more contextual, transformative, and firmly rooted in the nation's spiritual values.

RESEARCH METHOD

This research uses a literature review method to examine the pillars of character education implemented by the Prophet Muhammad (peace be upon him), focusing on three main aspects: exemplary behavior, dialogue, and habituation. This method was chosen because it allows researchers to explore various classical and contemporary texts related to the Prophet's educational practices in shaping the character of the community. This research relies on a search of Islamic literature such as hadith books, the Prophetic tradition (*sirah nabawiyah*), *tafsir* (community interpretation), and modern scientific studies that discuss aspects of character education from an Islamic perspective.

The steps in this research include identifying relevant primary and secondary sources, selecting literature based on authenticity and relevance criteria, and content analysis to explore key concepts related to the Prophet's educational methods. A qualitative approach is used to understand the meaning contained in the Prophet Muhammad's actions and teachings as an educator, which are reflected in his exemplary behavior, the use of persuasive and wise dialogue, and the consistent application of habituation in fostering noble character. The analysis is conducted thematically by exploring patterns of educational values and strategies within the context of the Prophet's socio-religious life.

Data validity was strengthened through source triangulation, comparing findings from various classical and contemporary literature, both from Islamic sources and from modern educational perspectives. The results of this literature review are expected to develop a comprehensive framework for understanding how exemplary behavior, dialogue, and habituation are essential foundations for effective character education. Thus, this research not only contributes to the development of Islamic education but also opens up space for the relevance of prophetic values in addressing the challenges of character education in the contemporary era.

RESULT AND DISCUSSION

Character Education from the Perspective of the Prophet Muhammad SAW

Character education from the perspective of the Prophet Muhammad (peace be upon him) is an educational model that emphasizes not only cognitive aspects but also comprehensively shapes human morals and behavior. The Prophet Muhammad (peace be upon him) is a perfect example in realizing character education because all aspects of his life reflect the noble values that serve as the foundation for shaping a Muslim's personality. In every action, word, and attitude, the Prophet Muhammad demonstrated harmony between words and deeds. His character was not formed instantly, but rather through an educational process that was internalized from childhood to adulthood, ultimately becoming a tangible manifestation of Islamic teachings. The Prophet Muhammad's personality is a source of eternal inspiration in developing human character with integrity, justice, wisdom, and compassion (Yunita & Mujib, 2021).

As a model par excellence in character education, the Prophet Muhammad (peace be upon him) did not merely teach verbally but rather provided education through consistent example. His exemplary behavior is the most effective method because it touches the hearts and builds confidence in his companions and followers. The Prophet Muhammad (peace be upon him) never commanded anything unless he first carried it out (Solihin et al., 2023). In this context, character education is no longer merely a theory or moral concept taught verbally, but rather a lifestyle lived out in daily practice. The Prophet Muhammad (peace be upon him) is a concrete reflection of the Quran, as Aisha (RA) stated that the Prophet's morals are the Quran. Therefore, in the Prophet's view, character education is inseparable from the divine values revealed through revelation.

The Prophet Muhammad's educational method has distinctive characteristics that are highly relevant for application in modern education (Siregar & Lessy, 2021). First, he always began education with a compassionate and gentle approach (Yusuf, 2021). The Prophet Muhammad never once humiliated or hurt anyone when giving advice, even to those who had made mistakes. He understood the psychological conditions of individuals and treated each person according to their needs and capacities. Second, the Prophet Muhammad (peace be upon him) employed a dialogical approach in conveying his teachings. He did not impose opinions, but instead encouraged thought, inquiry, and understanding of the wisdom of each teaching. Third, he

provided opportunities for his companions to learn from direct experience, practicing the values taught through social life. The education he imparted was not dogmatic, but encouraged personal awareness and responsibility. Fourth, the Prophet Muhammad (peace be upon him) also highly valued the process of habituation, namely educating his followers through the repetition of good actions until they became enduring characters. With patience and determination, he formed a generation of companions with noble character and became pioneers of Islamic civilization.

The character values taught by the Prophet Muhammad (peace be upon him) encompass various moral and spiritual aspects that shape individual integrity (Sobihah, 2020). Trustworthiness is one of the core values emphasized by the Prophet Muhammad. He was known as "Al-Amin" for his honesty and trustworthiness in handling responsibilities. This value serves as an important foundation for building social trust. Siddiq, or honesty, is another key characteristic inherent in the Prophet Muhammad's personality. Under all circumstances, he never told a lie. Tabligh, the ability to convey the truth with wisdom, was a crucial part of the Prophet's prophetic mission, carried out with sincerity and a wise communication strategy. Fathanah, or intelligence, was also reflected in his decision-making, both in social, political, and religious matters. The Prophet was able to read situations and provide appropriate solutions, without abandoning the values of justice and truth (Sholihan & Muawanah, 2024).

Furthermore, patience was a prominent characteristic in the Prophet's life. In the face of ridicule, rejection, and even physical violence, he remained steadfast and never responded with hatred. His patience exemplifies how strong character is shaped by steadfast faith and spiritual depth. The value of compassion was also prominent in the Prophet's educational methods. He treated children with tenderness, respected women, cared for the poor, and cared for the marginalized with genuine empathy. The Prophet's compassion was not exclusive, but inclusive, embracing all creatures, including animals and the environment. This demonstrates that the Prophet's character education encompasses a broad human dimension and is oriented toward blessings for the universe.

Pillar of Exemplary Behavior (Uswah Hasanah)

Exemplary behavior, or *uswah hasanah*, is a key pillar of character education, as emphasized in Islamic teachings (Ruswandi et al., 2022). The term *uswah hasanah* is explicitly mentioned in the Quran, specifically in Surah Al-

Ahzab, verse 21, which reads: "Indeed, in the Messenger of Allah you have an excellent example..." This verse provides a strong theological basis for the belief that the Prophet Muhammad (peace be upon him) was not only a messenger of God but also a model of life worthy of emulation by his followers. In the context of education, exemplary behavior is the most effective method for character formation because it provides concrete examples that can be observed, felt, and internalized naturally by students (Yahya, 2018). The hadiths of the Prophet (peace be upon him) also reinforce the importance of this aspect, such as his saying: "Whoever guides to goodness will have a reward like that of the one who does it." Exemplary behavior is not merely symbolic, but rather a concrete expression of moral values consistently practiced in daily life.

In practice, the Prophet Muhammad (peace be upon him) made every aspect of his life a field for exemplary behavior. He not only conveyed Islamic teachings verbally, but also emphasized these values in his actions. In terms of honesty, he was known as al-Amin, even before his prophethood. In terms of responsibility, he demonstrated a commitment to his apostolic duties with patience and sacrifice. In his interactions with others, he displayed gentleness, compassion, and high tolerance, even toward his enemies. When insulted, he did not respond with hatred; when hurt, he forgave; when entrusted with trust, he protected it. All of these are concrete manifestations of the noble character he sought to instill in his followers. The Prophet Muhammad (peace be upon him) was a figure who not only educated with theory but also instilled teachings through living and touching examples (Putri & Mayar, 2021).

In the context of modern education, role models play a crucial role in shaping students' character. Children and adolescents learn not only from what they hear, but also from what they see. Teachers, parents, and community leaders who set positive examples are more likely to inspire and influence children's behavior. In a world saturated with information and digital influences, role models serve as a natural filter that can strengthen moral and spiritual values amidst the onslaught of foreign values (Chandra, 2020). When an educator demonstrates integrity, honesty, patience, and compassion in their daily actions, students are more likely to internalize these values as part of their personalities. This process occurs through continuous practice and observation, forming thought patterns and behaviors consistent with the instilled character values.

The Pillar of Dialogue (Hiwar)

The pillar of dialogue, or hiwar, in Islamic education is a crucial approach in the process of conveying moral values and character formation (Alwan & Izzati, 2023). In Islamic lore, dialogue is not merely an exchange of information, but a key instrument in building understanding, strengthening human relationships, and fostering spiritual and ethical awareness. The Quran itself provides numerous examples of dialogue between prophets and their followers, between Allah SWT and His creatures, and between humans and each other. This dialogical approach is an integral part of the Prophet Muhammad's education in educating his companions and the wider community. Through dialogue, an interactive process occurs that does not impose truth, but rather leads to reasoning, reflection, and a conscious acceptance of values. Therefore, dialogue in character education is not merely a method, but an approach based on compassion, wisdom, and respect for human dignity.

In the context of Islamic education, dialogue has a broader meaning than mere discussion or conversation. It is a form of communication that emphasizes mutual respect, listening, and opening up space for the exchange of thoughts and experiences. The Prophet Muhammad (peace be upon him) often used dialogue as a means to convey Islamic teachings in a wise and persuasive manner. He did not impose his will, but instead encouraged heart-to-heart conversations, prioritizing common sense and gentleness of speech. This dialogical method is highly effective in destroying arrogance, opening the heart, and fostering a deep inner awareness. Even when facing opponents of his da'wah, the Prophet Muhammad maintained the ethics of dialogue, not cornering them, and giving their interlocutors space to express their opinions. This aligns with Allah's command in Surah An-Nahl, verse 125, which calls for preaching with wisdom and good advice and conducting dialogue in the best manner (Alwan & Izzati, 2023).

One concrete example of the Prophet Muhammad's meaningful dialogue is when he spoke with a young man who asked permission to commit adultery. In this incident, the Prophet Muhammad did not immediately rebuke or scold the young man, but instead engaged him in a calm and compassionate dialogue. The Prophet asked the young man if he would be willing to have his mother, sister, or other female relatives treated in this way. The young man replied that he would not. The Prophet then explained that similarly, others would not be willing to have their families committed adultery. This dialogue illustrates how the Prophet guided the young man through a rational, empathetic, and warm

approach, enabling his heart and mind to fully accept moral values (Faizin et al., 2023). This example demonstrates that dialogue is not merely a means of communication, but a transformative medium capable of touching the deepest moral consciousness.

The Prophet's dialogue is also evident in the events of the Hijrah (migration), the Treaty of Hudaibiyyah, and in his interactions with Jews, Christians, and even the polytheists of Quraysh. In all these interactions, the Prophet demonstrated how *hiwar* (religious dialogue) is used as an approach to peace, not conflict. He was able to distinguish between differences of opinion and hostility, between differences of belief and a lack of etiquette. In dialogue, the Prophet built bridges of understanding and treated the interlocutor as a subject to be honored, not an object to be dominated. That is the power of the dialogue method in character education: not only conveying the truth, but also fostering a willingness to understand and accept that truth consciously, not because of coercion or pressure (Alfisyahrin, n.d.).

The role of dialogue in character education is crucial because it trains individuals to think critically, be open, and be inclusive. In educational practice, dialogue becomes a space where students not only receive information but also learn to process it, question its meaning, and discover the values behind the teachings. Dialogue provides a space for students to express their anxieties, doubts, and personal experiences, and is then guided wisely to cultivate empathy, understanding of others, and responsibility for their own actions. Herein lies the significant contribution of dialogue in character formation: it not only transfers knowledge but also activates a deep moral and emotional awareness. Through dialogue, education is no longer a rigid one-way process but becomes a lively and liberating two-way process.

Character education based on dialogue ultimately creates a humane and civilized learning environment. This aligns with the values championed by the Prophet Muhammad (peace be upon him): love, justice, patience, and honesty. The Prophet never educated through coercion, but rather through building understanding and awareness. This principle is highly relevant in contemporary education, which faces the challenges of individualism, disorientation, and weak social empathy. By cultivating dialogue in the educational process, educators and students can work together to build a mutually reinforcing learning environment and foster strong character, fostering not only cognitive intelligence but also emotional and spiritual maturity. Dialogue is not merely a method, but a crucial pillar in creating a generation that not only knows what is right but also understands why it should be done right.

The Pillar of Habituation (Ta'wid)

In the context of Islamic education, habituation, or ta'wid, is an important pillar in the character formation process (Safira, 2022). This concept is based on the principle that human behavior, especially in the early stages of development, can be shaped and directed through consistent repetition. Habituation in education is a systematic process aimed at instilling certain values in students through repeated actions in everyday contexts. This concept also assumes that character is formed not only by intellectual understanding or emotional drive, but also by concrete experiences and consistent habits. In Islamic teachings, habituation serves as a middle ground between theory and practice, between knowledge and action, ultimately producing individuals with strong character.

The process of habituation in education has a strong theological foundation in Islam. Many verses of the Quran and the hadith of the Prophet Muhammad (peace be upon them) emphasize the importance of consistency in good deeds. A famous hadith states that the deeds most beloved by Allah SWT are those performed consistently, even if they are small (Safira, 2022). This emphasizes that small habits practiced consistently can have a significant impact on shaping a person's personality and character. In educational practice, habituation is not simply the mechanical repetition of an activity; it must be accompanied by the right intention, an understanding of its values, and ongoing guidance from educators. In this regard, the roles of teachers, parents, and the social environment are crucial in ensuring that habituation aligns with the goals of Islamic character formation.

Habituation is also an effective strategy in character education because it works through the mechanism of internalization of values. Through repeated practice, values such as honesty, discipline, responsibility, and compassion will naturally become embedded in a child's personality structure. In Islamic education, habituation is inseparable from a spiritual approach, where every habit taught to children must have a spiritual dimension. For example, getting children used to saying the Basmalah before engaging in activities, or getting them into the habit of praying on time, are not merely intended as routines but also as profound spiritual exercises. This process, if carried out early and over a long period of time, will shape individuals with a high moral awareness and adherence to religious values.

The implementation of habituation in the life of the Prophet Muhammad (peace be upon him) serves as a concrete and ideal example of how noble character can be formed through consistent, repeated practice. The Prophet

Muhammad (peace be upon him) not only taught values verbally, but also trained his companions and family through example and meaningful routines (MUTHMAINNAH AL-USWAN SUMULE, 2025). For example, his habit of always being gentle, greeting guests first, honoring guests, maintaining cleanliness, and reciting prayers before every activity are concrete forms of habituation that have a tremendous impact on shaping the noble behavior of Muslims. The companions who lived with the Prophet Muhammad (peace be upon him) absorbed these values not only from oral teachings, but especially from direct observation and involvement in his daily life.

The influence of the habituation exemplified by the Prophet Muhammad (peace be upon him) on his companions was significant. Many companions, after experiencing intense interaction with the Prophet Muhammad (peace be upon him), transformed from individuals who were previously harsh, disorganized, or far from Islamic values, into figures of great integrity, gentleness, and compassion. The most prominent example is Umar ibn al-Khattab, who before embracing Islam was known as a harsh and temperamental figure. However, after getting to know the Prophet Muhammad and living a life characterized by Islamic customs, he grew into a great leader filled with wisdom, justice, and noble morals. This transformation demonstrates that character education is not an instant process, but rather the result of a long process continuously fostered through consistent and exemplary living.

In today's educational context, this pillar of habituation remains relevant and needs to be revived in learning systems at school and at home. Habituation must be an integral part of the character education curriculum, where children are not only taught values but also trained to live those values in their daily lives. For example, programs promoting congregational prayer, queuing, disposing of trash properly, speaking politely, and other social activities can be effective tools for instilling character. Education that is purely theoretical without concrete habituation will only produce a generation that knows about goodness but is not accustomed to practicing it. Therefore, habituation in education must be accompanied by patience, diligence, and consistency from all parties involved in the process of character formation in children.

The pillar of habituation in the character education of the Prophet Muhammad (peace be upon him) emphasized that changes in character and morals are not solely the result of cognitive instruction, but also the fruit of experiences formed through habituation (Putri, 2020). When someone becomes accustomed to doing good, that goodness will become a part of their

being. In a broader context, habituation also serves as a cultural filter capable of protecting the younger generation from negative environmental influences. The Prophet Muhammad (peace be upon him) wisely combined role models, dialogue, and habituation in shaping the character of his followers, and the pillar of habituation is a concrete manifestation of character transformation through repeated and meaningful practice. Therefore, in designing effective character education, habituation must be the primary method, rooted in Islamic educational traditions and proven successful in shaping superior individuals throughout the history of Islamic civilization.

The Relevance of the Prophet Muhammad's Pillars of Character Education for Contemporary Education

The relevance of the Prophet Muhammad's pillars of character education in the context of contemporary education has become increasingly significant amidst the moral crisis and degradation of human values affecting various levels of society (Munawarsyah, 2023). In this era of rapid globalization, education can no longer focus solely on cognitive aspects but must also provide ample space for character development as the foundation for developing a complete human being. The pillars of character education exemplified by the Prophet Muhammad, such as exemplary behavior (*uswah hasanah*), dialogue (*hiwar*), and habituation (*ta'wid*), offer a holistic and relevant approach to strengthening values in both formal and non-formal education systems (Murjazin et al., 2023). These methods are not only rooted in spiritual and moral dimensions but are also highly applicable in developing social and emotional competencies, which are essential for 21st-century education.

The implications of the Prophet Muhammad's educational methods for both formal and non-formal education are evident in his personal, communicative, and compassionate approach to imparting knowledge and life values (Mujahid, 2021). In formal education, the exemplary approach requires educators to be role models not only in terms of academics but also in morals and social interactions. The Prophet Muhammad not only taught what is right but also lived these values in his daily lives, so that his students not only heard the teachings but also witnessed and experienced them (Jerni Jerni Hidayah & Yusrianto, 2025). This provides a valuable lesson for today's education world: character transformation of students cannot be realized without the concrete example of their educators.

In the realm of non-formal education, the Prophet Muhammad's methods are highly relevant because they prioritize a flexible, contextual approach to

dialogue and habituation. Out-of-school education, such as religious study groups, family education, and social training, can adopt the Prophet Muhammad's *hiwar* method of listening, understanding, and guiding without judgment. Dialogue built on empathy and sincerity is an effective tool for building a deep understanding of noble values. Similarly, in habituation, the Prophet Muhammad emphasized the importance of repetition and consistency in instilling values, such as honesty, responsibility, and discipline. This practice is crucial for community- and family-based education, as an integral part of the national education ecosystem.

Integrating character values into the current curriculum requires a systematic and interdisciplinary approach. The curriculum should not simply include Pancasila Education or Religious Education as character subjects; all subjects should incorporate these values substantively and contextually. The Prophet Muhammad's method can serve as a reference in designing learning that integrates affective and spiritual aspects into cognitive processes (Maslani et al., 2023). For example, in science lessons, teachers not only teach scientific facts but also guide students to reflect on the order of God's creation and the importance of preserving the environment. In history lessons, students can be encouraged to reflect on the values of struggle, honesty, and sacrifice demonstrated by national figures. Such a curriculum will create a learning environment that is not only oriented toward academic achievement but also fosters a well-rounded and dignified personality.

In this context, the role of educators as agents of character transformation becomes highly strategic. Educators function not only as conveyors of information but also as spiritual and moral guides who instill life values through daily interactions with students. The Prophet Muhammad (peace be upon him) demonstrated that educational success depends heavily on the quality of the relationship between teacher and student, as well as sincerity in educating. A teacher who is able to build good relationships, demonstrate integrity, and provide space for dialogue will more easily shape students' character than one who focuses solely on academic achievement (Maulida & Yuriska, 2025). Therefore, training and professional development for educators must encompass the dimensions of strengthening values and spirituality, not just the technical aspects of pedagogy.

CONCLUSION

The conclusion of the study, "Exemplary Behavior, Dialogue, and Habituation as the Main Pillars of Character Education in the Educational

Practices of the Prophet Muhammad SAW" shows that the character education taught by the Prophet Muhammad (peace be upon him) is firmly rooted in real-life practices that are consistent and relevant to universal values. The Prophet Muhammad's exemplary behavior in his daily life is the most effective method in shaping the character of his companions and followers. Through noble morals demonstrated in social, spiritual, and community interactions, the Prophet Muhammad not only conveyed teachings verbally but also demonstrated them in concrete, exemplary actions.

Dialogue, as the second pillar of the Prophet Muhammad's character education, demonstrates the importance of an open, empathetic, and dialogical communicative approach. The Prophet Muhammad fostered moral understanding and awareness through conversations that were educational, compassionate, and respectful of the interlocutor. This dialogical approach fosters internal awareness within individuals without coercion, allowing moral values to be deeply understood and naturally internalized in daily behavior.

Habituation serves as a pillar that complements exemplary behavior and dialogue in shaping strong character. The Prophet Muhammad (peace be upon him) developed positive habits from an early age and instilled consistency in his deeds. Character education through these habits creates moral stability and deeply rooted character within an individual. Therefore, this literature review confirms that the Prophet Muhammad's character education approach, through role models, dialogue, and habits, remains relevant and can be used as a reference in developing the character of today's generation with integrity, empathy, and noble character.

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