THE INTEGRATION OF PROPHET MUHAMMAD’S NOBLE TRAITS WITH CHARACTER BUILDING ASPECTS IN THE ENGLISH READING TEACHING AND LEARNING OF SALATIGA PRIVATE MADRASAH

A Graduating Paper

Submitted to the Board of Examiners as a partial fulfillment of the requirements for the degree of Sarjana Pendidikan Islam (S.Pd.I) English Education Department of Teacher Training and Education Faculty State Institute for Islamic Studies (IAIN) Salatiga

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2015
DECLARATION

BISMILLAHIRROHMANIRROHIM

In the name of Allah,

Hereby, the writer declares that this graduating paper is made by the writer himself. This paper does not contain any materials which have been published by other people; and it does not cite any other people’s ideas except the information from the references.

The writer is capable of accounting his graduating paper if in the future it can be proved of containing others’ idea or in fact, the writer imitates the others’ graduating paper.

Likewise, this declaration is made by the writer to be understood.

Salatiga, 25th of August 2015

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Dear,
Dean of Teacher Training and Education Faculty

Assalamu’alaikum wr.wb.

After reading and correcting name’s graduating paper entitled “The Integration of Prophet Muhammad’s Noble Traits with Character Building Aspects in the English Reading Teaching and Learning of Salatiga Private Madrasah”, I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wassalamu’alaikum wr.wb.

Counselor

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Read! in the name of your Lord Who have created
DEDICATION

This graduating paper is heartedly dedicated to
1. Allah Almighty and Prophet Muhammad SAW (peace be upon him) who has been teaching and inspiring all Muslims in the world, included me.
2. My extraordinary parents (Pak Hartono and Ibuk Nooryati) who have been nurturing, loving, and supporting me. May God take care of you as you both took care of me when I was child.
3. My wonderful younger brothers (Bahar and Nafis). Never cease to surprise me with your achievements.
4. My consultant, Pak Rifqi Aulia Erlangga, S.Fil., M.Hum., for giving me lots of suggestions and motivations.
5. Myself, the next bigger challenge waits for.
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In the name of Allah, the most gracious and merciful, the Lord of universe. Because of Him, the writer could finish this gradating paper as one of the requirement for Sarjana Pendidikan Islam at English Department of Educational Faculty of State Institute for Islamic Studies (IAIN) Salatiga in 2015.

Secondly, peace and salutation always be given to our Prophet Muhammad SAW who has guided us from the darkness into the lightness. However, this success would not be achieved without those supports, guidance, advice, help, and encouragement from individual and institution, and I somehow realize that an appropriate moment for me to deepest gratitude for:

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3. Noor Maliah, Ph.D, as the dean of English department.
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ABSTRACT


**Key words**: Integration, Prophet Muhammad, Character Building, English Teaching and Learning, Madrasah.

The character crisis nowadays in the scope of juveniles have been widespread and become a serious problem. Prophet Muhammad SAW (peace be upon him) gives example of how youngsters should behave. This research is trying to dig the contribution of Prophet Muhammad’s noble traits in English Lesson Plans applied at five Islamic Private Schools in Salatiga. The data are taken from direct observation, interview, and English lesson plans, then, the raw data are analyzed by Hadits, and historical books. To obtain the data, the writer uses qualitative descriptive method. After some sequences of researching, it reveals fact that all of character building aspects on English lesson plan trying to be implemented in MTs Yasinta, MTs Plus Al-Madinah, MTs Pancasila, MTs NU, and MA Assurkaty are showing the correlation and integration to Prophet Muhammad noble traits. Those integrations are also supported by strong reasons by some opinions of teachers thinking that Prophet Muhammad’s SAW (peace be upon him) noble traits are important. One of them saying that, Indonesia is in character crisis and the nation needs prophet traits as the solution. The next view from different teacher is expressing that Prophet Muhammad is an Apostle, the chosen human being, and he is also famous for Al-Amin and Al-Ma’shum. Those make him proper as the exact model of character. Based on the observation on the English lesson plan and interview, the highest quantity of character items are found in MA Assurkaty.

Anyhow, the certain and definite model of character is needed by learners at schools. This can be a solution to overcome juvenile delinquency in Indonesian educational tradition.
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BAB I
INTRODUCTION

This is the first step of the research. This chapter covers background of the study, statement of the problems, limitation of the problems, objectives of the studies, benefits of the study, definition of key terms, sites and respondents, and organization of the papers.

A. Background of the Study

One of the main reasons why KTSP (School – Based Curriculum) is changed into Curriculum 2013 is because the previous curriculum is regarded as offering less character education than the new curriculum. Many things are devoted and endowed to support the success of curriculum 2013. Some teacher trainings, new books, and novel system of the curriculum, all do not cost cheap. But it keeps being carried out in the sake of that curriculum character. Anyhow, it signs that Indonesian people start realizing the importance of character education in this country.

Corruption, stealth, deception, and crime are the negative deeds which are executed by not only common people, but also educated human beings. The tangle phenomenon nowadays is the crime done by some government authorities. If taking a look at the background study of theirs, most of society will not believe that such smart people are performing the wrongdoings.

According to Sajono, the main purpose of education is to humanize human beings. Human beings should behave humanly (Sajono, 2007:4). They
must be full of caring and affection. If humans are not showing their humanity they are not totally humans and this is the point why education is urgently needed. But the fact now is absolutely different. There is no guarantee that people with higher education will not do crime. Even most of the sophisticated and big wrongdoing is performed by the educated people or the so-called “Smart people”.

The appearing phenomena when education cannot guarantee honesty and sincerity even it makes the wrongdoings which are difficult to handle is actually a slap for teachers and educators. Reflecting to the previous time, long ago there was a very amazing example of behavior that can be adapted in Indonesian education, especially if the aim is to succeed the character education. Michael Hart in his book mentioned him, Prophet Muhammad SAW (peace be upon him), as the most influencing person in history by his humble traits. Although Hart is not a Muslim but he confessed Muhammad’s succession. Prophet Muhammad SAW (peace be upon him) taught lots of good behavior and attitude by his words, stipulation, and daily activity.

Surprisingly few people still think that Prophet Muhammad is just a story for children, the miracles occurred to Muhammad and all of his noble traits are just understood as the religion matters. In fact, he is really sent down by Allah Almighty to teach character education.

Besides problem of character crisis happening in Indonesia, another problem also emerge from some people who still think that religion must be separated from other matters, included science and more specifically English.
Several Muslims still regard English as an infidel language. The culture of some countries using English sometimes indeed teach the bad things to be imitated.

One of the popular character items in teaching and learning English is Trustworthiness. Almost all English teachers over Indonesia are familiar with this character. It is the character item implemented by the English teacher to teach the value of trusteeship, responsibility, and obedience. Trustworthiness is very good to be imbued to students. And it’s not a coincidence that trustworthiness is included in the four main traits of Prophet Muhammad SAW (peace be upon him). It means that being realized or not, Prophet Muhammad’s traits are implanted and imitated by some educational system in Indonesia. It is also an indication that Prophet Muhammad SAW (peace be upon him) is really teaching character education.

Meeting up the broken character of students with the prophet’s noble traits will bear a very good conclusion and solution to overcome the character crisis in the Indonesian education world. Some Muslims who think that English is just for infidel people will also be very open after knowing those facts. Students who learn English will also have the bigger interest in learning Islam. That’s why the writer is interested in writing a thesis entitled “The Integration of Prophet Muhammad’s Noble Traits with Character Building Aspects in the English Reading Teaching and Learning of Salatiga Private Madrasah”.

B. Statement of the Problems

Imron Rosidi said that statement of problem constitutes the efforts to state questions directly whose answers will be looked for in the research. Problem statement is also able to be meant as complete and detailed statement about scope of problem that will be researched based on the identification and the limitation of problem (Rosidi, 2007:98). Questions which are proposed in the statement of problem should be all clear and specific. It should be also answered in the research. Therefore, the writer has limited the research problems in just prophet’s noble traits, character building, and teaching and learning English.

In this proposal, the writer will find, explore, and identify the integration of prophet’s noble traits in the lesson plans used by English teacher to develop character building in the school. The locations of research are all the private Madrasah in Salatiga. The reason why the writer selects those private schools was because independent institution such as private school has bigger authority to manage educational system in their own schools than those the public or state institution. All the selected schools are Islamic and private. It will absolutely become a suitable option to identify prophet’s noble traits integrated in the teaching and learning in school. To simplify the problems, it will be formulated as follows:

1. How are prophet’s noble traits integrated with the character building aspects of English teaching and learning activity at the Salatiga private Madrasah?
2. Why are prophet’s noble traits important to character building?

C. Limitations of Problem

This research looks into prophet’s noble traits integrated in the teaching and learning process at all private Madrasah (Islamic School) in Salatiga. In Indonesia, there are three levels of formal schools which are categorized as Madrasah. The first and also basic level is Madrasah Ibtidaiyah (Islamic Elementary School). The second or intermediate level is Madrasah Tsanawiyah (Islamic Junior High School). And the third level is Madrasah Aliyah (Islamic Junior High School). Because English is inserted as the local material in Madrasah Ibtidaiyah and also the usage of English is not as intensive as in the higher school so the writer opts to eliminate Madrasah Ibtidaiyah and focuses on two kinds of schools. Those are Private Madrasah Tsanawiyah and Madrasah Aliyah in Salatiga. Data are taken from lesson plans and depth interviews.

D. Objectives of the Study

1. To know how prophet’s noble traits are integrated with the character building aspects of English teaching and learning activity at the Salatiga private Madrasah.

2. To know why prophet’s noble traits are important to character building.

E. Benefits of the Study

Nothing in this world is useless. God has created anything with their certain function, even the grass growing in the paddy plant field, so does this writing. This research about integration of prophets’ noble traits hopefully
gives advantages too toward educators, learners, and Muslim in the world. The benefits of this study are categorized in two aspects.

1. Theoretically

Prophet Muhammad SAW (peace be upon him) is recognized by not only Muslims but also people from different religion. They acknowledged the achievement of Muhammad in society as the most influential person in the world ever. By conducting this research, hopefully the awareness of Muslim and this country will be open that the very good example of character education is coming from Prophet Muhammad SAW (peace be upon him). So far, this country is struggling for the good character education. Research conducted in this paper will reveal the fact that character education applied in Indonesia curriculum education is just part of the Apostle’s noble trait and his behavior. People finally reflect how the Prophet Muhammad behaved and educated his companions. To that end, society will realize that the Prophet is a reference for education.

2. Practically

a. For the writer

Conducting this research is enriching knowledge of writer about history of prophet. Some details about prophet’s habits, belongings, and hobbies are the things learned by the writer.

b. Students

Students both from university and high school will realize that their idol of life is not an artist, athlete, singer, boxer, and etc. but it is
the person bringing and introducing Islam to the world, Muhammad SAW (peace be upon him). For university students the research is also able to be used as reference if they want to know more about prophetic intelligence.

c. Teachers/ Lecturers

After knowing the big integration of prophet’s behavior with the character building applied at schools, hopefully teacher and lecturer want to contribute more in imitating the prophet’s way in teaching and behaving. Teachers, then, can give very good examples of good character to the students based on prophet’s traits.

F. Definition of Key Terms

There are some key terms in the title of this research. The writers want to clarify the meaning briefly to avoid misunderstanding; some key terms are defined as listed below:

1. Integration

According to Purwodarminto (1991:268), integration is absorbed into “Integrasi” which means Pembaruan hingga menjadi kesatuan yang utuh dan bulat (renewal process until it arrives at the intact and round union). Meanwhile, in business dictionary, integration is process of attaining close and seamless coordination between several departments, groups, organizations, systems, etc. From the aforementioned definition, the writer infers that integration comes from two or more different things
and they mix together to be a better and new union. Integration can also give a better function and contribution from the two things united.

2. Prophet Muhammad

Prophet is a person who obtains message/revelation from God and he is not obliged to convey it to people. Another similar term is apostle which is defined as a person who obtains message or revelation from God and he is obliged to convey it to people (Nurul, 2014: 1). Following the term above, Muhammad SAW (peace be upon him) is both a prophet and an apostle but the term prophet is more popular and that word has represented apostle too. So, it can be said that Prophet Muhammad SAW (peace be upon him) got revelation from God then he conveyed it to the people.

3. Noble Trait.

In Cambridge dictionary, noble is moral in an honest, brave and not selfish way. While from the same reference, trait is a typical quality or an important part of something. Noble trait here is meant not only four obligatory traits of Prophet Muhammad SAW (peace be upon him), which are Shidiq, Amanah, Tabligh, and Fatonah, but all of good behaviors exemplified by him.

4. Teaching

Lee Elliot (2014: 2) defines effective teaching as teaching leads to improve student achievement, using outcomes that matter to their future success. Defining effective teaching is not easy. The research keeps
coming back to this critical point: student progress is the yardstick by which teacher quality should be assessed. Teaching is categorized to be successful if it’s able to improve students’ ability.

5. Learning

Learning is a process of effort which is done by someone to achieve a change in the whole behavior as his / her interaction with the environment (Slamento, 1995: 2). The writer goes along with Slamento saying that environment is influential in teaching and learning process. The research conducted by the writer itself uses environment to identify the wanted aspects.

6. Reading

Reading is the activity of getting information from text. There are four main language skills in learning language. Those are reading, speaking, listening, and writing. The writer chooses reading because prominently reading is very essential for inputting vocabularies in the students’ brain. The level of proficiency from language learner is determined by many factors, one of the most important factors is reading. Prophet Muhammad SAW (Peace be upon him) also received the first revelation of Koran verse which has meaning “Read!”

7. Madrasah

Madrasah Tsanawiyah (MTs) or Islamic Junior School is the basic stage of formal education, equal as secondary school, which is managed by Religious Affairs (Kemenag). Islamic secondary school takes around three
years starting from 7th to 9th class. Meanwhile Madrasah Aliyah (MA) or Islamic Senior High School is the middle stage of formal education in Indonesia, equal as secondary school, which is managed by Religious Affairs (Kemenag) (https://id.wikipedia.org/wiki/Madrasah_aliyah).

G. Site and Respondents

Since the study of this research is a descriptive qualitative study, in-depth information is obtained from teachers of Salatiga Private Islamic schools.

The selected schools are not chosen randomly. The chosen schools are all independent schools and implementing Islamic values in their daily teaching and learning. It’s nearly more than 50% of their curriculum are Islam. Besides seeking integration of prophet’s traits with the character building in daily teaching and learning, this research can also reveal facts how much the schools implement Islamic values.

H. Organization of the Paper

This research is organized into five chapters: introduction, theoretical foundation, research methodology, analysis and discussions, and closure.

The first chapter is introduction. It displays some problems faced by Indonesian education world, a glance of Prophet Muhammad’s noble trait and the reasons why writer does want to conduct the research in the background of the study. In this chapter, the writer also includes statement of problems, limitation of problems, objectives of the study, benefits of the study, definition of key terms, site and respondents, and organization of the paper.
The second chapter provides theoretical foundation. It contains lots of Muhammad’s life, ranging from his childhood until his prophetic time. The writer also adds elaboration about character building. The more explanation about character building covers nature of character building, the definition of character building, the importance of character building in education, character building in English lesson plan and the correlation between Muhammad’s and character building.

Moving to the third chapter is research methodology. It represents why this research needs to employ documentation and interviews. Comprehensive explanations are split into research design, locations and respondents, data collection, data analysis, and procedure of the research.

The fourth chapter, containing findings and discussions, reports the findings and discussions obtained from all collected data from both documentation and interviews. This chapter is aimed to give detailed portraits of how Prophet Muhammad’s noble traits integrate with the character building in all Salatiga private Madrasah.

Ultimately, the fifth chapter, which is the final one, is closure. It gives the conclusions of the research and draws some suggestions for the development of the research.
CHAPTER II
THEORYTICAL FOUNDATION

This chapter focuses on giving a comprehensive theoretical foundation of the research. It is aimed at giving a direction to what extent the research is conducted. Since the research concerns on the integration of Prophet Muhammad’s traits with character building in Madrasah, this chapter likely covers the biography of Muhammad SAW (peace be upon him), the importance of character building in education, and nature of character building and its integration in English lesson plan.

A. Character Building

1. Nature of Character Building

The word ‘character’ according to Purwodarminto (1999:445) is translated as ‘Karakter’ meaning traits, traits, and soul. Then, the complete definition is expressed by Darmiyati (2009:16), it becomes a person who has character must possess self-identity, traits, and traits then people can evaluate the person through his/ her character. Darmiyati describes that character is a trait. And society is able to judge someone based on the character or traits the person has. The wise proverb “Don’t judge someone from the cover” probably will be suitable if it changes into “Judge someone from the character”.

In addition, character is a union that cannot be separated from anything in the world. In Webster dictionary, character is the total quality
of a person’s behavior, as revealed in his habits of thought and expression, his attitudes and interest, his action, and his personal philosophy of life (Webster, 2004:164).

Character is the sum total of traits and values that have come to define a person. It makes the identity of a person and character is also the thing that differentiates one person to others. Everyone living in the earth must have different character, even they live in a family and even they are twins. Character is also the thing that makes human being appreciated and valued.

2. Definition of Character Building

From the terms about character building above, it can be taken a definition from Hidayatullah that

“Karakter adalah kualitas atau kekuatan mental atau moral, akhlak, atau budi pekerti individu yang merupakan kepribadian khusus yang menjadi pendorong dan penggerak, serta yang membedakan dengan individu yang lain. (Character is quality or power of mental and moral, behavior or attitude which constitutes the specific personality differentiating an individual with others (Hidayatullah, 2010: 13).

In other words, it can be said that the character of educator is the mental quality or mental power and behavior or attitude which constitutes specific personality stuck on the educators and it also generates to do something.

Someone is able to be regarded as having character if he/she is able to absorb the faith and values which are wanted by society and are used for moral power in their life. The educator does too. He/she is able to
regarded as having character if he/she has faith and values founded with
determination and the purpose of education, and all of those are used for
the sake of education.

3. The Importance of Character Building in Education.

Muslich said “Indonesia nowadays is facing two big challenges. Those are decentralization or district autonomy which has been starting from now on and the total globalization era predicted in 2020. Those both challenges constitute the big examination which has to be undergone and prepared by all of Indonesians. The absolute and successful key to face the big challenges lies on the qualified human resources” (Muslich, 2011: 35).

What Muslich means in his mentioning “qualified human resources” is human being or people should have not only high intelligence but also good behavior or in other terms it can be said having good character so that people can work together and there is no deception, corruption, and other crimes done by people with high intelligence but low character.

Hidayatullah shows the purpose of education nation as follow.

In National Law, number 14, 2005 about National Education System (Sisdiknas) article 3, states that national education has function to develop ability and form attitude with prestigious nation civilization in order to make a clever nation life then it can develop learner’s skill so that they become human beings who believe in and are adherent to God, have noble trait, healthy, intelligent, handy, creative, independent, and become democratic and responsible societies (Hidayatullah, 2010:17).

Ellen G. White (2001) as quoted by Hidayatullah expresses that

Character building is the most urgent effort given by human beings. Character building is an extraordinary purpose from the true educational system. If it is not educating and nurturing kids to arrive at the valuable and noble level, what is education for? In both family and school teacher and parents realize that the development of good character is their purpose (Hidayatullah, 2010:18).
What have been stated by the figures above should arouse the awareness of society that education is supposed to produce not only clever people but also good human beings. Education is not enough to just make a learner become clever, but also it has to be able to create noble values and good character. Therefore, the injecting of good and noble values should be performed earlier.

An intelligent person but low morals and good characters will just bear the danger. Because of his intelligence he can make massive and big devastating. It’d be better produce a person with custom intelligence but high moral and good characters. This kind of type at least can make conducive situation and comfort people around.

Several factors causing character building in Indonesia low are: first, system education which applies less building of character but excels more intelligence development such as assessment system in Indonesia which emphasizes cognitive aspects. The clear example is National Examination (UN). Second, the environment condition which sometimes does not support character building.

The challenge for education nowadays to get the qualified and firm human resources is getting harder. Education is not enough to just give the updated knowledge, moreover it has to be able to create and build system of faith and strong character on the heart of learners then they can find their skill and life purpose.
Education at school is also not enough to just teach the students how to write, count, read, then, the learner passes the exam and get the good job. School has to be able to educate learners to be able to decide which one is right and true. In addition, school needs to help parents to find the way of life of each student.

Concerning the important influence of character in developing strong human resources, it needs the suitable system to implement character education. In other words, character building is something which is not able to be separated from life. Therefore, educational character should be implemented in all aspects of life, included in educational institution. However, school is regarded as the important and strategic place to build the character of students because it is the formal place of education.

Why character education is important to Indonesia, it is because this nation has been accustomed to doing some bad behaviors which cannot support country’s development. The bad habits such as smoking in public area, littering public places, and breaking the queues are just few examples of million bad habits. People need to understand that appreciating someone else as an example not to smoke in public place and keeping the cleanness are two of the many good rules in Islamic religion taught by Prophet Muhammad SAW (peace be upon him).
4. Character Building in Indonesian Curriculum

The emergence of Curriculum 2013 is giving a new hope for better Indonesian character. Unfortunately, not all of the schools are implementing the new curriculum because the appliance is seemingly more complicated than the previous curriculum. In Curriculum 2013 itself there are many approaches used to teach. And all of the approaches nearly have character items imbed in the teaching and learning process. The followings are four approaches used in curriculum 2013 which use character building items.

e. Integrated Approach

The term “integrated approach” comes from “Integrated Teaching and Learning” or “Integrated Curriculum”. John Dewey in Sriyati (2008: 23) states that

“Integrated approach is an approach to develop the ability of thinking in absorbing the knowledge based on the interaction with surroundings and the experience of life”.

John Dewey’s theory can be applied in students’ learning, especially in the cognitive learning. This focuses on the activeness of the students to think how to solve problem by reconstructing the problem with the knowledge and the experience obtained. This case for certain will train the students to think rationally in solving the problem. The process of cognitive learning should be done continuously so that the development of thinking by the students can emerge.
Integrated learning constitutes a model which tries to mix some subjects of discussion. This kind of learning is able to help students learn to connect what they have learnt with the new knowledge they get. Other view is that this kind of approach is focusing on the development appropriate practice. This kind of approach actually begins from the theory of learning rejecting drill as the base of forming knowledge and the knowledge structure of students.

Naturally integrated learning constitutes learning approaches which enables the students both by individual and in groups actively look for, dig, and find the concepts and principles holistically and authentically.

f. Interconnected Approach

This approach is actually a branch of integrated approach. The thing makes it specific is about connecting ideas. To get the comprehensive definition, the writer provides the elaboration as follow.

Interconnected approach is a kind of learning model which connects a concept with other concepts, a topic with other topics, a skill with other skills, an assignment in a day with assignments in the following days, and even an idea of a semester along with the upcoming semesters in a field of study (Tim Pengembang PGSD, 1997:14).

This approach is actually requiring integration in the field of study learned. This system is needed to avoid the abundant piles of curriculum in the process of learning as the effects of finishing the curriculum target.
In the term of “interconnected”, this is not able to be meant as connecting some sciences having similar characteristics. Each lesson keeps staying o their position, the meaning of “connected” means is understood as connecting some materials in a kind of lesson. By using connected model, it enables some materials having the same characteristics to be joined in one activity so that students are able to master the lesson more easily.

This approach also makes the students to express their ideas, opinions, and skills then it will lead to the good integration among lessons, topics, materials, chapters, and skill then the whole and holistic understanding will be achieved by the students.

Follows are the excellences of using interconnected approach

1) The good impact of relating ideas in a field of study is that the students acquire the broad description.

2) Students are able to develop the key concepts incessantly, then, it emerges the internalization.

3) Connecting ideas in a field of study enables the students to identify, conceptualize, repair, and assimilate continuously then it eases the process of problem solving and transferring knowledge.

g. Thematic Approach

Thematic approach is a kind of learning system which unites several subjects centered on one theme, then there was an accordance among a lesson with other lessons then it can make a meaningful
learning for the students. The meaningful experience is indicated by the ability of the students to connect what they have learnt in daily activities. To the end, students are not only memorizing the materials.

Thematic approach emphasizes the learning which invites the students to find and undergo the experience by their own. In other terms, it is also able to be called as learning by doing. To get the details comprehension, below are the characteristics of thematic approach

1) It is student-centered. The students are supposed to look for, find, and undergo the experience by their own. The most active role is not a teacher any longer, but the students

2) Giving the direct experience to the students so the teaching process is not carried out conventionally. But the teacher should be very creative in making the students to be actively taking part to look for, find and experience directly.

3) The existence of centered theme make the students get more interested.

4) The learning is adjusted by the students’ need.

h. Scientific Approach

This is a kind of approach which is used in teaching and learning using scientific method. This is based on the essence of learning which is naturally a scientific process experienced by both teachers and students. This approach hopefully can make the students think critical, logic, scientific, and objective based on the available fact.
According to socialization of curriculum 2013 which is produced by Cultural and Educational Minister of Indonesian Republic, there are some characteristics of learning system to be named as scientific approach.

1) The material of learning is based on the fact and phenomena which are able to be explained logically.

2) The explanation from the teacher, students’ response and educative-interaction between teacher and students is freed from subjective thinking.

3) Encouraging the students to think critical

4) Encouraging and inspiring the students to understand, and respond the lesson

5) It is based on the concept, theory, and empirical facts which are able to be accounted for.

In scientific approach, there are some steps which have to be done. Those are observing, questioning, assimilating, associating, concluding, and the last is communicating.

1) Observing

This method has the certain excellence such as presenting the object factually. The students are happy and are challenged to do. The method of observing is very beneficial for fulfilling the curiosity of the students. then the process of learning has high meaningfulness.
2) Questioning

In observing section, the teacher opens a wide chance for the students to question what has been seen, observed, or read. The teacher needs to guide the students to propose questions about the observed objects.

3) Assimilating

This is the next step after questioning. This activity is carried out by collecting information from any kinds of resources through many ways. Therefore the students need to read a lot.

4) Associating

This stage is when the students are able to process the information which has been collected both from the result of experiment activity or the activity of collecting information. Anyhow this activity is done to get the connection and pattern in information.

5) Concluding

This activity is the upcoming step of associating. After finding the interconnection in information along with its patterns, then an individual or group consisting of certain people make a conclusion.

6) Communicating

After all steps are completed, the final step is communicating. The students communicate the information they have got in front of
their friends. There two ways to convey the information, first is using writing and second is speaking directly in front of the class.

5. Character Building in English Lesson Plan

Based on the expressions above, Islamic school seemingly has played role as the next generation of Prophet Muhammad SAW (peace be upon him)’s struggle, teaching good behavior and imbuing character to the students.

Through character education, a school has to possess competence to change the students into better in behavior. The small examples can be responsibility, integrity, and politeness in speaking with parents. The scope of character education is laid inside an individual, and socio-culture. Individuals are related to moral and character education of somebody and socio-culture is related to a system in an institution so that education character can be applied well.

The followings are list of character traits that should be integrated in English lesson plan (Bharati, 2011: 35)

**Table 2.1 List of Implemented Character Building Items in English Lesson Plan**

<table>
<thead>
<tr>
<th>No.</th>
<th>Character Items</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Self-respect</td>
<td>Pride and belief in one’s self in achievement of one’s potential.</td>
</tr>
<tr>
<td>2</td>
<td>Authority</td>
<td>Respect for those individuals who are in positions of responsibility, using proper etiquette in relation to them</td>
</tr>
<tr>
<td>3</td>
<td>Learning</td>
<td>Appreciation for the importance of and effort involved in acquiring knowledge</td>
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<tr>
<td>4</td>
<td>Punctuality</td>
<td>Promptness, time management</td>
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<tr>
<td>5</td>
<td>Trustworthiness</td>
<td>Worthy of confidence, reliable, loyalty</td>
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<tr>
<td>6</td>
<td>Respect for others</td>
<td>Concern for an motivation to act for the welfare of others</td>
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<tr>
<td>7</td>
<td>Cleanliness</td>
<td>Care and satisfaction in your school’s environment, achievement,</td>
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<td></td>
<td></td>
<td>and success.</td>
</tr>
<tr>
<td>8</td>
<td>Respect for environment</td>
<td>The conservation and care of the surroundings</td>
</tr>
<tr>
<td>9</td>
<td>Accountability and responsibility</td>
<td>Being responsible for each decision and action</td>
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<tr>
<td>10</td>
<td>Democracy</td>
<td>Respect for the rule of the majority</td>
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<tr>
<td>11</td>
<td>Patriotism</td>
<td>Respectful devotion to one’s country</td>
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<tr>
<td>12</td>
<td>Courtesy/ civility</td>
<td>Polite and courteous behavior toward others in words and action</td>
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<tr>
<td>13</td>
<td>Service</td>
<td>Unselfish willingness to give and share time and talent in</td>
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<tr>
<td></td>
<td></td>
<td>community. Selflessness, helpfulness.</td>
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<tr>
<td>14</td>
<td>Kindness</td>
<td>Being gentle, willing to help</td>
</tr>
<tr>
<td>15</td>
<td>Empathy</td>
<td>Understanding, sensing</td>
</tr>
<tr>
<td>16</td>
<td>Self-confidence</td>
<td>Sense of security and self assurance</td>
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<tr>
<td>17</td>
<td>Creativity</td>
<td>Clever, imaginative and inventive.</td>
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<tr>
<td>18</td>
<td>Diligence</td>
<td>Consistent attention to quality work</td>
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<td>19</td>
<td>Initiative</td>
<td>Proactive</td>
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<tr>
<td>20</td>
<td>Acceptance</td>
<td>Recognition of the diversity of others</td>
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<tr>
<td>21</td>
<td>Forgiveness</td>
<td>Willing to accept someone’s sorry</td>
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<tr>
<td>22</td>
<td>Cooperation</td>
<td>Working together for a common purpose</td>
</tr>
<tr>
<td>23</td>
<td>Fairness</td>
<td>Equal treatment of behavior</td>
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<td>24</td>
<td>Peacemaker</td>
<td>Seeks peaceful solution</td>
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<tr>
<td>25</td>
<td>Motivation</td>
<td>The desire to move on</td>
</tr>
<tr>
<td>26</td>
<td>Perseverance</td>
<td>Working hard without giving up</td>
</tr>
<tr>
<td>27</td>
<td>Honesty</td>
<td>Truthfulness and sincerity</td>
</tr>
<tr>
<td>28</td>
<td>Dependability</td>
<td>The ability be counted and trusted</td>
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<tr>
<td>29</td>
<td>Loyalty</td>
<td>Faithful to a person</td>
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<tr>
<td>30</td>
<td>Courage</td>
<td>To meet a challenge with no fear</td>
</tr>
<tr>
<td>31</td>
<td>Success</td>
<td>Getting things done</td>
</tr>
<tr>
<td>32</td>
<td>Patience</td>
<td>The power to wait calmly without complaining</td>
</tr>
</tbody>
</table>

**B. Prophet Muhammad SAW (peace be upon him)**

In this part, the writer will elaborate a lot about Muhammad SAW (peace be upon him) information displayed in this section is not only about history of Muhammad, but also his inspiring and educative example in his
whole life. From the noble traits he applied in his daily life, the writer will take them as the indicators of character building analysis in the upcoming chapter.

1. Muhammad’s Life
   a. Childhood’s Time

   Muhammad was born from a woman namely Aminah. Muhammad’s mother, Aminah, was a member of Bani Hasyim family in Mecca. In the same time as Prophet Muhammad was born falling on 12th Robiul Awal / April, 20th 571 of anno domini (after century). Troops of Abrahah came with some big elephants in the front line. Their purpose was to shatter Ka’bah. Unfortunately, in the middle of journey, their elephants did not want to move. They did not see that it was a warning from God of their attack plan on Ka’bah. They just left the elephants and went to centre of Muslim worship in Mecca. Before Abrahah and his armies commenced making lots of devastating and reaching Ka’bah in Mecca, God sent birds bringing stones from hell on their beaks and claws. The stones were then dropped to Abrahah and his soldiers.

   Martin Lings (2013:37) relates that each stone hitting every army of Abrahah is extremely killing. The bodies which have been hit by stones then fall down and become rotten.

   The war did not last long because finally Abrahah and his troops were defeated and some of Abrahah’s people who were safe running
away. Abrahah himself was dead. Because Muhammad was born when Abrahah with his big elephants and troops attacked Mecca, it was recognized as Elephant Year.

Seven months before Muhammad’s birth, Abdullah—Muhammad’s father—passed away because of sickness. So the little Muhammad was fatherless when he was born. This event actually gives people an important lesson that even the life of a prophet, the chosen human beings, is not easy. Their time in the world is to struggle and give full service to God. Human kind should take a necessary point if they feel desperate in life. They should not do because the struggle of their prophet is the hardest.

Based on one of Arabic traditions especially in the Quraisy community, there would be a circumcision and naming of baby after seven days of birth. Thus, seven days passed then Prophet was circumcised and named by his grandfather “Muhammad” meaning praised. Muhammad mother hoped Muhammad to become a useful person for family, tribe, and religion. The main use of circumcision is actually to keep Najis being removed easily from the foreskin. So that human being can be clean all the time when worshipping.

In the age of around a year, Muhammad was taken care by Halimah. Quraisy tribe believed that people living in the rural areas possessed good and native ability to speak Arabic. Halimah and other people living in same rural area as Halimah were also regarded as the
people with good health. That’s because they do not live in Mecca which is very risky of kinds of desert sicknesses, especially for baby’s health. So the other intention why Muhammad is brought by Halimah to take care is for Muhammad’s goodness in health. Lots of miracles occurred during Halimah’s guarding. Halimah told:

It was dry season and we did not have anything to eat. I brought my male and thin donkey. We also took a male camel which could not produce milk anymore. The camel was so thin and weak than we used to be abandoned from the group in the journey. But after we went home while bringing that son (Muhammad) to live with us, our sheep were full of milk. We squeezed them and drank the milk. Neighbors said to us “herd our sheep along with your sheep ate grass” although it had been done but their sheep went home with no milk, while our sheep came healthily with full of milk. And we never ceased to thank to God for every gift until this baby was 2 years old and I weaned the child (Lings, 2013:45).

Actually this is one of the miracles of Prophet Muhammad SAW (peace be upon him). The prophetic signs appeared even when he was still a baby. People living around him got benefits because the person who was living with was not a usual person but he was a chosen human being.

During Halimah’s caring, Muhammad experienced an extraordinary occasion in his childhood life. Muhammad SAW (peace be upon him) described the situation as follow:

There were two men coming to me. They both wore white clothing while bringing golden pan which was full of white snow. After that, they lied me down and cleft my chest, then took my heart. Seemingly they opened it and took out a black blood clot from it. Then, they cleaned my heart and the contents of my chest with the snow (Lings, 2013:46).
The clot was removed because God wanted to purify Muhammad SAW (peace be upon him). The clot is symbolized as an evil seed internalizing every human being’s life. So after the clot was taken away, Muhammad was clean and that is another reason why he is granted as Al- Ma’sum (avoided from any kind of sin).

The strange person coming to Muhammad when he was playing was actually Jibril (Angel Gabriel). He omitted the evil clot from Muhammad when the prophet was still 5 years old. By this occasion, people can take an important lesson that childhood is the golden age of human being phase to learn. That’s why the implementation of good behavior from parents to their children should be carried out intensively in such age. Parents should know and exemplify good behavior to their children. This is an interpretation which can be absorbed from Gabriel’s removing the evil clot.

When Muhammad SAW (peace be upon him) was around six years old his mother, Aminah, passed away. Then, he was taken care by his grandfather, Abdul Muthollib. Just two years after Muhammad had lost his mother then his grandfather was dead too. Fortunately Abu Thollib looked after him. Along with Abu Thollib he became a herdsman. Abu Thollib also used to invite Muhammad to go trading in Syam.
b. During the Prophetic Time

In the age of 40, Muhammad started experiencing odd dreams. He found lots of lights. The dreams made him want to be separated. Few days then he committed to go to Cave Hira’ to have Tahannuts (separating himself). In fact, Tahannuts is not a strange phenomenon in Arabian tradition. This is stated and defined by Martin Lings as follow

In each generation, there must be one or two people who go to separate them from the world’s matter. They went to an isolated place for long enough time to have a peaceful feeling, to escape themselves from all the matters of human beings (Lings, 2013: 77).

In practicing this Tahannuts, Muhammad brought some food and other provisions making him survive in the cave. Then if the stuffs were used up, he went home to take the addition.

In Ramadhan Month, when he was alone, there was an angel coming to him and said “Iqro” (Read!) he then answered “Maa ana biqori’ (I can’t read). The angel finally repeated twice then Muhammad SAW (peace be upon him) received the first revelation. It was the familiar Surah in Muslim community, the so-called “Surah Al-Alaq” (1-5).

Muhammad repeated what the angel said until he memorized the verses. The sudden appearance of angel made Muhammad worried whether it was truly from God or the angel was genie. He then left the cave but angel Gabriel then appeared himself and told Muhammad that he was an Apostle of God. Khodijah, Muhammad’s wife, became the
first follower of Muhammad SAW (peace be upon him), then Ali, Zayd, and Abu Bakar from Bani Taym also converted into Muslim.

People following Muhammad became bigger and wider. It aroused the fear of figures in Qurays who still worshipped statues. Time after time Muhammad finally got the refusals from statue worshippers. Ranging from the soft advises to stop his action spreading the tenets of new religion until the hard and violating treat to make him cease and not to change any traditions in Qurasy tribe which the ancestors had taught.

In a night, he eventually left Mecca and went to Medina along with Abu Bakar. Muhammad was becoming a target of killing by Quraisy tribe. They gave up to threat, violate, and mock Muhammad. Then the only way to overcome their fear of Muhammad’s influence was by destroying him. Muhammad could smell their wicked and crafty plan. And because of Allah’s pleasance, Muhammad and Abu Bakar could arrive in Medina safely.

The struggle in Medina was absolutely not easier than the struggle in Mecca. In the small city which was formerly known as “Yatsrib”, Muhammad had his first war along with enemies from Mecca. Kinds of war faced by Muhammad and his companions with fabulous spirit emerged lots of surprising results for Muslims who were always less quantity in war but most of the wars were wined by
Muslims. This astonishing news went viral into Rome Empire which was the most dominated kingdom then.

After some events or war and struggles, the final and sweet result for Muhammad came. Mecca was successfully able to be conquered by Prophet Muhammad SAW (peace be upon him) with no war. Abu Shofyan, the leader of Mecca, confessed Muhammad’s power and he wanted to convert into Muslim.

2. Muhammad’s Traits

Imam Syafi’i once said that sometimes what your enemies say is more sincere than what your friend says. The writer shows an opinion from Michael Heart, the non-Muslim author of “The 100, most influential people in the world”. It doesn’t mean that the author of the book is an enemy. The writer just emphasizes that even non-Muslim, he keeps looking up to Prophet Muhammad SAW (peace be upon him) and confesses Rasulullah’s reputation in spreading Islam. He puts Muhammad on the first rank as the most influential person in the world ever.

Hart states “Of humble origins, Muhammad founded and promulgated one of the world’s great religious, and became an immensely effective political reader. Today is thirteen centuries after his death and his influence is still powerful and pervasive” (Hart, 1991: 40).

Hart’s opinion about Muhammad’s SAW (peace be upon him) is based on the fact that prophet Muhammad brought the biggest influence in the world, specifically in religion. The main secret how he succeeded to spread Islam is because of his tenderness and sincerity in struggling for the
sake of Allah’s name. He touches many people by his efforts, spirit, and miracles given by God. In addition, he teaches many values that human being can adapt.

Simply, to get the holistic comprehending of Prophet Muhammad’s SAW (peace be upon him) noble traits is not enough to describe them by words and categorize them in certain groups. Understanding Prophet’s struggle and noble traits needs long term and total comprehension. So the following characters below are not able to represent the whole entity of Prophet Muhammad’s noble traits. The followings are nine Prophet Muhammad’s noble traits which are able to be applied in education based on Susilowati’s thesis (2005:26).

Besides the nine character items introduced by Susilowati in her thesis, the writer also serves additional traits reflected by Prophet Muhammad SAW (peace be upon him). The traits are strengthened by proofs in the form of Hadits and Historical books. The introduced characters are four items. So the total traits to be used in analyzing are 13 items.

These following traits will be the knife of analysis for the upcoming chapter four. Each item of character building aspects are identified and the analyzed based on the traits below.

a. Forbearance

According to Longman Advanced American Dictionary, forbearance comes from the morpheme “forbear” and its meaning is not
to do something that you could do because you think it is wiser not to. It changes into noun “Forbearance” and there is no exact changing in meaning, as the following definition “the quality of being patient, having control over your emotions, and being willing to forgive someone” (Pearson, 2008:628).

In his daily life, Prophet Muhammad exemplifies the very extraordinary patience. One of the stories depicting how giant his forbearance is can be identified in his “mourning year” (Lings, 2013: 184). It is really difficult time for Prophet Muhammad SAW (peace be upon him) then. After Khodijah passed away, some months later then his uncle was catching dead. He then had no protector. Many people from Quraisy hit and throw him by stones. Mocking and violating words were shot to Prophet Muhammad SAW (peace be upon him) after praying and praying, Allah finally gave Bani Makhzum as his protector.

b. Optimistic

There are two definitions for this term. First, optimistic means believing that good things will happen in the future, or feeling confident that you will succeed. Second, thinking and believing that things will be better, easier, or more successful than is actually possible (Pearson. 2008: 1116).

Prophet Muhammad SAW (peace be upon him) says “Hope constitutes gift for my followers. If there is no hope, a mother will not nurse her baby, and a farmer will not farm plants” (Reysyahri 1, 2001:77).
In his Hadits Prophet Muhammad analogizes a hope as the soul for Muslim. If there is no soul, of there is no life. Since every action done by human being is stimulated by desire and motivation.

c. Forgiving

The word “forgiving” comes from “forgive” which means to stop blaming someone or being angry with them, although they have done something wrong (Pearson, 2008: 633). The term is able to be comprehended in a story when Abu Sofyan, the enemy of Allah, came to Prophet Muhammad SAW (peace be upon him) and converted into Muslim. It is really a big surprise. After years Prophet Muhammad SAW (peace be upon him) fought against the leader of Mecca, then, Abu Sofyan gave up because he was afraid when seeing the armies of Muhammad (peace be upon him). He then apologized and converted into Muslim. Prophet Muhammad (peace be upon him) accepted it and the conquest of Mecca ran smoothly with no war.

d. Open-minded and Dependability

The definition is willing to consider and accept other people’s ideas and opinions, etc (Pearson, 2008: 1113). Martin Lings in his book “Muhammad” elaborates the definition in the form of story as follow. When Abu Sufyan from Quraisy, along with Nomad and Ghathafan tribe, plan to attack Medina, the amount of enemies was 10,000 and Muslims were just 3,000. People living in Medina panicked and were in fear. Prophet Muhammad SAW (peace be upon him) finally conducted
a meeting, then, Salman, Prophet Muhammad’s companion, conveyed his opinion to dig a trench around the city of Medina. Prophet Muhammad SAW (peace be upon him) agreed it. Few days later the victory was on Prophet Muhammad’s side (Lings, 2013:406).

This shows that Prophet Muhammad SAW (peace be upon him) is receiving all the positive opinions from his companions. He gives someone else chance to take a role. The status of prophet is not making him as the absolute commander. He imbues the important values of life that cooperation is better that working alone.

e. Clever and Smart (Fatonah)


Meanwhile smart is defined by him as tidak bodoh, cakap/mahir dalam sesuatu, dan sanggup/ bisa melakukan sesuatu. (Not fool, expert at something, and able to do something) (1982: 703).

When the restoration of Ka’bah halted because of internal conflict of who should put Hajar Aswad (Black stone) in Ka’bah. Muhammad, the trustworthy, was finally pointed out by some figures to do so. He did not directly lift the black stone but he asked for a piece of cloth. Then, he ordered all leaders from different tribe who were in conflict to hold the each edge of cloth. The black stone had been put on the cloth. He ordered those leaders raised the cloth and together they
brought the black stone to its original place (Lings, 2013: 71). The very intelligent and smart Solution from Prophet Muhammad SAW (peace be upon him) he saw that the conflict would lead into war if all tribes wanted to dominate the restoration. He finally had an idea to use a cloth to lift the black stone. The leaders of all tribes had been holding the edge of the cloth then they brought it into the original place.

f. Helping Other People

The role of Prophet Muhammad SAW (peace be upon him)’s presence is able to be perceived in not only Mecca and Medina, but also other regions from different countries. He not only plays role for Muslim, but also for people who have different religion from him. He services not only for Quraisy but also for other tribes.

g. Shidiq (Honest)

There are two definitions for this term. First, someone who holds honesty, he does not lie, cheat, or steal. Second, it is not hiding the truth or the facts about something (Pearson, 2008: 775). Since nothing can guarantee social ability and confidence among people like honesty, it is considered one of the basic foundations on which societies are built. The moment it disappears, distrust and lack of cooperation take its place in the hearts of people.

In fact, honesty is a social necessity that deserves enough concern from the family and school. Through honesty, right is established, and people have confidence in one another. The prophet
explains that honesty leads to goodness and goodness leads to paradise. The prophet always avoids mistakes in speaking or conveying news and never lies. He is famous for Al-Amin, means “can be trusted”

h. Conveying (Tabligh)

Prophet never corrupted news which should be conveyed. The way he explained religious materials was also comprehensible and understandable. Koran verses were revealed to Prophet Muhammad little by little not all at once. It needed around 22 years 22 month and 22 days until all the 114 Surah and 30 chapters were completed in earth. The reason why Koran verses was endowed regularly to the people was because for the easier understanding. Many companions and people who were commencing to follow Prophet Muhammad’s tenets perceived more comprehensible and suitable because the regular process of descending verses was related to the societies’ problems.

i. Amanah (Trustworthy)

Trust is a form of honesty and one of the noblest qualities in individuals and groups. Trust is directing to goodness, and to this effect, Islam consider it among the traits of true believers.

Prophet Muhammad SAW (peace be upon him) said “There is no faith for people who do not keep their trusteeship” (Reysyahri 1, 2001: 231). Prophet Muhammad SAW (peace be upon him) asserts the dangerous consequence of betrayal. Faith of someone is not recognized if the person does not keep his/her mandate. Prophet Muhammad SAW
(peace be upon him) is a person who never breaks his promises. Just a small example of his consistency is he once spent three days for waiting for someone but the waited person did not come.

j. **Strong**

When Prophet Muhammad SAW (peace be upon him) returned from Ka’bah, someone took an impurity and threw it to the face and the whole head. When he was going home, one of his daughters washed and cleaned his head while crying. He said “Do not cry, my daughter! Allah will protect your father!” (Lings, 2013:180).

Another story is represented in the moments of his going to Allah. In the night, Prophet Muhammad’s sickness got more serious. Then he could not come to the mosque. Aisyah said “Prophet Muhammad SAW (peace be upon him) asked ‘Has everybody carried out prayer?’ We replied ‘they have not the Prophet, but they are waiting for you’. Prophet then said “provide me a container of water”. We performed it then Prophet Muhammad SAW (peace be upon him) took a bath but when he tried to stand up, he got fainted. A few minutes later he was conscious and asked ‘has everyone carried out prayer?’ so the same conversation was repeated. Prophet then stood up and took a bath. But he got was unconscious any longer. He then asked Abu Bakar to be the Imam (Leader) of prayer (Al-Mubarakfuri, 2015: 699).

k. **Well-mannered**
There was a person speaking to the Apostle SAW (peace be upon to him) “Assalamualaika (May peace be upon to you)”. The Prophet then answered “Wa’alaikas salaamu warahmatullaah” (May peace and blessing of Allah be upon to you). Another person uttered “Assalamualaika warah matullaah”. (May peace and affection of Allah be upon to you). The Prophet answered “Wa’alaikas salaamu warahmatullaahi wa barakatuh” (May peace, affection, and blessing of Allah be upon to you)…. (Al-Khakabawy, 2007:239).

In addition, Prophet Muhammad SAW (peace be upon him) added.

Meaning: From Al Barra’ RA (May Allah be pleased with him), he said “the Apostle Muhammad SAW (peace be upon to him) said ‘two Muslim who meet then they handshake so the sins of both are forgiven before they separate.’” (Nawawi, 1999:52).

The importance of handshake is not only important for afterlife but also social life. Prophet SAW (peace be upon him) guarantees the person with a very big reward which is erasing the sins for the people who are sincere doing it. This can be viewed as the Prophet’s trait that he is really a well-mannered person.

1. Independent

Independent is able to be translated as “Mandiri” which has definition in Grand Indonesian Dictionary (KBBI) as “tidak bergantung dengan yang lain” (not dependant on others). The following story was
explaining the independence of Muhammad SAW (peace be upon him) when he was still young.

When Muhammad had reached 20 years old, along with the time passed, he was always invited by his relative to have journey to go outside of town. Finally, it came when Muhammad was asked to bring his own merchandise. His success in completing this duty produced many other similar offerings. Then, he obtained the better income and the wedding became a possible thing to do. (Lings, 2013: 58).

The success of youngster in not being dependent with parents is a rare thing nowadays. The completion and achievement in the case of business of Muhammad SAW (peace be upon him) are able to inspire youngster that being independent in the early age is possible to do.

**m. Patriotic**

Patriotic is showing the love of a country and being proud of it. Muhammad SAW (peace be upon him) indicates his love to the place where he has been born in a novel entitled “Muhammad” by Al-Mubarakfuri. The details are as follow.

Mubarakfuri states in his book that Muhammad prayed after being in Medina “Ya Allah, anugerahilah kami kecintaan terhadap Madinah sebagaimana kecintaan kami kepada Makkah bahkan lebih dari itu, jadikanlah ia tempat yang sehat, berkahilah sha’ dan Mud (Timbangan) penduduknya serta pindahkanlah penyakit demam yang ada di dalamnya ke Juhfah” (Oh God, grant us the love to Medina as
our love to Mecca, moreover, make it into healthy land, bless pair of scales and weights of the residents and move the sickness fever to Juhfah) (Mubarakfuri, 2015: 252).

Those aforementioned characters are not able to explain and elaborate Prophet Muhammad perfectly. They were just very small glance descriptions of Prophet Muhammad’s way of life. There are still many more ideas, traits, tenets, and ways of Prophet Muhammad SAW (peace be upon him) that this thesis is still limited to explain the grand Apostle SAW (peace be upon him).

3. **Prophet Muhammad and Character Building**

The concept of character education in Islam is known as behavioral education. This is the main reason why Prophet Muhammad is sent down to earth to spread Islam. Allah has explained the role of Prophet Muhammad SAW (peace be upon him) through this verse of Al Ahzab 31: 21.

أَلْقِذْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُمُوَّةٌ حَسَنَةٌ لَمْ يَرْجُوهُ اللَّهُ وَالْيَوْمَ الآخرَ وَذَكَرَ اللهُ كَثِيرًا.

Meaning: Certainly you have in the apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. (Al- Ahzab [33] : 21).

From that verse, it is clear that Muhammad SAW (peace be upon him) is sent down to the earth to become an example for people because his character power has made him a somebody whom should be imitated.
Then Prophet Muhammad SAW (peace be upon him) also has explained clearly in his traditional prophet (hadits). It sounds as follow:

إِنْمَاْ بِعْطَتْ لَكُمْ صَالِحَاتٌ لَأَخْلَاقٍ

Meaning: Actually I am delegated (by God) to perfect the nobleness of behaviour.

To show the correlation of Prophet Muhammad’s traits along with character building items in English lesson plan, the following is the list of character items used in English lesson plan introduced by Bharati in his journal entitled “How to integrate character building in English lesson plan” (Bharati, 2011: 35).

The writer emphasizes that below is the preface of integration of Prophet Muhammad’s Traits along with character building items which are generally applied in English lesson plans, for the direct integration of prophet’s traits at the observed schools will be showed in chapter four.

**Table 2.2 Integration of General Character Items of English Lesson Plan with Prophet’s Traits**

<table>
<thead>
<tr>
<th>No</th>
<th>Items of Character Building</th>
<th>Correlation with Prophet's Traits (Findings in History and Hadits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Courage, Self-respect, self confidence</td>
<td>Prophet Muhammad SAW (peace be upon him) once said to his uncle Abu Tholib “I swear, for the sake of Allah! Even if they put sun on my right hand and moon on my left hand in order that I give up, I will not leave this preaching until Allah wins it or I am destroyed (Lings, 2013: 95).</td>
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<tr>
<td>2.</td>
<td>Motivation</td>
<td>Prophet Muhammad SAW (peace be upon him) said “Hope constitutes gift for my followers. If there is no hope, a mother will not nurse her baby, and a farmer will not farm plants” (Reysyahri,</td>
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3. **Trustworthiness**

Prophet Muhammad SAW (peace be upon him) said “There is no faith for people who do not keep their trusteeship” (Reysyahri, 2001: 231).

Prophet Muhammad SAW (peace be upon him) said “It is not from our group, people who underestimate trusteeship until they indeed convey the mandate if they are entrusted” (Reysyahri, 2001: 232).

4. **Authority, democracy**

Prophet Muhammad SAW (peace be upon him) sent letters to the eight kings in different kingdoms. The letters contained invitation to convert into Islam. One problem appeared when the letters were declined because the letters had no official stamp seal. So to honor the kings, Prophet made his own stamp seal and delegated the best people to convey the meaning of letters (Mubarakfuri, 2013 : 518).

5. **Responsibility**

Prophet Muhammad SAW (peace be upon him) said “Notice! Every one of you is a herdsman, and every herdsman will be asked for his/her responsibility toward his/her herd shepherd. A leader having power towards the society is a herdsman and he will be demanded for his responsibility towards his society. A man (husband) is a herdsman for his family, and will be demanded for his responsibility towards his family. A woman (wife) is a herdsman in her husband’s house and her kids, and will be demanded for her responsibility towards them” (Reysyahri, 2001:518).

6. **Learning**

One day Jibril came to Prophet Muhammad SAW (peace be upon him) in the high land of Mecca. Jibril kicked the hill by his heel till water spurted from it. Then, Jibril took ablution to teach Muhammad how to purify for worshipping. Prophet Muhammad followed him, then, Jibril showed the ways to pray such as Qiyam (stand), Rukuk (bow deeply), Sujud (prostrate), Tahyat (sit between two legs) etc. (Lings: 2013: 82).
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<tr>
<td>7</td>
<td>Punctuality</td>
<td>From Ibnu Abbas, Prophet Muhammad SAW (peace be upon him) said: “Utilize five (opportunities) before five (opportunities): your youth before your old, your healthy time before your sick time, your rich time before your needy time, your leisure time before your busy time, your life moment before your death (Narrated by Al Hakim) (<a href="http://darulwahyain.com/category/artikel/hadits/">http://darulwahyain.com/category/artikel/hadits/</a>).</td>
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<td>8</td>
<td>Respect for others</td>
<td>From Abu Dzar, Prophet Muhammad SAW (peace be upon him) said “Your smile in front of your brothers is giving (Shodaqoh)”…. (Narrated by At-Tirmidzi. Mentioned “Sohih” by al-Albani in the book “Ash-Shahihah”) (<a href="https://id.wikibooks.org/wiki/Islam/Adab_berbagai">https://id.wikibooks.org/wiki/Islam/Adab_berbagai</a>)</td>
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<td>9</td>
<td>Cleanliness</td>
<td>Prophet Muhammad SAW (peace be upon him) said Indeed Allah Almighty is good and likes goodness, He is clean and likes cleanness, He is noble and likes nobleness, He is generous and likes generousness, so clean your places! (Narrated by At –Tirmizi). In addition, Prophet Muhammad SAW (peace be upon him) said Islam is clean, so clean yourself. In truth, someone will not enter paradise provided that he/she is clean (Narrated by At-Tirmidzi) (<a href="http://library.islamweb.net/newlibrary/display_book.php?flag=1&amp;bk_no=2&amp;ID=2723">http://library.islamweb.net/newlibrary/display_book.php?flag=1&amp;bk_no=2&amp;ID=2723</a>).</td>
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<td>Mubarakfuri states in his book that Muhammad prayed after being in Medina “Ya Allah, anugerahilah kami kecintaan terhadap Madinah sebagaimana kecintaan kami kepada Makkah bahkan lebih dari itu, jadikanlah ia tempat yang</td>
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<td></td>
<td>Loyalty, Patriotism</td>
<td>sehat, berkahilah sha’ dan Mud (Timbangan) penduduknya serta pindahkanlah penyakit demam yang ada di dalamnya ke Juhfah” (Oh God, grant us the love to Medina as our love to Mecca, moreover, make it into healthy land, bless pair of scales and weights of the residents and move the sickness fever to Juhfah) (Mubarakfuri, 2015: 252).</td>
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<td>10.</td>
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<td>From Abu Hurairoh RA (may Allah be pleased with him), from Prophet Muhammad SAW (peace be upon him), he said “Whoever has faith in Allah and the last day (doomsday), so they should prioritize their guests. Whoever has faith in Allah and the last day (doomsday), so they should connect affection with people. And whoever has faith in Allah and the last day, they should speak decently or silence (Muttafiq Ala'ih). Prophet added, from Abu Hurairah RA (may Allah be pleased with him) Rasulullah SAW (peace be upon him) said حُسْنُ الأَلْدَ بَيْنَ الْعَقْلَ Meaning: “Good courtesy constitutes brain jewelries” (Reysyahri, 2001:41). Prophet Muhammad SAW (peace be upon him) also said “Honor your kids and beautify their courtesy, your sins will be forgiven” (Reysyahri, 2001: 45).</td>
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<td>11.</td>
<td>Courtesy/Civility</td>
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<td>The believers must be friendly and there is no goodness for the person who is not behaving friendly. And the best human being is the most useful person for other humans (Narrated by Thabrani and Daruquthni) (<a href="https://library.islamweb.net/hadith/display_hbook.php?hflag=1&amp;bk_no=658&amp;pid=327437">https://library.islamweb.net/hadith/display_hbook.php?hflag=1&amp;bk_no=658&amp;pid=327437</a>). When the restoration of Ka’bah halted because of internal conflict of who should put Hajar Aswad</td>
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<tr>
<td>13</td>
<td>Initiative Creative</td>
<td>(Black stone) in Ka’bah, Muhammad, the trustworthy, was finally pointed out by some figures to do so. He did not directly lift the black stone but he asked for a piece of cloth. Then, he ordered all leaders from different tribe who were in conflict to hold the each edge of cloth. When the black stone had been put on the cloth, he all leaders raised the cloth and together they brought the black stone to its original place (Lings, 2013: 71).</td>
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<tr>
<td>14</td>
<td>Peacemaker, Fairness, Forgiveness, Acceptance</td>
<td>Abu Sofyan, the enemy of Allah, came to Prophet Muhammad SAW (peace be upon him) and converted into Muslim. Prophet Muhammad did not save any vengeance and the conquest of Mecca ran smoothly with no war (Al-Mubarakfuri, 2015: 596).</td>
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<td>15</td>
<td>Dependability, Cooperation</td>
<td>When Abu Sufyan from Quraisy, along with Nomad and Ghathafan tribe, planned to attack Medina. The amount of enemies was 10,000 and Muslims were just 3,000. People living in Medina panicked and were in fear. Prophet Muhammad finally conducted a meeting along with companions. Then Salman, Prophet Muhammad’s companion, conveyed his opinion to dig a trench around the city of Madinah. Prophet Muhammad SAW (peace be upon him) agreed it. Few days later the victory was on Prophet Muhammad’s side (Lings, 2013: 406).</td>
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</table>
| 16 | Honesty | Prophet Muhammad SAW (peace be upon him) said  
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| 18. | Perseverance, Patience | Patience: In the year of 619, Prophet Muhammad was nearly 50 years old. In that time, he lost his wife, Khodijah because she passed away. One year later his uncle, Abu Tholib, was dead too. Since his uncle, Abu Tholib, was dead, he had no protector and a place to share. He went to Tha’if and Tsaqif to ask the leaders of those pagans for converting into Islam. But many people laughed at him. Not just that, the infidels ran after prophet and attacked him. He then ran into a date park and prayed, in the next days, Allah granted his pray. He got a protection from Bani Makhzum (Lings, 2013: 184). اَّْ إٌْصسَ َِغَ اٌصَّجسِ َٚاٌفَسَجَ َِغَ اٌىَسْةِ َٚاَِّْ َِغَ اٌْؼُعسِ ٠ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ بِسَرَ َٚاٌْمَ بِسَرَ ُعْ B Prophet Muhammad SAW (peace be upon him) said “Indeed, the victory is going along with patience, heart’s bravery with hardship, and indeed along with obstacles, there is an ease” (Reysyahri, 2001: 728).

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</table>
| a. | Courage, Self-respect, self confidence | Prophet Muhammad SAW (peace be upon him) said these words when he was offered by his uncle, Abu Tholib, to stop spreading Islam. Abu Tholib was urged and forced by his relatives who put hatred on Muhammad and his new religion, Islam. He was afraid if Muhammad was in danger. That is why he wanted Muhammad to cease. This gives a very necessary lesson to the students that being sure of own opinion is important

| b. | Motivation | The role of motivation to any aspects of life, not only education, is absolutely important. There, prophet Muhammad (peace be upon |
him) explains the use nature of desire. This is actually able to be analogized to learning, students, and teachers. If a student doesn’t have spirit and willingness to study the student just gets vain. If a teacher doesn’t have intent to teach, there will be no teachers. So motivation is an urgent thing in education. Motivation generates all important aspects in education keep moving, growing and developing. Imam Syafi’i has also ever said that there are six rules of getting knowledge. Those are clever, serious, patient, finance, teacher’s guidance, and long term.

c. Trustworthiness

The other proof of integration of Prophet Muhammad’s Traits with character building aspects is trustworthiness. Prophet emphasizes the importance of this trait by stating that no faith for people who break the trusteeship. Seeing the fact now, many people have high intelligence but they do not show very good behavior, especially in holding their responsibilities. When people are on the top, the role of trustworthiness is necessary. Trustworthiness will guide and arrow someone to be in line with what the person should do. If the person is able to hold the trustworthiness, there will not be one feeling adverse. There will not be educated representatives sitting in chairs of Indonesian Legislative Assembly (DPR) doing corruption, because they are afraid if their faith is not regarded by God.
d. Responsibility

Responsibility is not only about holding the trustworthiness from people. Prophet Muhammad (peace be upon him) elaborated the meaning of responsibility by showing the smallest example, each human body. Then he mentioned a herdsman and his shepherd and the last he tagged leader as the top example. Everyone is holding a responsibility. It is the responsibility of human body to any kinds of blessing and graces from God coming to human, such as health and knowledge. Being a student is also having responsibility too: responsibility to learn, to make parents proud, to be clever, and to behave well.

e. Learning

Prophet Muhammad showed the process of how five obligatory prayers came from. It indeed indicates that learning is the important aspects in life. Everyone must learn wherever he/she is. The extraordinary example is from Muhammad (peace be upon him). With Prophet status, Muhammad still needed a teacher to teach him how to pray. Students must realize that to obtain, absorb, and acquire knowledge, it needs learning and the role of teacher in the teaching and learning process is obligatory.

f. Punctuality

Prophet Muhammad SAW explains the nature of punctuality in life. Obviously human beings are just given five moments to run the
wheel of activities in the world those are Youth before old, healthy time before sick time, rich moment before needy moment, leisure time before busy time, and life moment before death. The lucky people are the ones who are able to smartly utilize the five moments in the right time. However, this hadits teaches human beings to be discipline and not to waste the time.

g. Respect for Others

If there is someone still thinking that Islam is a religion which just teaches war, it is the same as regarding that the earth is flat, not round. As a learner, affection should be expressed towards other learners or students. The good connection among the students will empower the unity among the students. The research also shows that it needs more muscles to be grim and it requires fewer muscles to smile. Prophet Muhammad SAW (peace be upon him) gives appreciation to the people who want to smile at other Muslims. This signs that smiling is really urgent and has to be carried out by all Muslim students.

h. Cleanliness

Prophet Muhammad SAW (peace be upon him) showed that God loves something clean. He also uttered that Islam is clean. One of important aspects influencing learning activities is the cleanliness of learner and room. If the place being the place to study and learn is clean, both learners and teachers will be comfortable to learn and the goals of
teaching and learning will be gained. That’s one of the purposes of Prophet Muhammad’s saying about cleanness.

i. **Loyalty and Patriotism**

The place of birth is not a usual place for the person who is born in it. It’s the same thing as Prophet Muhammad did. He was born in Mecca but because of obtruding preaching he resorted to moving to Medina. After being in Mecca, he prayed to have the same love to city of life as when he was in Mecca. This indicates Prophet Muhammad’s concern related to nationalism. Students can follow the same way as Prophet Muhammad did. Wherever he visits, he does not forget where he comes from in advance, and he also loves the new place he lives in and prays to God for the goodness of the new place.

j. **Courtesy/Civility**

In the earlier discussion, it is explained about the magnificent advantages of cleanness, now it comes to similar discussion in the term of respecting someone. Prophet Muhammad SAW (peace be upon him) reminds the Muslims to behave friendly towards people met, especially the neighbors and guests. The students can imitate the friendliness exemplified by prophet Muhammad SAW (peace be upon him). Muhammad even confirms it by stating that there is no faith for person who doesn’t respect the neighbors and guests. Prophet Muhammad SAW (peace be upon him) also invited parents to love the children they have. Not only that, he orders to educate the kids with good behavior.
k. Service, Kindness and Empathy

The emphasize lies on the sentence “the best human being is the most useful person for other humans”. As having been known that one of the important functions of education is to give the maximal service to the people around. People are educated so that they can give the maximal contribution based on the skill they have such as a teacher who teaches students, doctor who gives medicine recipe to be ransomed in pharmacy, and a pilot who help fly many people to cross from a country to other countries. Those are the people’s profession. They learn first before plunging into those jobs.

Prophet Muhammad SAW (peace be upon him) understands that human beings are *zoon-politicon*. People are dependant to other human beings. So the maximal contribution of service is absolutely needed. Even Gandi ever said:

> “The top and final purpose of human being is the realization of God existence and all of our activities - politics, social, and religion – should be guided by the highest purpose. That is God’s blessing. Service and the total dedication to all human beings become the most important part of struggle. Because the only way to meet God is by seeing God through His creation” (Dear, 2007: 124).

Gandhi thinks that to meet God, human beings just needs to give as much as service to other humans. This is the tenet believed by Gandhi. Meeting God doesn’t mean that seeing the God directly. God is only able to be perceived by heart and human beings are able to use their heart to be kind so that they can feel the existence of God.
I. **Initiative and Creative**

The students should imitate the way Prophet Muhammad solve the conflict. Muhammad comes from Quraisy Tribe but he did not put Hajar Aswad by his own to raise his Quraisy tribe name. He tried to share the nobility by giving the chance to every leader of tribe to take contribution in putting the noble black stone. And it is really creative resolution from Muhammad to use a piece of cloth and each leader of tribe held the cloth points.

Learners should think creative and not be easy to be triggered by the noble position. Giving the peaceful and best solution is the result of thinking creatively and initiatively.

m. **Peacemaker, Fairness, Forgiveness, Acceptance**

This is one of the magnificent examples of brave heart modeled by Prophet Muhammad SAW (peace be upon him). To forgive someone who been an enemy for long time is not an easy thing to do. The Prophet always thinks about the peaceful way to resolve a conflict. War is only taken when the peace is not able to perform. In addition, war is the last way to do, if the reconciliation is not able to do and the actions of enemies are so dangerous so Prophet Muhammad resorts to using war. Students must have this kind of trait. Many gang fights happen in almost urban area in Indonesian big cities. Sometimes the cause of fight is just because of something trivial. If students accustom themselves to
think peaceful and do not bother about ethnicity, custom, and religion, the harmony will be among them.

n. Dependability and Cooperation

Cooperation and dependability are the important aspects in an organization. That’s why Prophet Muhammad SAW (peace be upon him) ordered his companions to discuss together along with him related to the enemies that would invade. There is no man who can stand alone, although he/she is the most intelligent. This has to be understood and implemented by the students. The good cooperation will bring bigger success rather than working alone.

o. Honesty

Prophet Muhammad dislikes lie. He confirms it in his saying as quoted by Reysyahri stating that the honesty is the door of paradise. It implies that for the person who often lies, should not ask for paradise. In his daily life, Prophet Muhammad never lied. Even when he was in the difficult position, he would keep saying the truth, but with a tricky way. As an example is the story of Muhammad when he was meeting with a person who was running from danger of three evil people. Prophet Muhammad allowed him to pass and when the three evil people came and asked Prophet whether he SAW a man running, Prophet moved one step from his stance and answered “As long as I stand here, the people I’ve been seeing are you three”. Prophet is famous for Al-Amin. They did not comprehend what had been saying by Prophet
correctly. So they thought that Prophet did not see the wanted man. In fact, he did not tell a lie. Prophet just played words.

p. Success

There is no doubt for the supremacy of Prophet Muhammad SAW (peace be upon him). Being confessed as the most successful person in history, he brings the surprise for common people especially those who are not Muslim. But Hart wrote the book based on the truth fact of history and the original influence of Prophet Muhammad that still exists after thousand years ago. This seemingly proves that the way of Muhammad’s preaching (by tenderness and there is no coercion) makes him followed easily by many loyal followers. The underlined and important information is that the students must pay attention on the way to success which is not easy. Even it is undergone by a Prophet, the messenger of Allah.

q. Perseverance and Patience

Everyone must have obstacles living in the world, even it is a prophet. Sometimes the obstacles are the things that bring the person to the wanted goals. The thing needs to be done is waiting and preserving. Prophet Muhammad is persevering in doing his action. When getting obstacles he held out until Allah sent the help. Students must be patient when getting uncomfortable zone or difficult lesson. Following Prophet Muhammad SAW trait, students must be strong and prevail wherever he/she is and how difficult the situation is.
CHAPTER III
RESEARCH METHODOLOGY

In this part, the writer will describe how methodological foundation of the research is. Qualitative approach is the type of the research so every aspects of methodology are displayed comprehensively. This chapter mainly contains aspects of research design, site and respondents, data collection, data analysis, and procedure of the research.

A. Research Design

A research is naturally an effort to find the truth or clarify a phenomenon. The research aims to find the integration of Prophet Muhammad SAW (peace be upon him) with character building aspects in English teaching and learning. Some character-building aspects which have been put on the lesson plans by the English teacher are analyzed to prove whether it reveals the accordance with character building taught by Prophet Muhammad SAW (peace be upon him). For this reason, deep explanation which covers descriptive analysis in details that represents the real condition should be put in the highest priority. In order to reach the quality, this research likely utilizes a descriptive qualitative study as its design. To start the discussion, the writer begins explanation of qualitative research.

The term of qualitative research according to Kirk and Miller (1986:9) as cited by Moloeng (2009: 2) was commenced by the qualitative monitoring which was argued with quantitative monitoring. Quantitative monitoring
includes the rate scale of the certain characteristics. To find the wanted data, the writer should know what actually the characteristics are. Therefore, the writer starts noting and counting from one, two, three, and etc. Based on the mere assumption, the writer then states that quantitative research encompasses every kind of research type which is formed by percentage counting, average, and other statistic counting. In other words, quantitative research focuses on the counting, number, and quantity. Conversely, the method will be used by the writer is from the quality side. Qualitative research points at no counting and number. Because of that case, qualitative research is apparently meant as a research which is different from qualitative.

Bodgan and Taylor as cited by Moloeng, define qualitative method as a research procedure which uses descriptive data in the form of written or oral words from society and behavior which is able to be observed (Moloeng, 2009:4).

They assume that group, organization, and individual are not able to be separated. Those have to be regarded as one unity. It means that the research should be conducted holistically. Along with the definition above, Sugiyono (2006: 15) defines qualitative research as “Metode penelitian yang berdasarkan pada filsafat postpositivisme, digunakan untuk meneliti pada kondisi obyek yang alamiah dimana peneliti sebagai instrumen kunci” (Research method which is based on post-positivism philosophy and is utilized to observe natural objects where the writer is the key instruments).

The term of natural objects refer to the some things which are able to be described. Just as what has been said above that qualitative research
contains no number or counting, the data produced can be in the form of
written or oral words.

The data which is observed by the writer are indefinite, holistic and
dynamic. That’s why the writer opts to use qualitative methodology. The
obtained data are not in the form of number or percentage but it is in the form
of written words. Besides, the writer is using inductive data analysis.

In accordance with the use of qualitative research, Moloeng (2009: 2)
expresses that qualitative research methodology uses inductive data analysis.
The research applies inductive data analysis because of several reasons:

First, inductive process is able to find the plural problems as available
on the data. Second, analysis is likely to make a connection (writer-
respondent) become explicit, known, and accountable. Third, this kind
of analysis can elaborate background maximally and make some
decisions about the possibility of shifting or changing background of
object research. Fourth, inductive analysis can find the general
influence which sharpens every connection. Fifth, this type of analysis
is able to consider some values explicitly as the parts of analytical
structure.

The writer analyzes integration of Prophet Muhammad’s noble trait
with the character building aspects found in the teaching and learning English.
By inductive data analysis, the process of obtaining and processing data will
be easier because it collects data from the general to the more specific ones.
This thing is suitable with the research being carried out by the writer.

In addition, Zuriah (2007: 47) states that the analysis approach of this
research depends on the descriptive one, a research that describes
phenomenon, facts, and events of individual or groups systematically and
accurately. However, because there are three sites identified in this research,
the descriptive analysis of each site is compared in order to gain full understanding of the integration of prophet’s noble traits with the English teaching and learning at Salatiga private Islamic Madrasah.

B. Sites and Respondents

The subjects of this research are all Private Madrasah in Salatiga. There are five private Madrasah in Salatiga. Those are MTs Plus Al-Madinah, MTs NU, MTs Pancasila, MTs Yasinta, and MA Assurkaty.

1. MTs Plus Al-Madinah

This school started operating in 2007. The amount of students is fluctuating. Now, from the total active students from 7th to 9th graders are 31 students. MTs Al-Madinah is under Hidayatullah foundation. The school provides Islamic boarding house for the students to live. By the Islamic boarding house, the school targets to reach vision as follow: shaping future generation who possesses well-balanced intellectual, emotional, and spiritual quality. The school is located at Jl. K.H. Abdul Wahid, RT 05/RW01, Mangunsari, Salatiga. Meanwhile, the missions are providing educational and qualified scholarship, implementing qualified education, forming education in the frame of Islamic boarding school, and giving life skill for the society around.

2. MTs NU

This school yells vision “EKSIS” standing for Edukatif (Educative), Kreatif (Creative), Selektif (Selective) and Santun (well-mannered). To attain the vision, the school has mission as follows: (1) Practicing
education based on the religious rule, (2) Shaping educated personality, (3) preparing student to arrive in the higher level, (4) Guiding and developing the interest and skill of student in the scope of sport, expertise, art, and technology. The school laying at Jl. Kartini, No.2, Salatiga is operating under Imarotul Majlis Organization. The term “NU” after MTs is indicating to mass organization “Nahdlatul Ulama”.

3. MTs Pancasila

This school is build under the educational organization of Darul Muhlasin. The school is laid at Jl. Fatmawati, No.11 Blotongan Village, Sidorejo District, Salatiga Municipality. The embryo of this Islamic School is an Islamic boarding school. Just now in 2007, the Islamic Junior High School namely MTs Pancasila is founded. This school’ mission sounds “Menerapkan pendidikan islam yang berfahan ahli sunnah wal jama’ah dan berdedikasi tinggi dengan menerapkan iptek dan tidak meninggalkan iman dan taqwa” (Applying Islamic education having Ahlu Sunnah Wal Jama’ah ideology and high dedication by implementing technology and information and not leaving Iman and Taqwa) while its vision is “Mencetak santri yang ahli fikir, ahli dzikir, dan ahli ikhtiar” (outputting the Islamic student with high intelligence, always remembering God, and always trying).

4. MTs Yasinta

MTs Yasinta stands for Madrasah Tsanawiyah (Islamic Junior High School) Yayasan Insan Taqwa. As having been known that the name
“Yasinta” refers to an Islamic Society Organization “Yayasan Insan Taqwa” having office in Sukoharjo, Surakarta. The school is located at Jl. Kh Abdul Wahid No. 6 Cabean Village, Sidomukti District, Salatiga Municipality. The school which has been standing for around 5 years successfully produces two graduations. The Motto of this school is “Ilmu-terampil-beriman-amal-nasionalis-amanah-berbudaya-inovatif” (knowledge-skilled, believed, practice, nationalist, trustworthy, cultured, and innovative). The school has just been built in 2012.

5. MA Assurkaty

This school is applying the system of learning of the so-called renowned Islamic boarding school “Iys Karima” in Karanganyar. MA Assurkati is excelling Memorizing Koran program. The vision of this school is becoming educational institution which is able to output Qur’aniyah personality, intelligent, preach-loving, and sensitive student to all Islamic problems in all over the world. Meanwhile it has mission as building Islamic and professional educational institution under Islamic boarding school-based, conducting integrated and well-balanced education among Koran, Syaria, and science. In addition, the school laying at Jl. Diponegoro, No. 115, Salatiga is managed under Religious Knowledge Education Institution (LPIA) Surakarta.

The following is provided the details of teachers at 5 observed schools with their teaching experience. All the English teachers at the
researched schools are the alumni of State Institute for Islamic Studies (IAIN) Salatiga. The data are displayed in table 3.1 below.

### Table 3.1 List of English Teachers

<table>
<thead>
<tr>
<th>No.</th>
<th>Lists of Schools</th>
<th>Lists of English Teachers</th>
<th>Teacher’s Teaching Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>MTs Pancasila</td>
<td>Mansur Hidayat, S.Pd.I</td>
<td>7 years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Zulfa Fitria, S.Pd.I</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>MTs NU</td>
<td>Uswatun Hasanah, S.Pd.I</td>
<td>11 years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muntamah, S.Pd.I</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>MTs Yasinta</td>
<td>Wulan Agustina, S.Pd.I</td>
<td>4 years</td>
</tr>
<tr>
<td>4.</td>
<td>MTs Plus AlMadinah</td>
<td>M. Mustoliq Alwi, S.Pd.I</td>
<td>3 years</td>
</tr>
<tr>
<td>5.</td>
<td>MA As-Surkaty</td>
<td>Ahmad Arifin, S.Pd.I</td>
<td>5 years</td>
</tr>
</tbody>
</table>

C. **Data collection**

Data Collection is the attempt of the writer to collect the wanted data. Since the method of research is qualitative research, all observed data are presented descriptively. The followings are the steps to obtain the data.

1. **Observation**

   There are some reasons why in qualitative research, observation is utilized as maximal as possible. Just as what has been uttered by Guba and Lincoln (1981) then was quoted by Moloeng (2009:174). First, this
research technique is carried out based on the direct experiment. Experience is the best teacher. Apparently, the direct experience is the powerful tool to test the truth. If the obtained data are doubtful, usually the writer wants to ask directly to the subject but because the writer wants to get the validity of data so the writer opts to observe and experience by his own.

Second, since observation technique enables the writer or writer to experience by his own, the writer can take a note of every important information and behavior happen at the time. By seeing directly how the teaching and learning occur in the class, the writer can absorb information and prove the reality whether Prophet Muhammad’s noble traits, are integrated in the character building aspects or not.

Third, it often makes the doubt for the writer, the fear whether the obtained data are mistaken or biased. The best way to check the truth of data is by using observation.

Fourth, the observation techniques enable the writer to understand complicated situation. Observation can be the powerful tool to comprehend difficult, complex, and complicated situation and behavior.

Fifth, in the certain cases where there is no possibility to conduct communication, observation can be the most useful thing. When the teacher teaches the students, communication between writer and teacher is not able to be performed. The best way is to observe, pay attention, and
take a note of information related to integration of Prophet Muhammad’s noble trait.

2. Interviews

Interview is a communication along with certain intention. Conversation is acted by two sides. Those are interviewee (Person who is both asked and proposed question) and interviewer (Person who asks and proposes questions) (Moloeng, 2009:186). The writer interviewed English teachers at five different schools in Salatiga. The proposed questions were mostly about character building and thier correlation with Muhammad’s noble traits.

Meanwhile, Sugiyono (2006: 317) defines interviews as “pertemuan dua orang untuk bertukar informasi dan ide melalui tanya jawab, sehingga dapat dikostruksikan makna dalam suatu topik tertentu” (the meeting of two persons who exchange information and ideas through question and answer in order to find meanings in a certain topic)

In accordance with Sugiyono, Hadi (2004: 217) states:

“Wawancara adalah suatu proses tanya jawab lisan, dalam mana dua orang atau lebih berhadap-hadapan secara fisik, yang satu dapat melihat muka yang lain dan mendengarkan suaranya dengan telinga. Wawancara merupakan alat pengumpul informasi langsung untuk berbagai jenis data sosial, baik yang terpendam (latent) maupun yang memanifes” (interviews are an oral inquiry, in which two persons or more are having physically face to face, one person can see the face and hear the voice of the other. Interviews are means to gather direct information for various kinds of latent or explicit social data).

It can be understood that according to the statement above an interview has to happen physically face to face. Interviews are a means to obtain direct information of social data whether the data are explicit or implicit.

a. Reconstructing person, occasion, organization, feeling, motivation, demands, and caring.

b. Reconstructing the past memories.

c. Visualizing thoughts as expected to happen in the future.

d. Verifying and widening the information obtained by someone else.

e. Changing and verifying construction which is developed by writer as data checking.

Sometimes data collected by the writer is still doubtful, conducting interview is one of the ways to reduce the doubt. Besides, talking with the source of information in interview is a test to know whether the person invited to talk is open-minded in giving information or not. Interview is also a tool to enrich knowledge both for the interviewer and interviewee. When question - answer happens the past memories which is buried and almost gone is refreshed as the source of information talks. The subject of interview for the writer is English teachers at five different private Madrasah.

3. Documentation

It is a method of analyzing data by looking for the data related to the variables such as from facilities. The most data are taken from lesson plans, interviews, and the direct observation.

According to Suharsimi Arikunto Documentation is
This method is used as a technique to know the condition of teachers and students. In the development of classroom-based as opposed to classroom-oriented research, it would be good to see the emergence of studies in which a number of data collection methods are employed. This would enable the writer to obtain a more complete picture of the phenomena under the investigation.

The term of document and record is sometimes confusing, not few people are mistaken in giving the definition about those two terms. Actually the definition between both is quite similar. The following is elaboration according to Guba and Lincoln which is cited by Moloeng.

Document is any kind of film or written text which is not prepared (different from record) because there is a demand from the investigator. Meanwhile record is any kinds of written statements which are arranged by person or institution to examine an occasion or serve accounting (Moloeng, 2009:216). Document is one of the tools used by the writer to obtain and identify some integration of Prophet Muhammad’s noble traits in the character building aspects. Document is not prepared by the teachers for the research but the writer looks into some data needed for research then the teachers give the documents. It’s different from record, which is prepared for the sake of research.
Guba and Lincoln added that there were some important reasons why documenting was carried out in a research (Moloeng 2009:217).

a. Document is chosen because it is a stable, rich, and supporting source
b. It is useful as the proof for an examination
c. Documenting is suitable and compatible with qualitative research because its trait is natural and in line with context
d. The result of the content opens chance to widen the body of knowledge toward something researched.

When the writer chooses qualitative research, one of the best ways to look into the data is by documenting. Besides it has role as an examiner, documenting is also much of information needed by the writer or writer to find out the wanted data. Information acquired from the documentation can spread the additional and main information for the writer. Documentation being used by the writer in this research is mostly lesson plans from the English teachers in the schools being object of the research.

D. Validity of the Research Data

To obtain the accurate and valid data (trustworthiness of data), it is required a checking technique. Examining validity of a research data is another fundamental step in a qualitative research. This step is needed to find confidence rates of a research result. The credible results of a research will likely be accomplished if a writer conducts data validation accurately and uses the proper technique.
There are four criteria usually used as the standards of how accurate data look like. Those four criteria are stated by Moloeng: credibility, transferability, dependability, and confirmability (2009:324). One of the popular ways to check the validity and it also represents the credibility of data is triangulation.

Sugiyono (2006: 330) recognizes triangulation as a useful means to check data validation. He defines “triangulasi diartikan sebagai teknik pengumpulan data yang bersifat menggabungkan data dari berbagai teknik pengumpulan data dan sumber data yang telah ada” (triangulation can be interpreted as a technique of data collection that combines data from various techniques of data collection and the existing data).

The statement more or less means that the purpose of triangulation is to gather data and combine data from various data collection techniques or existing ones. In addition, Sugiyono distinguishes triangulation into technical triangulation and resource triangulation (Sugiyono, 2006: 330). This research particularly uses the one kind of triangulation, which is explained as follow.

1. Technical Triangulation

According to Sugiyono, in technical triangulation a writer utilizes various data collection techniques in order to obtain data from one source (Sugiyono, 2006: 330). Thus, the technical triangulation conducted by the writer in this research is done through two steps i.e. examining archival documents and applying in depth interview. The description of the technical triangulation is shown in the following figure:
E. Data Analysis

Moloeng states that there are three models of analyzing (Moloeng, 2009:288). The first model is *Metode Perbandingan Tetap* (Constant Comparative Method), the second is *Metode Analisis Data Menurut Spreadly* (Data Analysis Method according to Spreadly), and the third is *Metode Analisis Data menurut Miles and Huberman* (Data Analysis Method according to Miles and Huberman). It needs to know that the most often method to use is the first method. Many writers are popular with this method. That’s why the writer opts to use the first method.

Generally the constant comparative method has data of analysis process covering: datum reduction, datum categorization, synthesizing, and the sequences are ended by arranging work hypothesis (Moloeng, 2009:289).

1. Reduction of Data.

Identification of unit or firstly it identifies the availability of the smallest parts which are found in the data containing relation if it’s connected with the focus and research statements.
After obtaining the unit, the next step is making coding. Here, the writer makes certain codes on the smallest and defined unit, in order that the writer can tail each unit in the data into the source of data.

2. Categorization.

Categorization is the effort to select each unit of data into certain parts which have similarities and then each categorization is given a name which is called as “label”.

3. Synthesizing

It means that looking for relation and connection among each categorization, then the relation of categorization is given a name or label.

F. Procedures of Research

Procedure of research contains some sequences of how this research is carried out. The research moves on through several steps as explained below.

1. Observing Schools

Observing schools is conducted to obtain pre-information about the teachers and their teaching and learning activities.

2. Collecting Lesson Plans and Conducting Interview

To collect the needed data, all lesson plans belong to the observed teachers and interviews between teachers and writer are documented. These data are then analyzed.
3. Analyzing and Identifying the Lesson Plans and Interviews

Lesson plans and interviews are analyzed and identified in order to find and prove the integration of Prophet Muhammad’s noble traits with character building in the English daily teaching and learning.

4. Completing the Research by Documenting

It is often found that what stated in a lesson plan is sometimes different from what is uttered by the owner of lesson plan. Therefore, to check and clarify whether information in the gained data are in line with what the respondents have uttered, documenting by photographs should be conducted.

5. Presenting the Results Descriptively

All results of the research is eventually presented descriptively in the form of this research report. The conclusion is also provided in the last chapter of the research. Data presented and concluded in the writing are based on true research conducting in the 5 different Islamic schools in Salatiga.
Finally the discussion arrives at the core of the research. This chapter will elaborate some character building aspects based on the theories that have been introduced in chapter two and using the methodology explained in chapter three.

A. Integration of Character Building.

In the previous chapter, it has been displayed the integration in Baharati’s list of words. The following explanation is showing some groups of character building items applied in the English lesson plan from the five different Islamic schools in Salatiga.

The list of words of character building items introduced by Bharati in her journal is anyhow not all implemented by English teacher at five different Madrasah. Some of the teacher’s character items in their English lesson plan have similarities in Bharati’s list of character buildings. Knowing that the observed schools are implementing Based-School Curriculum (KTSP), the system of teaching is also adjusting the condition of students. It can be the plausible reason for the different character found in English lesson plan of teachers in the observed schools.

In this writing, the writer introduces the character building. The character traits integrated in English lesson plan below have been represented by Prophet Muhammad SAW in his daily life. The writer chooses some reliable books as the references. Ranging from Prophet Muhammad’s words
which are usually known as Hadits and his historical path recorded in the books written by intelligent author.

2. Integration in Salatiga Private Madrasah’s English Lesson Plans.

The proofs of character building integration with Prophet Muhammad (peace be upon him) are not only showed in the earlier discussion in chapter four. The character building aspects contained in lesson plan in each five schools are elaborated one by one and are provided the new proofs as found in Hadits and historical books. Below is the analysis of the research from five different Islamic schools in Salatiga. The table is also completed by the thirteen traits of Muhammad SAW (peace be upon him). And to give the more comprehensive understanding of the provided data, the writer gives checklist (√) for the available character found in each school.

Some character items sometimes also have been repeated in the other schools. It's actually a normal thing for school to have both different and similar character building with other schools, because naturally all schools try to implement the most suitable style of learning. To overcome the repetition of information, the writer inserts different thoughts related to the schools which have same character items.
f. Findings in MTs Plus Al-Madinah

3) Integration of Prophet Noble Traits in English Lesson Plan

Table 4.1: Findings in English Lesson Plans of MTs Plus Al-Madinah

<table>
<thead>
<tr>
<th>No.</th>
<th>MTs Plus Al-Madinah</th>
<th>Muhammad’s Noble Traits</th>
<th>Integrated Traits</th>
<th>Muhammad’s Traits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Self-confidence</td>
<td>Optimistic</td>
<td>Forbearance</td>
<td>Optimistic (√)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Forgiving (√)</td>
</tr>
<tr>
<td>2.</td>
<td><em>Ulet</em> (Persevering)</td>
<td>Strong</td>
<td>Open-minded and</td>
<td><em>Fatonah</em> (Clever and Smart) (√)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Dependability (√)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td><em>Kreatif</em> (Creative)</td>
<td>Fatonah (Clever and</td>
<td>Helping other</td>
<td><em>Shidiq</em> (Honest)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Smart)</td>
<td>people (√)</td>
<td><em>Tabligh</em> (Conveying)</td>
</tr>
<tr>
<td>4.</td>
<td>*Bekerjasama dan</td>
<td>Open-minded, dependability</td>
<td><em>Amanah</em> (Trustworthy)</td>
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<td></td>
<td><em>Komunikatif</em></td>
<td>and <em>Tabligh</em> (Conveying)</td>
<td>Strong (√)</td>
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<td></td>
<td>(Team-work and</td>
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<td>Well-mannered</td>
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<td>Communicative)</td>
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<td>Independent</td>
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<td>5.</td>
<td>Tolerant</td>
<td>Forgiving</td>
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<td>Patriotc</td>
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<td>6.</td>
<td>*Rasa hormat dan</td>
<td>Helping other people</td>
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<td>Attention)</td>
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</table>
From the analysis on the table above, it can be obtained data that all character building items in MTs Al-Madinah are integrated with Prophet Muhammad’s noble traits. The writer finds six characters in English lesson plan used by English teacher in MTs Plus Al-Madinah. Those characters are self-confidence, persevering, creative, teamwork and communicative, tolerant, and the last trait is respect and attention. Those characters then are connected with prophet noble features. The purpose of showing connection below is to support the idea that there is an integration of Prophet Muhammad’s noble traits in character building.

a) Self-confidence toward Optimism

Prophet Muhammad SAW (peace be upon him) once said to his uncle Abu Tholib “I swear, for the sake of Allah! Even if they put sun on my right hand and moon on my left hand in order that I give up, I will not leave this preaching until Allah wins it or I am destroyed (Lings, 2013: 95). Prophet Muhammad SAW (peace be upon him) said with no doubt the he would prevail. He knew that he stood on the right place. That is the important thing makes him so confident in spreading Islam. People can see that those words of Muhammad SAW (peace be upon him) show the optimism and self confidence of Muhammad SAW (peace be upon him).

b) Persevering toward Being Strong
In a night, Prophet Muhammad’s sickness got more serious. Then he could not come to the mosque. Aisyah said ‘Prophet Muhammad SAW (peace be upon him) asked ‘Has everybody carried out prayer?’ We replied ‘they have not the Prophet, but they are waiting for you’. Prophet then said “provide me a container of water”. We performed it then Prophet Muhammad SAW (peace be upon him) took a bath but when he tried to stand up, he got fainted. A few minutes later he was conscious and asked ‘has everyone carried out prayer?’ so the same conversation was repeated. Prophet then stood up and took a bath. But he got was unconscious any longer. He then asked Abu Bakar to be the Imam (Leader) of prayer (Al-Mubarakfuri, 2015: 699).

The big strength and extraordinary perseveration of Muhammad are indicated by his spirit and consistency to conduct what he should do. No barrier could stop him to face God. He repeatedly got fainted after taking a bath to be Imam (leader) for prayer. Learners can imitate his persevering in worshipping.

c) Creative toward Fatonah (Clever and Smart)

When the restoration of Ka’bah halted because of internal conflict of who should put Hajar Aswad (Black stone) in Ka’bah, Muhammad, the trustworthy, was finally pointed out by some figures to do so. He did not directly lift the black stone but he
asked for a piece of cloth. Then, he ordered all leaders from different tribe who were in conflict to hold the each edge of cloth. When the black stone had been put on the cloth, he all leaders raised the cloth and together they brought the black stone to its original place (Lings, 2013: 71).

The creativity of Prophet Muhammad was exemplified when he was pointed as the executor to put Hajar Aswad (black stone) to the original position. He understood that many tribes wanted to do the similar thing. He then used a cloth to lift the stone so that leader of tribe could contribute lifting the stone. Teacher must notice this creative solution and try as maximal as possible to apply such creative way in elaborating lesson.

d) Teamwork and Communicative toward Dependability and Tabligh

When Abu Sufyan from Quraisy, along with Nomad and Ghathafan tribe, planned to attack Medina, the amount of enemies was 10,000 and Muslims were just 3,000. People living in Medina panicked and were in fear. Prophet Muhammad finally conducted a meeting along with companions. Then Salman, Prophet Muhammad’s companion, conveyed his opinion to dig a trench around the city of Madinah. Prophet Muhammad SAW (peace be upon him) agreed it. Few days later the victory was on Prophet Muhammad’s side (Lings, 2013: 406).
Prophet showed the importance of discussion. Sometimes opinions from friends are ways that God had made as bridge for a solution. Students must know that problem of many people should be solved through discussion.

e) Tolerant toward Forgiving

Prophet Muhammad SAW (peace be upon him) had speech in front of People of Mecca after the conquest. “For all the Quraisy people, according to you, what will I do to you all?” People of Quraisy answered “Goodness, you are the noble brother, and also the son of noble brother”. Prophet Muhammad SAW (peace be upon to him) then said “I will say what has been expressed by Prophet Yusuf to his brothers, ‘today, there is no scorning for you all’, go, because you are all free” (Al-Mubarakfuri, 2015: 602). This shows the heart’s greatness of a person. People do mistake every time. God is the most forgiving. Prophet Muhammad SAW (peace be upon him) noticed that. If God wants to forgive His creature, why human beings do not want to give a chance for other humans to change into good.

f) Respect and Attention toward Helping Other People

In a hadits, Prophet Muhammad SAW (peace be upon him) said.

غَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهُ صَلِّى اللهُ عَلَيْهِ وَسَلَّمُ: إِنْ مَنْ مَنََّ إِلَّا اللَّهُ إِكْرَامَ ذٍَٰ ذِى الشَّيْبَةِ الْمُسْلِمَ وَحَامِلَ الْقُرآنِ غُيُّرَ الْعَفَّانِ فِيَهُ وَالْجَالِبِي عَنْهُ إِكْرَامَ ذٍَٰ ذِى السُّلْطَانِ الْمُقْسِطِ.
Meaning: From Abu Musa RA (May God be pleased with him), he said “Prophet Muhammad SAW (peace be upon with him) said: Indeed, it is included in honoring Allah by honoring Muslim who has been old, Muslim who is clever about Koran, not arrogant and does not neglect it, and honoring the fair leader (Nawawi, 1999:304).

وعن أبي سعيد سمرة بن جندب رضي الله عنه قال: لقد كنت علي عهد رسول الله صلى الله عليه وسلم علما، ف كنت أحفظ عنه، فما يمكني من الفؤاد، إلا أن هاهنا رجالا هم أسر مبنى.

Meaning: From Abu Sa’id Samurah bin Jandub RA (May Allah be pleased with him). He said “In the time of Prophet Muhammad SAW (Peace be upon to him), I was still very young. I always memorized what came from the Prophet. He never prevented me speaking except if there was an older person than me (Nawawi, 1999: 306). Prophet Muhammad SAW (peace be upon to him) in Hadits above, exemplified the priority of elder people. This shows the affection and in line with Javanese tradition of honoring elder people.

4) Findings in Depth Interview of MTs Plus Al-Madinah

Depth Interview shown below is along with Mr. Mustoliq Alwi, the English and Arabic Teacher at MTs Plus Al-Madinah.

Interview with Mr. Mustoliq Alwi, S.Pd.I

Writer : What do you think about the role of character building in education?

Teacher : Character education is certainly related to nationalism. Nationalism is one of aspects of
character education. If a student doesn’t have a dream and a pride of his / her country so he / she learns in vain. Logically, if character education in a country is good so the level of development in a country is good too.

Writer : What character do you always imbue to your students in learning?

Teacher : There are many examples such as self-confidence, respect, communicative, tolerant, etc. In the case of self confidence, I order the students to convey their opinions clearly and loudly. Although sometimes their questions and opinions are not up too qualified.

Writer : How is your opinion about the education character exemplified by Prophet Muhammad SAW?

Teacher : The Apostle is the number one person in exemplifying the character education. Many of his stories are able to be exemplified by both students and teachers in learning. One of them is work-hard. He has no weariness in spreading Islam. His spirit is never decreased in spite of being hated by infidels.

Writer : Do you think that character education offered by Prophet Muhammad SAW (peace be upon him) is enough to overcome the moral and character crisis happening in Indonesian education? Why?

Teacher : Education in Indonesia nowadays is not clear following whom. We know that Indonesia is a country with most populous Muslims in the world. But in history, it will be found that the origin of human being is from ape, not Prophet Adam. In my view, if the education in Indonesia is following Islamic Syaria, moral and character education will be absolutely better from now).

Writer : Do you also apply Prophet Muhammad’s Noble Traits in teaching English?
Teacher: After seeing the list you have given containing the character building aspects and those items are connected to the Prophet Noble’s traits, I think I also apply prophet noble traits because all of the character building aspects in our curriculum have ever been done by Prophet Muhammad SAW (peace be upon him).

The first question coming to Mr. Alwi is what he thinks about role of character building in education. The answer is concluded that character building is the aspect that can support nationalism in a country. If there is no character building, nationalism is impossible to teach. Mr. Alwi also adds that nationalism is the important item in character building, since it determines the quality of a country. Developed country must be supported by nationalists in the country. Related to nationalism, obviously Prophet Muhammad ever said “from all of Allah’s earth, you are the place I love the most and Allah loves the most. If my people do not expel me, I will not leave you” (Lings, 2013: 216). This is in line with the spirit of nationality in Indonesia where support the nationality of country.

For the next question asking about kinds of characters Mr. Alwi usually apply to teach in class, he mentioned “Nationalism, self-confidence, respect, communicative, and tolerant. From the five mentioned characters in interview, four are available in his lesson plan. In the case of self-confidence, he forces the students to speak bravely in the front. All of the mentioned characters above have been
exemplified by Prophet Muhammad SAW (peace be upon him) in the each character items aspect in lesson plan.

The third question is asking about Mr. Alwi’s opinion related to Prophet Muhammad SAW (peace be upon him) and character building. The answer was that character building aspects offered by prophet is the best because it is given by the number one person. He also said that traits from Muhammad SAW (peace be upon him) are compatible to be applied at school.

The fourth question is imagining how if character education from Prophet Muhammad SAW (peace be upon him) is applied in all schools in Indonesia. He said that if Indonesian education is following Syaria rule, it will be better but the fact is that schools in Indonesia are not clear using what system. He gave an example about the history of human kind is from an ape. This opinion he found at MTs books which applies 50 % Islamic knowledge.

The final question is inquiring about the application of Prophet Noble Traits in daily teaching. The teacher feels that he has applied the Prophet noble traits because every character aspect in curriculum in Indonesia is connected to Prophet Muhammad’s traits.

g. Findings in MTs NU

3) Integration of Prophet Noble Traits in English Lesson Plan

This school applies 10 items of character building in English teaching and learning. The elaboration of each item is as follows.
<table>
<thead>
<tr>
<th>No.</th>
<th>MTs NU</th>
<th>Muhammad’s Noble Traits</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Integrated Traits</td>
</tr>
<tr>
<td>1.</td>
<td><em>Dapat dipercaya</em> (Trustworthy)</td>
<td><em>Amanah</em> (Trustworthy)</td>
</tr>
<tr>
<td>2.</td>
<td><em>Rasa Hormat dan Perhatian</em> (Respect and Attention)</td>
<td>Helping other people</td>
</tr>
<tr>
<td>3.</td>
<td><em>Menghargai orang lain</em> (Respecting other people)</td>
<td>Well-mannered</td>
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<td>4.</td>
<td><em>Bersahabat</em> (Friendly)</td>
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<tr>
<td>5.</td>
<td><em>Peduli Sosial</em> (Social Caring)</td>
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<tr>
<td>6.</td>
<td><em>Berani dan Percaya diri</em> (Brave and Confident)</td>
<td>Optimistic</td>
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<tr>
<td>7.</td>
<td>Jujur (Honest)</td>
<td><em>Shidiq</em> (Honest)</td>
</tr>
</tbody>
</table>
From the analysis on the table above, it can be obtained data that all character building items in MTs NU are integrated with Prophet Muhammad’s noble traits. The writer finds ten characters in English lesson plan used by English teacher in MTs Plus Al-Madinah. Those characters are trustworthy, respect and attention, respecting other people, friendly, social caring, brave and confident, honest, teamwork and communicative, responsible and the last one is tolerant. Those characters then are connected with prophet noble features. The purpose of showing connection below is to support the idea that there is an integration of Prophet Muhammad’s noble traits in character building.

a) Trustworthiness

The correlation of trustworthiness toward *Amanah* possessed by Prophet Muhammad SAW (peace be upon him) is elaborated in the Hadits below:
Prophet Muhammad SAW (peace be upon him) said:

لا إيمان لمن لا أمانة له

Meaning: There is no faith in someone who cannot hold a trusteeship (Reysyahri, 2001: 340).

It is also narrated by Malik bin Shafwan, he said “My brother passed away and I dreamt about him in my sleeping. I asked him ‘hi, my brother, what has been carried out by Allah to you?’ he replied ‘my God has forgiven me’. But I saw a small black spot on his face. I then asked a question related to that black spot then he replied ‘I brought a wealth of Jews but I have not conveyed it to the person. This makes up that black spot. Therefore, please help me, my brother. Take the goods from Fulan and give it the Jew’. When I woke up I performed his message then I dream about him twice. Actually the small black spot disappeared from his face and he said ‘May God bless you, my brother, as how you have saved me from this punishment’.

Prophet Muhammad emphasized that he would not confess someone’s faith if the person is not able to hold a trusteeship. This indicates Prophet Muhammad’s attention in trustworthiness. Students must comprehend this so that they do not underestimate trustworthiness entrusted by somebody.

b) Respect and Attention toward Helping Other People.
To show the correlation of respect and attention with helping other people, the writer provides the following hadits.

Meaning: From Abu Musa RA (May God be pleased with him), he said “Prophet Muhammad SAW (peace be upon him) said: Indeed, it is included in honoring Allah by honoring Muslim who has been old, Muslim who is clever about Koran, not arrogant and does not neglect it, and honoring the fair leader (Nawawi, 1999:304).”

Prophet Muhammad SAW (peace be upon him) added:

Meaning: From Abu Sa’id Samurah bin Jandub RA (May Allah be pleased with him). He said “In the time of Prophet Muhammad SAW (Peace be upon to him), I was still very young. I always memorize what came from the Prophet. He never prevented me speaking except if there was an older person than me (Nawawi, 1999: 306).”

Both Hadits served above are showing the words “Honor”.

The word is used for people who are elder. There is a special treatment for elder people and Prophet Muhammad taught it. Actually honoring elder people had been a tradition in Javanese culture. People who are elder are called by mentioning a beginning “Mas” for a man and “Mbak” for woman. At school, the behavior to always be decent to elder people are also
emphasized, the clear example is between a younger student toward an elder teacher.

c) Well-mannered

This trait of Prophet Muhammad SAW (peace be upon him) is integrated with three character items. Those are respecting other people, friendly, and social caring. To elaborate those integrations, here the writer serves the Hadits and stories to support the idea. This Hadits shows how respecting other should be:

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عنَّ عَبْدَ اللَّهِ بْنَ عَمَّرَ رَأَىً فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلِيهِ وَسَلَّمَ: 
"مَنْ أَحْبَبَ أَنْ يُدْخَلْ عَنْ النَّارِ وَيُدْخَلْ الْجَنَّةَ فَتَسْتَغْلِبَ الْإِقْلِيَّةَ وَهُوَ 
مُؤْمِنٌ بَيْنَ اللَّهِ وَالْيَوْمِ الآخِرِ وَيَتَبَيَّنُ عَلَى النَّاسِ مَا يُحَبَّ أنْ يُؤْتَى إِلَيْهِ."
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Meaning: From Abdullah bin Amr bin Ash RA (May Allah be pleased with him), he said “Whoever wants to be put in distance from hell and is entered in heaven so all of his dreams are performed, he has to have faith in Allah and the last day, and do happiness for someone else as the person must be happy if being treated that way” (Nawawi, 1999:455).

Prophet Muhammad SAW (peace be upon him) shows the mutual results from two people who want to treat each other well. Doing something good for a person is also a respect action. Prophet Muhammad SAW (peace be upon him) stated that per the people who want to do that way, Allah will not let the person to enter Paradise. The following Hadits shows how to be friendly:

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There was a person speaking to the Apostle SAW (peace be upon to him) “Assalamualaika (May peace be upon to you)”.
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The Prophet then answered “Wa’alaikas salaamu warahmatullaah” (May peace and blessing of Allah be upon you). Another person uttered “Assalamualaika warahmatullaah”. (May peace and affection of Allah be upon you). The Prophet answered “Wa’alaikas salaamu warahmatullaahi wa barakatuh” (May peace, affection, and blessing of Allah be upon you)… (Al-Khaukabawy, 2007:239).

From Hadits above, it can be obtained a very important lesson that if someone give one, the good respond is by replying to give back two, if someone give two, the good respond is by giving four. And the most important thing is not forget to initiate giving first. Prophet Muhammad SAW (peace be upon him) took an example and analogy by conveying greeting.

The writer provides three proofs for this social caring as the followings:

A man once asked to Prophet Muhammad SAW (peace be upon him) “What does the best Islam look like?” then Prophet Muhammad SAW (peace be upon him) replied “Giving food, uttering Salam (greeting) to someone you know or do not know.

Abdullah bin Salam said “When the Prophet arrived in Medina, I came. So when I SAW his face clearly I knew that he was not a liar. The first thing he said was
 يا أيها الناس، أطعمنوا الطعام، وأطعمنوا الطعام، وصلوا الأزحام، وصلاة بالنيل والنائم، تدخلوا الجنة بسلام

Meaning: Hi human beings, spread Salam, give food, connect brotherhood, pray at night while other are sleeping, you will enter paradise by full of peace (Al-Mubarakfuri, 2015: 272).

Prophet Muhammad SAW (peace be upon him) has successfully rooted the pillars of Islam in the new society of Medina. This phenomenon constitutes implication of the values absorbed by the magnificent companions because of their friendship along with Prophet Muhammad SAW (peace be upon him). Prophet Muhammad SAW (peace be upon him also teaches them good behavior of love and affection, brotherhood, honoring, worshipping and obedience.

In addition, Prophet Muhammad SAW (peace be upon him) voiced through Hadits below:

لا يدخل الجنة من لا يأمن جاره بواقنعة

Meaning: Those whose neighbors are not comfortable/ safe from his/her badness will not enter paradise.

d) Bravery/Confidence toward Optimism

Prophet Muhammad SAW (peace be upon him) once said to his uncle Abu Tholib.

“I swear, for the sake of Allah! Even if they put sun on my right hand and moon on my left hand in order that I give up, I will not leave this preaching until Allah wins it or I am destroyed (Lings, 2013: 95).
Prophet Muhammad SAW (peace be upon to him) spoke with no doubt to his uncle that he was not afraid to be dead and he would win for Allah’s religion. This is a very good example of students who learn leadership, to learn how to be sure with the decision that have been made, and how to feel optimistic of the future result.

e) Honesty toward *Shidiq* (Honesty)

This Hadits from Prophet Muhammad SAW (peace be upon him) describes honesty and *Shidiq*

Meaning: From Ibnu Mas’ud RA (May God be pleased with him), he said “Prophet Muhammad SAW (peace be upon to him) said ‘Actually saying something honestly brings to the goodness. And goodness can escort to the heaven. Indeed, the honest man can be noted on Allah’s side as the justifier. And lie leads into crime, and crime can lead into hell. Indeed, the lying man finally will be noted on Allah’s side as the liar. (Muattafiq Alaih).

Prophet SAW (peace be upon to him) advised people to always be honest. This action leads to the goodness. Meanwhile it runs vise versa that lie leads to crime and crime will bring the person to a hell. This kind of trait should be implemented in schools. So that the next generation is clean from cheating and fraud.
f) Teamwork and Communicative toward Dependability and Tabligh (Conveying)

When Abu Sufyan from Quraisy, along with Nomad and Ghathafan tribe, planned to attack Medina. The amount of enemies was 10,000 and Muslims were just 3,000. People living in Medina panicked and were in fear. Prophet Muhammad finally conducted a meeting along with companions. Then Salman, Prophet Muhammad’s companion, conveyed his opinion to dig a trench around the city of Madinah. Prophet Muhammad SAW (peace be upon him) agreed it. Few days later the victory was on Prophet Muhammad’s side (Lings, 2013: 406).

As a leader of Muslims, he did not think that he himself was able to overcome every problems coming. Allah indeed wanted to grant Muhammad’s pray if he prayed to demolish all of the enemies. But Prophet did not that way. By his action which is Musyawarah (discussion) indicates that opinion from someone else is really important. Sometimes Allah gives a solution through one’s opinion by discussing.


g) Responsible

Prophet Muhammad SAW (peace be upon him) said:

کُلّكُمْ رَأَع١ وَكُلّكُمْ مَسْئُولٍ عَنْ رَبِّكُمْ

Meaning: Each of you are leaders and each of you will be asked for responsibility about your rule (Al-Khaukabawy, 2007:680).
Leader is not only about a person leading a number of people. From the smallest thing, the leader is each person. As a human being the person must be responsible for his action at school, family, and office. The person must pay attention on all of his action in this world, because in the future the person will be responsible for all of the deeds to Allah Almighty. Students had better notice this thing to increase their awareness to learn, not just fight and waste parents’ money.

h) Toleration toward Forgiving

In a story it’s told that.

Prophet Muhammad SAW (peace be upon him) had speech in front of People of Mecca after the conquest. “For all the Quraisy people, according to you, what will I do to you all?” People of Quraisy answered “Goodness, you are the noble brother, and also the son of noble brother”. Prophet Muhammad SAW (peace be upon him) then said “I will say what has been expressed by Prophet Yusuf to his brothers, ‘today, there is no scorning for you all’, go, because you are all free” (Al-Mubarakfuri, 2015: 602).

Everybody does mistake and the extraordinary people are those who want to forgive. This lesson is important toward students. Sometimes gang fight in the scope of senior high school is initiated by not being able to forgive. If students really comprehend the pure and deep meaning of this story, gang fight will not be an incessant occurrence in Indonesia.
4) Findings in Depth Interview of MTs NU

This interview is taken from Mrs. Muntamah the English teacher at MTs NU. Actually MTs NU consists of two English teachers and the interviews are conducted to both teachers. But the writer in this case, chooses one teacher as the representative while the other is attached in the appendix.

Interview with Mrs. Muntamah S.Pd.I

Writer : What do you think about the role of character building in education?

Teacher : Childhood is the right time to teach character education, since the adult's behavior is influenced by how the childhood looks like. Ranging from kindergarten, elementary school, junior high school, until senior high school and other similar level schools are the suitable moment for shaping character. It is in order that a student can keep the trustworthiness righteously in the future when they are in important position.

Writer : What character do you always imbue to your students in learning?)

Teacher : I frequently teach the students about shyness habit. Being shy to come late, shy not to do homework, shy not to be neat, shy to say something bad, and etc.

Writer : How is your opinion about the education character exemplified by Prophet Muhammad SAW?

Teacher : It is very good. As we know that he is the exemplifier for Muslims. Every action he does is a character education for Muslims. In addition, he is well-known as “Al-Amin”, isn’t it? Meaning can be trusted and is always saying something true. Ah, those must be imitated by
the students.

Writer : Do you think that character education offered by Prophet Muhammad SAW. is enough to overcome the moral and character crisis happens in Indonesian education? Why?

Teacher : According to me, if all the deeds that have been taught by Prophet Muhammad SAW. is practiced by the students, especially in the behavior. God willing, it will cover!

Writer : Do you also apply Prophet Muhammad’s noble traits in teaching English?

Teacher : Yes, indirectly, maybe ‘yes’. Since all of the character building items in lesson plan are connected to Prophet Muhammad’s traits.

The first question asks about role of character building in education. According to Mrs. Muntamah, the role of character building is important and it is determined when the students are still studying in kindergarten, elementary school, until Senior High School. Characters of students are shaped in those terms. Ibu Muntmah also underlined that character education plays role after students have been on the top, when they hold a mandate from many people.

The next question is about character education imbued to the students of MTs NU. Mrs. Muntamah emphasized the awareness of the students. She tried to accustom her students to have shy habit. Shy to come late, shy not to be neat, and shy not to do homework. Actually this is in accordance with what has been said by Prophet Muhammad SAW (peace be upon to him) “Indeed every religion has
behavior and the behavior of Islam is shyness”. This shyness means that Muslims should feel shy of Allah if they do sins.

The following question is about education character offered by Prophet Muhammad SAW (peace be upon him). Mrs. Muntamah said that Prophet Muhammad is famous for “Al-Amin” which means “can be trusted”. It is very important lesson for students to imitate.

The next question asks whether Prophet Muhammad’s trait is enough to overcome character crisis in Indonesia. Mrs. Muntamah said that it would certainly cover, provided that the characters of Prophet Muhammad are really implemented by the students.

The final question is asking whether Mrs. Muntamah imbues characters of Prophet Traits in teaching English and she said “Maybe, yes”. This indicates the doubt of the teacher. And when being asked why, she said that the teacher was also a human being and sometimes did mistake.

h. Findings in MTs Pancasila

1) Integration of Prophet Traits in English Lesson Plan

The character building aspects found in MTs Pancasila is mostly the same as it is found in the two earlier schools. These items of characters are total amount from the all English teacher at the related school.
### Table 4.3 Findings in English Lesson Plans of MTs Pancasila

<table>
<thead>
<tr>
<th>No.</th>
<th>MTs Pancasila</th>
<th>Muhammad’s Noble Traits</th>
<th>Integrated Traits</th>
<th>Muhammad’s Traits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Dapat Dipercaya dan Tanggung Jawab (Trustworthiness and Responsibility)</td>
<td>Amanah (Trustworthy)</td>
<td>Forbearance (√)</td>
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<td>Optimistic (√)</td>
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<td></td>
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<td></td>
<td>Forgiving</td>
<td></td>
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<tr>
<td>2.</td>
<td>Rasa Hormat dan Perhatian (Respect and Attention)</td>
<td>Helping other people</td>
<td>Open-minded and Dependability</td>
<td>Fatonah (Clever and Smart)</td>
</tr>
<tr>
<td>3.</td>
<td>Tekun (Diligent)</td>
<td>Strong, forbearance, and Trustworthiness</td>
<td>Helping other people (√)</td>
<td></td>
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<td></td>
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<td></td>
<td>Shidiq (Honest)</td>
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<td></td>
<td>Tabligh (Conveying) (√)</td>
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<td></td>
<td></td>
<td></td>
<td>Amanah (Trustworthy) (√)</td>
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<tr>
<td>4.</td>
<td>Berani (Brave)</td>
<td>Optimistic</td>
<td></td>
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<tr>
<td>5.</td>
<td>Komunikatif (Communicative)</td>
<td>Tabligh (Conveying)</td>
<td></td>
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<tr>
<td>6.</td>
<td>Percaya Diri (Confident)</td>
<td>Optimistic</td>
<td></td>
<td></td>
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<tr>
<td>7.</td>
<td>Mandiri (Independent)</td>
<td>Independent</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>Independent (√)</td>
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<td>Patriotic</td>
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</tbody>
</table>

The writer finds 7 character items at MTs Pancasila’s English lesson plans. Those characters are trustworthiness and responsibility, respect and attention, diligent, brave, communicative, confident and
independent. All items are connected with prophet noble traits as explained below.

a) Trustworthiness and Responsibility toward Amanah (Trustworthiness)

Prophet Muhammad SAW (peace be upon him) once stated:

لا إيمان لمن لا أمانة له

Meaning: There is no faith in someone who cannot hold a trusteeship (Reysyahri, 2001: 340).

In addition, Prophet Muhammad SAW (peace be upon him) said:

كُلُّكم راع و كُلُكم مسؤول عن رعيتكم

Meaning: Each of you are leaders and each of you will be asked for responsibility about your rule (Al-Khaukabawy, 2007: 680).

From those two Hadits, Prophet Muhammad SAW (peace be upon him) tries to emphasize that the faith of someone is not accepted if the person is not able to keep the mandate he/she has got in advance. Meanwhile this trait is also usually related to responsibility. Students can learn the meaning of Hadits about the responsibility. The task of a leader is not easy because it is said that leader is bearing the responsibility for the society he leads. Students who join in organization can learn this trait.
b) Respecting and Attention toward Helping Other People

This Hadits of Prophet Muhammad SAW (peace be upon him) elaborate the integration of respecting and attention toward helping other people

Meaning: From Abu Musa RA (May God be pleased with him), he said “Prophet Muhammad SAW (peace be upon him) said: Indeed, it is included in honoring Allah by honoring Muslim who has been old, Muslim who is clever about Koran, not arrogant and does not neglect it, and honoring the fair leader (Nawawi, 1999:304).

Meaning: From Abu Sa'id Samurah bin Jandub RA (May Allah be pleased with him). He said “In the time of Prophet Muhammad SAW (Peace be upon him), I was still very young. I always memorized what came from the Prophet. He never prevented me speaking except if there was an older person than me (Nawawi, 1999: 306).

Respecting someone elder is the thing exemplified by the Prophet SAW (peace be upon him). Teacher and parents are included in the people who are elder than the students. Students must understand that bowing down when pasting in front of teachers is one of the examples of behaving decently. Another example is speaking with lower voice to the teachers. And in another history, giving attention is able to be carried out from the
small thing. It can be about offering someone to have free ride, just as what had been exemplified by Prophet Muhammad SAW (peace be upon him).

c) Diligence toward Forbearance, Strong and Trustworthiness

From Mughiroh, bin Syu’bah RA (may peace be upon him) said: Indeed, Prophet Muhammad SAW wake up to pray then both sole of foot and calf were swollen. Then it was asked to him and he answered “Do not I become the thankful creature?” (Bukhari, 1993:148)

Although he is a prophet and has been guaranteed to be the resident of heaven but the spirit to worship is magnificent. The swollen calf is just the small apparent evidence. In fact, there are many extraordinary dedication of Prophet to God which is not displayed. Students can take a lesson from the swollen calf. If the Prophet, who is guaranteed to enter paradise, has that such big spirit, the followers must feel shy.

d) Bravery toward Optimism

Prophet Muhammad SAW (peace be upon him) once said to his uncle Abu Tholib “I swear, for the sake of Allah! Even if they put sun on my right hand and moon on my left hand in order that I give up, I will not leave this preaching until Allah wins it or I am destroyed (Lings, 2013: 95).

Sometimes the condition is one of factors to push the bravery out. The motivating sentences from Prophet when talking to his uncle is one of examples from million examples by Prophet. Students must know that as a Muslim, there should be no one to be feared of. Because the one people should feel afraid is to God.
e) Communicative toward *Tabligh* (Conveying)

When Abu Sufyan from Quraisy, along with Nomad and Ghathafan tribe, planned to attack Medina. The amount of enemies was 10,000 and Muslims were just 3,000. People living in Medina panicked and were in fear. Prophet Muhammad finally conducted a meeting along with companions. Then Salman, Prophet Muhammad’s companion, conveyed his opinion to dig a trench around the city of Madinah. Prophet Muhammad SAW (peace be upon him) agreed it. Few days later the victory was on Prophet Muhammad’s side (Lings, 2013: 406).

The students must remember that *Musyawarah* (discussion) is very important. A problem sometimes needs idea from someone else. And when the discussion happens the ideas from active participants are conveyed. This can bear a solution for the problem.

f) Confidence toward Optimism

Prophet Muhammad SAW (peace be upon him) once said to his uncle Abu Tholib.

“I swear, for the sake of Allah! Even if they put sun on my right hand and moon on my left hand in order that I give up, I will not leave this preaching until Allah wins it or I am destroyed (Lings, 2013: 95).

Prophet Muhammad SAW (peace be upon him) gave example of self-confidence by saying certainly that God must
give him a win. He is sure because he is right that the religion he was bringing then was the true religion. This is the important thing to be followed by the students. Someone has to be extremely sure of what he/she wants to achieve. This can be a powerful weapon in reaching the dreams.

g) Independent

Muhammad now had reached 20 years old. Along with the time passed, he was always invited by his relative to have journey to go outside of town. Finally, it came when Muhammad was asked to bring his own merchandise. His success in completing this duty produced many other similar offerings. Then, he obtained the better income and the wedding became a possible thing to do. (Lings, 2013: 58).

Lings in his book implement a message that although being born in a fatherless condition, but he was able to succeed both economically and socially in the very young age, twenty five years old. Learners must notice his greatness in being the most trustworthy person in his society, then, people regarded him as “Al-Amin” (Never lied). Then in the age of twenty he had been a successful merchant because he was an honest man and many people were sure to buy something from Muhammad SAW (peace be upon him).

2) Findings in Depth Interview of MTs Pancasila

This interview is conducted along with Mr. Mansur, the English teacher at MTs Pancasila. The case is nearly similar to the
previous case, this school consists of two English teachers but in chapter four the displayed interview is just with the first teacher. Meanwhile conversation with the rest teacher is attached in appendix.

**Interview with Mr. Mansur S.Pd.I**

**Writer** : What do you think about the role of character building in education?)

**Teacher** : The role of character building in education is that education character will bring students to not only be intelligent but also having high good behavior. Nowadays, kids just learn formally but teacher doesn’t pay attention on the behavior of the students. Character building will escort the students in getting success fi dunya wal akhiroh (in the world and in after life).

**Writer** : What character do you always imbue to your students in learning?

**Teacher** : Characters which I usually imbue to the students are honesty for example no ‘cheating’, then I imbue discipline, as an example I find students who come late I will punish the students on the spot. In spirituality, I always begin the class by praying minimally “Bismillahirrohmanirrohim” (in the name of Allah, the most gracious and the most merciful). Respect (I teach to always use Krama Javanese when talking to teachers. Then, courage I force them to be brave coming forward and speaking in front of the class.)

**Writer** : How is your opinion about the education character exemplified by Prophet Muhammad SAW?

**Teacher** : Perfect! In the class, I insert trustworthiness, as we know that Amanah trait is one of the four noble traits of Prophet, isn’t it? I am sure that all of the obligatory traits of Prophet Muhammad SAW (peace be upon him) is very compatible for education in or school.

**Writer** : Do you think that character education offered by Prophet Muhammad SAW. is enough to overcome
the moral and character crisis happening in Indonesian education? Why?

Teacher : If the practice is really carried out, I’m sure that it is enough. The problem is to implement prophet’s traits is not as easy as how it is imagined. It really needs more than 17 years to imbue queue habit in Japan. I’m sure that gradually character education from Prophet is able to be implemented, provided that both teachers and students want to work together. And if the character education from Prophet has been applied, I’m absolutely sure that it can be solution for character crisis in Indonesia.

Writer : What do you think about the role of character building in education?

Teacher : The role of character building in education is that education character will bring students to not only be intelligent but also having high good behavior. Nowadays, kids just learn formally but teacher doesn’t pay attention on the behavior of the students. Character building will escort the students in getting success fi dunya wal akhiroh (in the world and in afterlife).

The first question come to Mr. Mansur was the role of character building in education. He said that character education will escort the students to have not only intelligence but also good behavior. He added that teachers nowadays seldom concern about students’ behavior. Character education will bring the students to gain both happiness in earth and afterlife.

The second question asks about the character education imbued in teaching. Mr. Mansur answered that those characters are Honesty, discipline, spirituality, respect and courage. He explained that in trustworthiness, honesty and discipline if he finds the students
who come late, he will punish them on the spot. He also always opens the class by minimally saying “Bismillahirrohmanirrohim”. In respect, he trains his students to speak using Javanese Krama language. While in courage, he pushes his students to confidently speak in the front. Accurateness is not the purpose. The goal is to speak and train mentality. From all the mentioned characters by Mr. Mansur, four are available in lesson plan he has made.

The third question is about education character exemplified by Prophet Muhammad SAW (peace be upon him). He inserted Amanah in teaching English. Meanwhile Amanah was one of four obligatory traits of Prophet Muhammad SAW (peace be upon him).

The fourth is a question whether Prophet noble traits are able to cover character crisis in Indonesia. He said that it’s possible but it needs long term. He took an example in Japan where it is a developed country but it needs for around 17 years to implement queue habit.

The fifth question is asking whether the teacher implements traits of Prophet in teaching English. He said ‘yes’. He added that every teacher is also doing the same because character building items are mostly the same in all schools.
i. Findings in MTs Yasinta

3) Integration of Prophet’s Traits in English Lesson Plan

It is found 5 character building aspects in MTs Yasinta. Those characters are discipline, confidence, responsibility, creativity, and hard-work. To make it clear here are the shown characters in the form of table.

Table 4.4 Findings in English Lesson Plans of MTs Yasinta

<table>
<thead>
<tr>
<th>No.</th>
<th>MTs Yasinta</th>
<th>Muhammad’s Noble Traits</th>
<th>Integrated Traits</th>
<th>Muhammad’s Traits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Disiplin (Discipline)</td>
<td>Amanah (Trustworthy)</td>
<td>Forbearance</td>
<td>Optimistic (√)</td>
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<td></td>
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<td></td>
<td>Forgiving</td>
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<td></td>
<td>Open-minded and Dependability</td>
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<tr>
<td>2.</td>
<td>Tanggung Jawab (Responsible)</td>
<td>Fatonah (Clever and Smart)</td>
<td>Helping other people</td>
<td>Shidiq (Honest)</td>
</tr>
<tr>
<td>3.</td>
<td>Percaya Diri (Confident)</td>
<td>Optimistic</td>
<td></td>
<td>Tabligh (Conveying)</td>
</tr>
<tr>
<td>4.</td>
<td>Kreatif (Creative)</td>
<td>Fatonah (Clever and Smart)</td>
<td>Amanah (Trustworthy) (√)</td>
<td>Strong (√)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Well-mannered</td>
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<tr>
<td>5.</td>
<td>Kerja Keras (Hard-Work)</td>
<td>Strong, Optimistic</td>
<td></td>
<td>Independent</td>
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<td>Patriotic</td>
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</table>
The writer finds five character items in MTs Yasinta’s English lesson plan. The characters are discipline, responsible, confident, creative, and hard-work. The elaborations are as follow:

a) Trustworthiness

Discipline and responsible found in MTs Yasinta are connected with trustworthiness. To show the correlation, the writer shows a Hadits below.

عن ابن عباس قال النبي صلى الله عليه و سلم: يَعْمَّتَانَ مَعْلُومٌ فيهما كثير من الناس: الصحة والفراغ

Meaning: Ibnu Abbas said that prophet Muhammad SAW (peace be upon him) said: “There are two gifts which human being often forget. It is health and the leisure time (Alaik, 2011: 1)

A Hadits from Prophet Muhammad SAW (peace be upon him) above highlights two main points in human life. It is the gift of Allah in the form of health and time. People usually neglect to realize that he/she is in the healthy moment so that it actually enables him/her to worship more. But the reality is not that way. The health and leisure time are utilized by human to fulfil their world desire.

The research in some articles shows that Indonesians sit in the top three of facebook users. This indicates that people in Indonesia prefer not using their time to do something useful. In fact, as having been known that human beings live in the world is
normally just 60 years old. Good students must comprehend this
and try to as maximal as possible to learn so that they can harvest
what they plant in the youth.

b) Confidence toward Optimism

Prophet Muhammad SAW (peace be upon him) once said
to his uncle Abu Tholib.

“I swear, for the sake of Allah! Even if they put sun on
my right hand and moon on my left hand in order that I
give up, I will not leave this preaching until Allah wins it
or I am destroyed (Lings, 2013: 95).

To be confident is really a matter in any kinds of situation
in life. People sometimes are regarded because of their confidence.
Confidence is born from a strong foundation. It doesn’t care about
the quantity but it concerns about the quality. Prophet
Muhammad was alone when he tried to spread Islam firstly but he
knew that the religion was true and should be spread. Students
must notice this as this as the inspiration to be confident.

c) Creativity toward Cleverness and Smartness

When the restoration of Ka’bah halted because of internal
conflict of who should put Hajar Aswad (Black stone) in Ka’bah,
Muhammad, the trustworthy, was finally pointed out by some
figures to do so. He did not directly lift the black stone but he
asked for a piece of cloth. Then, he ordered all leaders from
different tribe who were in conflict to hold the each edge of cloth.
When the black stone had been put on the cloth, he all leaders
raised the cloth and together they brought the black stone to its original place (Lings, 2013: 71).

The world is getting more advanced with its technology. Those who are passive will be dragged by globalization which is not all good. But those who think creative will be able to stand and prevail. Prophet Muhammad SAW (peace be pon him) teaches human beings to think creative. He gave the extraordinary example of using a cloth so that every leader was involved in lifting Ka’bah.

d) Hard-work toward Strong and Optimistic

In another chance, when Prophet Muhammad SAW (peace be upon to him) returned from Ka’bah, someone took an impurity and threw it to the face and the whole head. When he was going home, one of his daughters washed and cleaned his head while crying. He said “Do not cry, my daughter! Allah will protect your father!” (Lings, 2013:180).

The struggle to spread Islam is really not an easy thing to do, even if it is carried out by a Prophet. Muhammad SAW (peace be upon him) is the chosen human being who deserves to bear a very grand duty from Allah to be an Apostle.

Wise people say that every beginning is difficult. The earlier process of Muhammad’s preaching was not welcomed well by the people of Mecca. He got mocked, thrown with
impurities and other barbaric actions. But it didn’t last long. People were finally aware of Muhammad’s truth and confessed it as the Prophet SAW (peace be upon him).

4) **Findings in Depth Interview of MTs Yasinta**

The interview taken below is along with English teacher at MTs Yasinta. There are two English teachers at the school but the she was taking compassionate leave. So possible interview was only conducted with Mrs. Wulan.

**Interview with Mrs. Wulan, S.Pd.I**

**Writer** : What do you think about the role of character building in education?

**Teacher** : The role of character education is very important. That is a soul for education. Without character, education is losing a part of its function.

**Writer** : What character do you always imbue to your students in learning?

**Teacher** : I usually imbue discipline, responsible, creative, confident, and hard-work.

**Writer** : How is your opinion about the education character exemplified by Prophet Muhammad SAW (peace be upon him)?

**Teacher** : Very perfect. As we know that the apostle SAW (peace be upon him) is a prophet. Automatically every deed from him has been watched out by Allah. So his behavior is very compatible in exemplifying character education

**Writer** : Do you think that character education offered by Prophet Muhammad SAW is enough to overcome the moral and character crisis happening in Indonesian education? Why?
Teacher : Yes, it is very possible because the person who is imitated is an apostle. A prophet who is regarded his superiority by not only Muslims but also non-Muslims. The prophet is also someone who saves us in Yaumul Qiyamah (dooms day)

Writer : Do you also apply Prophet Muhammad’s noble traits in teaching English?

Teacher : Yes of course but the practice is not running maximally because implementing character building really needs long time.

The first question about role of character in education is answered by Mrs. Wulan by saying that education will lose part of its function if there is no character education.

Meanwhile Mrs. Wulan mentioned “discipline, responsible, creative, confident, and hard-work” when being asked about character education applied in teaching in classroom.

The next answer is nearly similar to the previous answer that Muhammad SAW (peace be upon him) is a prophet so he must be the perfect model in giving the example of good behavior. Mrs. Wulan also agrees that Prophet Muhammad’s noble traits are possible to overcome character crisis in Indonesia.

The last question, asking whether Mrs. Wulan uses character building from Prophet Muhammad SAW (peace be upon him) when teaching English is answered by “Yes”. She added that the implementation has not been maximal because implementing character needs long time.
j. Findings in MA Assurkaty

3) Integration of Prophet Traits in English Lesson Plan

This is the most character building aspects found in English Lesson Plan compared to other Islamic Private schools in Salatiga. There sixteen items and some of the character items are also available in the earlier schools.

Table 4.5 Findings in English Lesson Plans of MA Assurkaty

<table>
<thead>
<tr>
<th>No.</th>
<th>MA Assurkaty</th>
<th>Muhammad’s Noble Traits</th>
<th>Integrated Trait</th>
<th>Muhammad’s Traits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Religius (Religious)</td>
<td>Muhammad’s Traits</td>
<td>Amanah (Trustworthy) and Well-mannered</td>
<td>Forbearance (√)</td>
</tr>
<tr>
<td>2.</td>
<td>Demokratis (Democratic)</td>
<td>Amanah (Trustworthy)</td>
<td>Optimistic (√)</td>
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<tr>
<td>3.</td>
<td>Tanggung Jawab (Responsibility)</td>
<td>Amanah (Trustworthy)</td>
<td>Forgiving (√)</td>
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<tr>
<td>4.</td>
<td>Disiplin (Discipline)</td>
<td>Strong, Forbearance, and Optimistic</td>
<td>Open-minded and Dependability</td>
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<tr>
<td>5.</td>
<td>Kerja Keras (Hard-Work)</td>
<td>Fatonah (Clever and Smart) (√)</td>
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<tr>
<td></td>
<td>Mandiri (Independent)</td>
<td>Independent</td>
<td>Helping other people (√)</td>
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<td>7.</td>
<td>Toleransi (Tolerant)</td>
<td>Forgiving</td>
<td>Shidiq (Honest) (√)</td>
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<td>8.</td>
<td>Rasa Ingin Tahu (Curiosity)</td>
<td>Fatonah (Clever and Smart)</td>
<td>Tabligh (Conveying)</td>
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<td>9.</td>
<td>Gemar Membaca (Keen on reading)</td>
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<td>Amanah (Trustworthy) (√)</td>
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<tr>
<td>10.</td>
<td>Menghargai Prestasi (Appreciating achievement)</td>
<td></td>
<td>Strong (√)</td>
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<tr>
<td>11.</td>
<td>Bersahabat (Friendly)</td>
<td>Well-mannered</td>
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<tr>
<td>12.</td>
<td>Cinta Damai (Love and Peace)</td>
<td></td>
<td>Well-mannered (√)</td>
<td></td>
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<tr>
<td>13.</td>
<td>Peduli Lingkungan (Environment Caring)</td>
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<tr>
<td>14.</td>
<td>Cinta Tanah Air (Nationalism)</td>
<td>Patriotic</td>
<td>Independent (√)</td>
<td></td>
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</tbody>
</table>
The writer finds 16 character building items at MA Assukraty’s English lesson plans. Those characters are religious, democratic, responsibility, discipline, hard-work, independent, tolerant, curiosity, keen on reading, appreciating the achievement, friendly, love and peace, environment caring, nationalism, social caring, and honest. All of the character building items are connected with Prophet noble traits. The integrated words are explained as follows:

a) Religiosity toward Trustworthiness and Well-mannered

The writer intentionally relate the religiosity with trustworthiness and well-mannered because in fact those three words above indeed have connection each other. A religious person is a person who is trustworthy for everything God has entrusted to him/her. For example a person who has been given a health grace, he/she is thankful by utilizing the healthy condition to worship. Meanwhile well-mannered is usually the reflection of religiosity. To see the proof of religiosity, the following hadits is
about supplication before eating food. Below is Hadits which elaborates the topic.

From Aisyah RA (May Allah be pleased with him). She said “the Apostle SAW (peace be upon him) said ‘When one of you are eating, so he/she should mention the name of Allah. If he/she forgets to mention His name when commencing eating so he/she should read: *Bismillaahi awwalahu wa aakhirahu* (By mentioning the name of God at the beginning and the end of eating) (Nawawi, 1999: 570).

For certain, as the prophet he became the model of religiosity for all Muslims in the world. The inspiring thing is although with his Prophet status and the guarantee of God to enter paradise. He SAW (peace be upon him) never forgot to do Obligatory Jama’ah Prayer. And finally it became a certainty for some people that doing obligatory prayer should be done together.

b) Trustworthiness

This kind of Prophet Muhammad’s traits is integrated with three character building items found in MA Assurkaty. The integrated characters encompass: Democratic, Responsibility, and discipline. To get the details understanding, the writer attaches some Hadits and stories
The first discussion in this sub theme is Democracy and Responsibility. To start the elaboration, the writer serves the following Hadits about responsibility as a leader.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ وَسَلَّمَ: مَنْ وَلاَ مَنْ أُمُورَ الْمُسْلِمِينَ شَيَّهَا فَغَشَّهُمْ فَهُوَ فِي النَّارِ

Prophet Muhammad SAW (peace be upon him) said: Whoever undertakes the younger’s Muslim matter and cheats them so he will be in the fire of hell. (Reysyahri, 2013:550)

This is exemplified by Prophet Muhammad SAW (peace be upon him) through his saying about a leader who has been in charge of society should be trustworthy. And the threat was a fire in hell. This is an effort to hold up a democratic civilization when society also obtains the proper prosperity.

The second discussion is about the correlation between responsibility and trustworthiness. Prophet Muhammad SAW (peace be upon him) said through the following Hadits.

كُلُّكُمْ رَأِعٌ وَكُلُّكُمْ مُسْلِمٌ عَانِ عِينَهٖ

Meaning: Each of you are leaders and each of you will be asked for responsibility about your rule (Al-Khaukabawy, 2007:680).

The additional information is that Prophet Muhammad SAW (peace be upon him) wants everyone to be careful and always aware of things done in this earth. Prophet emphasizes that everybody is naturally a leader, at least for themselves. The
leading status here is about every grace from God should be utilized properly. Two hands are used to pray and open Koran, two legs are used to step into mosque. Two healthy eyes are used to recite Koran and two ears are used to hear something useful. Every body part and every wealth a person has are a trusteeship from God and in the future human beings should report their leadership of every grace to God.

The third one is about utilizing the five moments well. This Hadits tells human being to be discipline in performing duties in life, whether they are duties to God or duties to other humans.

The following Hadits explains the discipline and trustworthiness.

عن ابن عباس، رضي الله عنهما قال: قال رسول الله، ايرجل وهو يعظه: اعتمِ خمسا قيل هدى، وصحتك قيل ستَمك وغُناك قبل فقرك، وفراغك قبل سعلك، وحيانك قبل موتك

Meaning: From Ibnu Abbas, Prophet Muhammad SAW (peace be upon him) said: “Utilize five (opportunities) before five (opportunities): your youth before your old, your healthy time before your sick time, your rich time before your needy time, your leisure time before your busy time, your life moment before your death (Narrated by Al-Hakim)
(http://darulwahyain.com/category/artikel/hadits/)

The maximal use of time for students is absolutely important. If someone has good time management, it will lead easier to the success. Prophet Muhammad SAW (peace be upon
him) advices the human beings (included all learners) to maximize the time they have and not to always waste their time. Muhammad elaborates the five important moments of life to people. Youth before old, healthy time before sick time, rich moment before needy moment, leisure time before busy time, and life moment before death. Human beings should be very careful in utilizing the 24 hours they have each day. This Hadits teaches human being to be discipline and always appreciating the time. Students must underline the punctuality stated by Prophet Muhammad that life is once and youth will not come twice. As long as human beings are still young, healthy, and having enough time and finance, they can maximize it to study, learn, and do something new.

c) Hard-work toward Optimistic, Forbearance, and Being Strong

In another chance, when Prophet Muhammad SAW (peace be upon him) returned from Ka’bah, someone took an impurity and threw it to the face and the whole head. When he was going home, one of his daughters washed and cleaned his head while crying. He said “Do not cry, my daughter! Allah will protect your father!” (Lings, 2013:180).

Road to success is not easy. It needs the effort to gain the wanted goals. If the purposes are big so the effort must be big too.
This has been exemplified by Prophet Muhammad SAW (peace be upon him) through the one of the story cutting by Martin Lings.

d) Mandiri (Independent)

Muhammad now had reached 20 years old. Along with the time passed, he was always invited by his relative to have journey to go outside of town. Finally, it came when Muhammad was asked to bring his own merchandise. His success in completing this duty produced many other similar offerings. Then, he obtained the better income and the wedding became a possible thing to do. (Lings, 2013: 58)

This word “independent” is undoubtably suitable with Prophet Muhammad SAW (peace be upon him). Since his birth, he was fatherless and in the age no more than 25 he had been an independent youngster by being a trustworthy merchant. Students should follow this independence. This can be a good solution to overcome the jobless society.

e) Tolerance toward Forgiving

Prophet Muhammad SAW (peace be upon him) had speech in front of People of Mecca after the conquest.

“For all the Quraisy people, according to you, what will I do to you all?” People of Quraisy answered “Goodness, you are the noble brother, and also the son of noble brother”. Prophet Muhammad SAW (peace be upon to him) then said “I will say what has been expressed by Prophet Yusuf to his brothers, ‘today, there is no scorning for you all’, go, because you are all free” (Al-Mubarakfuri, 2015: 602).

The explanation is nearly the same as the earlier chapter. The things to be paid attention are that students must utilize the time given well. In a story, Prophet ever advised “Utilize five
before five: your rich time before your poorness, your leisure time before your busy time, your health before your sickness, your youth before your old and the last is your life before your death”.

f) Curiosity and Keen on Reading toward Fatonah (Clever and Smart)

After the earlier revelations, there was a vacuum of message. During the emptiness of revelations, Prophet Muhammad was worried whether he had made his God disappointed of him. After all, Khodijah always ascertained him that it was not true. Then, the vacuum of message ended and the certainty came containing a message related to his missions.

“I swear by the early hours of the day, and the night when it covers with darkness, your Lord has not forsaken you, nor has He become displeased” (Lings, 2013:81).

This is a normal phenomenon that human being experience when living in earth. Curiosity is also a root of knowledge. Just as the moment when Angle Gabriel came and explained the tenets Islam, one of companions asked “Who is he?” Then Prophet Muhammad SAW (peace be upon him) answered that it was Angel Gabriel. If no one asked, there would be no answer. Students can underline that if experiencing curiosity, the medicine was a question.
Al-Mubarakfuri, in his novel, shows the first revelation coming to Muhammad. The first verse of Koran contains a very important message to the humankind. It is “Iqro” “means “read!”

One day the truth really came to him when he was in Hira’ Cave. An angel came while saying ‘Read!’ Then I replied, ‘I can’t read!’ Prophet SAW (peace be upon him) said, ‘then he held and hugged me until I lost my energy and he again released me while saying ‘Read!’ I kept answering ‘I can’t read!’ then for the second chance he held and hugged me until I was out of energy and he released me while saying ‘read!’ I kept answering ‘I can’t read!’ then he did the same thing for the third chance while saying:

اَقِرْ ابْنَمَابْنِ اَكْرِمْ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اَقِرْ وَرَبِّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بَالْقُلمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Meaning: Read by mentioning the name of your God who has created. He has created human beings from a clot of blood. Read, and your Lord is the most generous. Who has taught human being by means of Qolam (pen). He teaches human being what they do not know (Al Mubarakfuri, 2015:84).

The habit to read in Indonesia is really bad compared to the developed country such as Japan. HP still becomes the obligatory item to be brought while going to everywhere, while books are only needed at school. Except for some people think that the books are important and they bring them, but it is seldom. The students must know that first verse that was revealed by God to Muhammad sounds “Read!” it indicates the importance of reading.
g) Well-mannered

Well mannered is integrated with four character traits at MA Assurkaty. Those traits are appreciating achievement, friendly, love and peace and environment caring. To start the discussion of those four traits, the writer begins.

Meaning: From Abdullah bin Amr bin Ash RA (May Allah be pleased with him), he said “Whoever wants to be put in distance from hell and is entered in heaven so all of his dreams are performed, he has to have faith in Allah and the last day, and do happiness for someone else as the person must be happy if being treated that way (Nawawi, 1999:455)

Prophet SAW (peace be upon him) advised people to always treat someone else well. If a person treats someone well the person will be treated the same. This is reciprocity in life.

The next discussion is friendliness. The following Hadits tells how the example of being friendly is.

Meaning: From Abdullah bin Amr bin Ash RA (May Allah be pleased with him), he said “Whoever wants to be put in distance from hell and is entered in heaven so all of his dreams are performed, he has to have faith in Allah and the last day, and do happiness for someone else as the person must be happy if being treated that way (Nawawi, 1999:455)
Prophet Muhammad SAW (peace be upon him) exemplified in his Hadits to always offer someone when eating. One food is enough for two and two portion of food is enough for four people. This is a very sweet caring from a prophet to his companions. The writer believes that if everyone in Indonesia is able to implement this Hadits, there will be no poverty any longer. People live harmoniously.

The Hadits below is giving example of giving love and peace. The model is from Prophet Muhammad SAW (peace be upon him).

غُنُ الْبَرَاء قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: مَا مِنْ مُسْلِمٍ يَسْتِقْبَانَ فِي تَصَافَخٍ، إِلَّا غُفِرَ لَهُمَا وَلَأَنْ يُتِفَرَّقَا.

From Al Barra’ RA (May Allah be pleased with him), he said “the Apostle Muhammad SAW (peace be upon to him) said ‘two Muslim who meet then they handshake so the sins of both are forgiven before they separate.” (Nawawi, 1999:52)

Prophet gave an amazing action by ordering Muslims to handshake if they meet. This is actually a very good tradition to be applied. Almost nearly all Muslims in Indonesia do it after doing Jama’ah Prayer.

The following Hadits tells the example of environment caring.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِنَّهَا الْلُّغَانِينَ، قَالُوا: وَمَا الْلُّغَانِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْلَّذِي يَتَخَلَّلُ فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلْلِهِمْ"
From Abu Hurairah RA (May Allah be pleased with him) that the Apostle Muhammad SAW (peace be upon to him) said “Feel afraid of two things damned.” The companions then asked “What are the two damned?” Prophet Muhammad SAW (peace be upon to him) answered: it is people who take a leak / dumb in public street or people who take a leak / dumb in a shady place (Nawawi, 1999:590).

In Hadits above, it is explained that Prophet Muhammad SAW (peace be upon him) cursed people who took a leak and took a dumb in public and shady place. The phenomenon that way is not a strange in our country. Students must know that doing that way in public place is not only forbidden by the government and religion but it also can cause sickness.

h) Nationalism toward Patriotism

Mubarakfuri states in his book that Muhammad prayed after being in Medina.

“Ya Allah, anugerahilah kami kecintaan terhadap Madinah sebagaimana kecintaan kami kepada Makkah bahkan lebih dari itu, jadikanlah ia tempat yang sehat, berkahilah sha’ dan Mud (Timbangan) penduduknya serta pindahkanlah penyakit demam yang ada di dalamnya ke Juhfah” (Oh God, grant us the love to Medina as our love to Mecca, moreover, make it into healthy land, bless pair of scales and weights of the residents and move the sickness fever to Juhfah) (Mubarakfuri, 2015: 252).

Prophet Muhammad was sad leaving his town of birth. He finally prayed for the goodness of the town. Students should be proud of a nation where he was born. This was one of the examples given by Prophet Muhammad SAW (peace be upon him) about nationalism.
i) Social caring toward helping other people

From Abu Sa’id Al-Khudry RA (May Allah be pleased with him). He said “One day when we were in journey, there was a man coming by getting in the vehicle where he nodded to the left and right, then Prophet Muhammad SAW (peace be upon him) said ‘whoever has the remnant of vehicle should he give it the needy man. Whoever has remnant of provisions so should he give it to the person who does not have it. He (Prophet) mentioned kinds of wealth by such tones, then, finally we realized that no one of us having the remnant of wealth” (Narrated by Muslim) (Nawawi, 1999: 102).

In another reference, it’s also found the similar Hadits as follow.

Meaning: From Jabir RA (May Allah be pleased with him), he said “the Apostle Muhammad SAW (peace be upon him) when he was in journey, he was usually sitting in the back where he could give help to the weak people and invite them to hitchhike (Nawawi, 1999: 103).

Both Hadits above explain about offering a help if meeting someone in the journey. The help can be an invitation to have free ride. The Hadits can be understood that despite being on the road, the help must be offered to someone needed. The help given does
not have to be in the action of offering free ride. It depends on the
difficulty of needy person. Nowadays, there are various problems
in the journey such as the running out gasoline or being lost. So
the help adjusts the situation of the person who needs a help.

j) Honesty toward Shidiq (Honest)

To see the implementation and advice of honesty by
Prophet Muhammad SAW (peace be upon him), below is the
Hadits.

Meaning: From Ibnu Mas‘ud RA (May God be pleased
with him), he said “Prophet Muhammad SAW (peace be
upon to him) said ‘Actually saying something honestly
brings to the goodness. And goodness can escort to the
heaven. Indeed, the honest man can be noted on Allah’s
side as the justifier. And lie leads into crime, and crime
can lead into hell. Indeed, the lying man finally will be
noted on Allah’s side as the liar. (Muattafiq Alaih)
(https://library.islamweb.net/hadith/display_hbook.php?hfl
ag=1&bk_no=1492&pid=890613).

Honesty is a matter of habit. Someone who often does
lying will be very difficult to omit it. That’s one of the reasons
why Prophet Muhammad SAW (peace be upon him) threatens the
liar with fire from hell while people who often say something
honestly are given a paradise. Corruption is also one of the
problems caused by lying. To prevent the corruption, it has to be started earlier. And the good start is coming from school and family.

4) Findings in Depth Interview of MA Assurkaty

The interview below is carried out along with an English teacher at MA Assurkaty. He is the only one English teacher at the school.

Interview with Mr. Arifin, S.Pd.I

Writer : What do you think about the role of character building in education?

Teacher : Education is the most responsible thing in shaping character. Someone’s character can be shaped in education. Education in both schools and family are having responsibility. If someone is clever but doesn’t have moral and good character so he / she is not well-educated. Because basically character is part of education, and it cannot be separated.

Writer : What character do you always imbue to your students in learning?

Teacher : Honest, trustworthy, responsible, work-hard, creative etc. there many traits I imbue to them. Everything I do through two steps, direct and indirect. Direct, as an example I advice them directly and indirect when I elaborate lesson I insert the character.

Writer : How is your opinion about the education character exemplified by Prophet Muhammad SAW?

Teacher : It’s flawless. Prophet Muhammad SAW (peace be upon him) exemplifies how behavior should be very perfectly. Actually it is not only in education but also in all
aspects of life. In education, we can follow his cleverness and humbleness. In family, we can find Hadits about respecting parents, especially mother. And many more, those all are character and moral education.

Writer : Do you think that character education offered by Prophet Muhammad SAW (peace be upon him) is enough to overcome the moral and character crisis happening in Indonesian education? Why?

Teacher : As we know that Prophet Muhammad SAW (peace be upon him) possesses trait “Al Ma'shum” means avoided from any kinds of sin. So it is no excuse that based on the aforementioned opinions I strongly say that character education in Indonesia must imitate him. I believe it can repair the moral and character education in this country.

Writer : Do you also apply Prophet Muhammad’s Noble Traits in teaching English?

Teacher : Yes of course, there are honesty, trustworthiness, and peace and love. Those all I apply in classroom. And as having been known, that this is not a usual Islamic school. The students are supposed to memorize 30 chapters of Koran. This school prioritizes Islamic values and it’s included imitating Prophet Muhammad’s traits.

Mr. Arifin thinks that education character is not only shaped at school but family also takes role too. And the person called by educated-man is an intelligent man who has good behavior because education and character are two sides of coins which can’t be separated.

He adds that in teaching English he often uses these characters: honest, trustworthy, responsible, work-hard, creative etc.
all of those characters are really practiced by Prophet Muhammad SAW (peace be upon him). He added that he had two ways in injecting the character building. The first was direct way and the second was indirect way. Indirect way was inserting the character building through lessons and direct way was through advice and command.

The third question is asking about Mr. Arifin’s opinion related to Prophet Muhammad’s way of teaching character building. He thinks that the Apostle SAW (peace be upon him) has done perfectly. Prophet doesn’t only give the example in education but in all aspects of life such as respecting parents, especially mother.

The next question about solving Indonesian character crisis by prophetic approach is answered by Mr. Arifin convincingly that it really can do, because Muhammad SAW (peace be upon him) was honored by God as “Al-Ma’shum which means avoided from any kinds of sins. He even thinks that it’s an obligation if Indonesian people really want to repair character damage in the country which is famous for the most populous Muslims.

The final question is answered with strong accent that he really imbues Prophet noble traits in teaching English. The school is implementing Islamic Syaria and most of the students are targeted to be Al-Haffidz (the one who is able to memorize 30 chapters of Koran).
CHAPTER V
CLOSURE

This chapter encompasses conclusions and suggestions from the research that has been conducted. Conclusions and suggestions can be drawn by referring to the analysis and discussion in chapter four.

A. Conclusions

The conclusion is presented mainly is to answer the research questions. From the five different schools observed finally the conclusions are:

The integration of Prophet noble traits with character building aspects at Private Madrasah in Salatiga are all the observed schools implement character building aspects which are connected with Prophet Muhammad’s noble traits. The data are taken both by lesson plan and dept interview and from those two different sources of taking data. It is obtained a result that Prophet noble traits are integrated with character building aspects in English teaching and learning in all Salatiga Private Madrasah. The details of data result are presented below:

Table 5.1 List of Total Character Items

<table>
<thead>
<tr>
<th>No.</th>
<th>Madrasah</th>
<th>Name of School</th>
<th>Name of English Teacher</th>
<th>Number of Integrated Character Building in Lesson Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>MTs Plus Al-Madinah</td>
<td>1. Mr. Mustoliq Alwi, S.Pd.I</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>2.</td>
<td>MTs NU</td>
<td>1. Mrs. Muntamah, S.Pd.I</td>
<td>2. Mrs. Uswatun,</td>
<td>10</td>
</tr>
</tbody>
</table>
3. MTs Pancasila

<table>
<thead>
<tr>
<th></th>
<th>S.Pd.I</th>
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</thead>
<tbody>
<tr>
<td>1. Mansur Hidayat, S.Pd.I</td>
<td>1</td>
</tr>
<tr>
<td>2. Zulfa Fitria, S.Pd.I</td>
<td>7</td>
</tr>
</tbody>
</table>

4. MTs Yasinta

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</thead>
<tbody>
<tr>
<td>1. Mrs. Wulan Agustina</td>
<td>5</td>
</tr>
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</table>

5. MA Assurkaty

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<tbody>
<tr>
<td>1. Ahmad Arifin</td>
<td>16</td>
</tr>
</tbody>
</table>

Total 44

MTs Plus Al-Madinah consists of 6 character building aspects those are (1) Self confidence is integrated with Optimistic, (2) *Ulet* (Persevering) is integrated with strong, (3) Creative is integrated with *Fatonah* (Clever and Smart), (4) *Bekerjasama dan Komunikatif* (Team-work and Communicative) is integrated with open- minded and dependability, (5) Tolerant is integrated with forgiving, (6) *and the last is Rasa Hormat dan Perhatian* (Respect and attention) is integrated with helping other people.

Meanwhile in MTs Pancasila, the writer finds seven items as follows: (1) *Dapat dipercaya dan Tanggung Jawab* (Trustworthiness and Responsibilty) is integrated with *Amanah* (Trustworthiness), (2) *Rasa Hormat dan Perhatian* (Respect and Attention) is integrated with Helping Other People, (3) *Tekun* (Diligent) is integrated with forbearance, strong and trustworthiness, (4) *Berani* (Brave) is integrated with Optimistic, (5) *Komunikatif* (Communicative) is integrated with *Tabligh* (Conveying), (6) *Percaya Diri* (Confident) is integrated with Optimistic, (7) *Mandiri* (Independent) is integrated with Independent,

In MTs NU, it consists of 10 items. Those are (1) *Dapat dipercaya* (Trustworthiness) *dan Tanggung Jawab* (Responsible), (2) *Rasa Hormat dan Perhatian* (Respect and Attention) is integrated with Helping Other People,
(3) **Menghargai Orang Lain** (Respecting Other People), (4) **Bersahabat** (Friendly), (5) **Peduli Sosial** (Social Caring), these three character items are integrated with well-mannered, (6) **Berani** (Brave) and **Percaya Diri** (Confident) is integrated with Optimistic (Confidence), (7) **Jujur** (Honest) is integrated with Shidiq (Jujur), (8) **Kerjasama dan Komunikatif** (Team-work and Communicative) is integrated with Dependability and **Tabligh** (Conveying), (9) Responsible is integrated with **Amanah** (Trustworthiness), (10) **Toleransi** (Tolerant) is integrated with Forgiving.

MTs Yasinta which is represented by Ibu Wulan applies 5 items. Those are (1) **Disiplin** (Discipline), (2) **Tanggung Jawab** (Responsibility), these two items are integrated with Amanah (Trustworthiness), (3) **Percaya diri** (Confident) is integrated with Optimistic, (4) **Kreatif** (Creative) is integrated with Fatonah (Clever and Smart), (5) **Kerja Keras** (Hard-Work) is integrated with Strong and Optimistic.

The most character building aspects are shown by MA Assurkaty where it applies 16 items of character buildings which are connected to prophet Muhammad SAW (peace be upon him). Those items are: (1) **Religius** (Religious) is integrated with Amanah and Well-mannered, (2) **Demokrasi** (Democratic), (3) **Tanggung Jawab** (Responsibility), (4) **Disiplin** (Discipline), these three items are integrated with Amanah (Trustworthiness) (5) **Kerja keras** (Hard-Work) is integrated with strong, forbearance and optimistic, (6) **Mandiri** (Independent) is integrated with Independent, (7) **Toleransi** (Tolerant) is integrated with Forgiving, (8) **Rasa Ingin Tahu** (Curiosity), (9)
Gemar Membaca (Keen on Reading) these two items are integrated with Fatonah (Clever and Smart), (10) Menghargai Prestasi (Appreciating Someone’s Achievement), (11) Bersahabat (Friendly), (12) Cinta Damai (Love and Peace), (13) Peduli Lingkungan (Environment Caring), these four items are integrated with Well-mannered, (14) Cinta Tanah Air (Nationalism) is integrated with Patriotic, (15) Peduli Sosial (Social Caring) is integrated with Helping Other People, (16) Jujur (Honest) is integrated with Shidiq (Honest).

From the total amount of 44 character items applied by the English teacher at five different private Madrasah in Salatiga, all the applied characters are connected with Prophet Muhammad’s noble traits based on the Hadits and historical books.

To answer why prophet noble traits are important to character building, the writer takes one opinion from one of interviewers. He said

“It’s flawless. Prophet Muhammad SAW (peace be upon him) exemplifies how behavior should be. Actually it is not only in education but also in all aspects of life. In education, we can follow his cleverness and humbleness. In family, we can find Hadits about respecting parents, especially mother. And many more, those all are character and moral education”.

In other terms, it can be said that Prophet Muhammad SAW (peace be upon him) gives an example of character building not only in the term of education but in all aspects of life. This is one of tens proofs of the importance of Prophet Muhammad’s noble traits in those five Private Madrasah in Salatiga.
From all of the lesson plans observed and interviews conducted, the writer concludes that the main and custom reasons why Prophet Muhammad noble traits are important are because (1) Indonesia is facing crisis of character and Prophet Muhammad noble traits can be one of solutions. (2) Many teachers just teach how to be intelligent in knowledge, not how to behave well. (3) Indonesia is the most populous Muslim country in the world that why character of Prophet Muhammad is important. (4) Muhammad SAW (peace be upon him) is an apostle. He is Al-Amin (can be trusted) and Al-Ma’shum (avoided from any kinds of sins). Those are the reasons why he is compatible to be a model of character education.

B. Suggestions

For the English teachers at Private Madrasah in Salatiga, the status of private term in the school is actually not great deal. Lesson Plans used to teach are mostly good but the writer finds some of them are also available in internet. It seems like plagiarism.

For MA Assurkaty, most of the students have good achievement in memorizing Koran but when English lesson is started, nearly 50 % of the students are putting the heads on the table. Koran is more important than English but showing great enthusiasm in learning is one of the traits of Koranic students. The much more motivation to learn English is seemingly required to grow the spirit of students so that they are not sleepy in class.

For MTs NU Salatiga, almost a half of the students show the less activeness in learning lesson. The comparisons of characters between female
and male students are far enough. Female students are more under control than male students. Meanwhile most of male students tend to do their own activities in class during the lesson. The firm and steady action sometimes is needed to give a weary feedback for the naughty students.

For MTs Plus Al-Madinah, most of the attitudes of students are too rude. It really needs long time to accustom the polite and descent characters in school. But if the teachers want to be patient guiding them and exemplifying the good moral and character, the writer believes that gradually the habit of politeness will be embedded strongly.

For MTs Pancasila, most of the students are behaving very polite and showing the atmosphere of Islamic boarding house. The thing to be paid attention is likely to be their daily habit in the boarding house. The writer found a student was smoking. The firm action was needed to do before the smoking influence goes viral to other students.

For MTs Yasinta, the activeness of students in joining the lesson is good. The apparent feedback is probably on the teacher manpower. The additional teachers to give contribution, especially in the scouting are required.
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Lamp : Proposal Penelitian.
Hal : Permohonan Izin Penelitian

Kepada
Yth. Kepala MTs Plus Al-Madinah Salatiga
Di Tempat

Assalamualaikum w.w.

Yang bertanda tangan di bawah ini, kami menerangkan bahwa:

Nama : NAHAR NURUN NAFI
NIM : 11311089
Mahasiswa : Institut Agama Islam Negeri (IAIN) Salatiga
Fakultas : Tarbiyah dan Ilmu Keguruan
Jurusan : Tadris Bahasa Inggris (TBI)

Dalam rangka penyelesaian studi Program S.1 di IAIN Salatiga, diwajibkan memenuhi salah
usa persyaratan yang berupa pembuatan SKRIPSI.

Adapun judul skripnya adalah:

INTEGRATION OF PROPHET’S NOBLE FEATURES AS THE CHARACTER
BUILDING ASPECTS IN THE ENGLISH TEACHING AND LEARNING OF
SALATIGA PRIVATE MADRASAH

Tanda Pembimbing : Rifqi Aulia Erlangga, S. Fil, M.Hum

Untuk penyelesaian Skripsi tersebut, kami mohon Bapak/Ibu memberi izin kepada mahasiswa
ini untuk mengadakan penelitian guna memperoleh data atau keterangan dari bahan yang

membentuk dimulai tanggal 14 Agustus 2015 s.d selesai

Semoga atas bantuan Bapak/Ibu, kami sampaikan terima kasih.

Assalamualaikum w.w.

Salatiga, 14 Agustus 2015
Dekan,
Fakultas Tarbiyah dan Ilmu Keguruan

Suwaruli, M.Pd.
NIP. 19670121 199903 1002

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INSTITUT AGAMA ISLAM NEGERI (IAN) SALATIGA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jl. Tentara Pelajar 02 Telp.(0298) 323706 Fax 323433 Salatiga 50721
Website : www.ian salatiga.ac.id E-mail : administrasi@ian salatiga.ac.id

Nomor : In.26/DJ/PN.03.00/60/2015
Lamp : Proposal Penelitian.
Hal : Permohonan Izin Penelitian

Kepada
Yth. Kepala MTs NU Salatiga
Dit Tempat

Assalamualaikum w.w.

Yang bertanda tangan di bawah ini, kami menerangkan bahwa :

Nama
NIM
Mahasiswa
Fakultas
Jurusan

NAHAR NURUN NAFI
11311088
Institut Agama Islam Negeri (IAIN) Salatiga
Tarbiyah dan Ilmu Keguruan
Tadris Bahasa Inggris (THI)

Dalam rangka penyelesaian studi Program S.1 di IAIN Salatiga, diwajibkan memenuhi salah satu persyaratan yang berupa pembuatan SKRIPSI.

Adapun judul skripsinya adalah :

Integration of Prophet’s Noble Features as the Character Building Aspect in the English Teaching and Learning of Salatiga Private Madrasah

Dengan Pembimbing : Rifqi Aulia Erlanga, S. Fil, M.Hum
Untuk penyelesaian Skripsi tersebut, kami mohon Bapak/Ibu memberi izin kepada mahasiswa tersebut untuk mengadakan penelitian guna memperoleh data atau keterangan dan bahan yang diperlukan dimulai tanggal 10 Agustus 2015 s.d selesai.

Kemudian atas pemberian izin Bapak/Ibu, kami sampaikan terima kasih.

Wassalamualaikum w.w.

Salatiga, 04 Agustus 2015 2015
Dean,
Fakultas Tarbiyah dan Ilmu Keguruan

NIP. 19670121 199903 1002

Tembusan : 1. Mahasiswa yang bersangkutan
KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) SALATIGA
FAKULTAS TARBIVAH DAN HLMU KEGURUAN
Jl. Tentara Pelajar 02 Telp. (0298) 323706 Fax 323413 Salatiga 59721
Website: www.iainsalatiga.ac.id Email: adminstrasi@iainsalatiga.ac.id

Nomor: In.26/D1/PN.03.00/ 560 /2015
Lamp : Proposal Penelitian.
Hal : Permohonan Izin Penelitian

Kepada

Yth. Kepala MTs Pancasila Salatiga
Di Tempat

Assalamualaikum W.W.

Yang bertanda tangan di bawah ini, kami menerangkan bahwa:

Nama : NAHAR NURUN NAFI
NIM : 11311088
Mahasiswa : Institut Agama Islam Negeri (IAIN) Salatiga
Fakultas : Tadbirah dan Ilmu Keguruan
Jurusan : Tadbirah dan Ilmu Keguruan

Dalam rangka penyelesaian studi Program S.1 di IAIN Salatiga, diwajibkan memenuhi salah satu persyaratan yang berupa pembuatan SKRIPSI.

Judul skripsi adalah:

Integration of Prophet’s Noble Features as the Character Building Aspect in the English Teaching and Learning of Salatiga Private Madrasah

Dengan Pemimbing : Rifqi Aulia Erlangga, S. Fil. M.Hum

Untuk penyelesaian Skripsi tersebut, kami mohon Bapak/Ibu memberi izin kepada mahasiswa tersebut untuk mengadakan penelitian guna memperoleh data atau keterangan dan bahan yang diperlukan dimulai tanggal 10 Agustus 2015 s/d selesai.

Semoga atas pemberian izin Bapak/Ibu, kami sampaikan terima kasih.

Assalamualaikum W.W.

Salatiga, 04 Agustus 2015

Dkk.

[Signature]

Tambahan : 1. Mahasiswa yang bersangkutan
KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) SALATIGA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jl. Tentara Pelajar 02 Telp.(0298) 323706 Fax 323433 Salatiga 50721
Website : www.iainsalatiga.ac.id E-mail : admin@iainsalatiga.ac.id

Nomor : In.26/D1/PN.03.00/ /2015
Lamp : Proposal Penelitian.
Surat : Permohonan Izin Penelitian

Kepada
Yth. Kepala MTs Yasinta Salatiga
Di Tempat

Annaalualaiuwm w.w.

Tang bertanda tangan di bawah ini, kami menerangkan bahwa :

Nama : NAHAR NURUN NAFI
NIM : 11311088
Mahasiswa : Institut Agama Islam Negeri (IAIN) Salatiga
Fakultas : Tarbiyah dan Ilmu Keguruan
Jurusan : Tadris Bahasa Inggris (TBI)

Dalam rangka penyelesaian studi Program S.1 di IAIN Salatiga, diwajibkan memenuhi salah satu persyaratan yang berupa pembuatan SKRIPSI.

Adapun judul skrisinya adalah :

INTEGRATION OF PROPHET'S NOBLE FEATURES AS THE CHARACTER BUILDING ASPECTS IN THE ENGLISH TEACHING AND LEARNING OF SALATIGA PRIVATE MADRASAH

Dengan Pembiimbang : Rifqi Aulia Erlangga, S. Fil, M.Hum.
Untuk penyelesaian Skripsi tersebut, kami mohon Bapak/Ibu memberi izin kepada mahasiswa tersebut untuk mengudakan penelitian guna memperoleh data atau keterangan dan bahan yang diperlukan dimulai tanggal 14 Agustus 2015 s.d selesai .
Kamsudian atas pemberian izin Bapak/Ibu, kami sampaikan terima kasih.

Waalamulaiuwm w.w.

Salatiga, 14 Agustus 2015
Dekan,
Fakultas Tarbiyah dan Ilmu Keguruan

Suwardjo, M.Pd.
NIP. 19670121 199903 1002

Tembusan : 1. Mahasiswa yang bersangkutan
KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) SALATIGA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jl. Tentara Pelajar 02 Telp.(0298) 323706 Fax 323433 Salatiga 50721
Website : www.iainsalatiga.ac.id E-mail : administrasi@iainsalatiga.ac.id

Nomor : In.26/D1/PN.03.00/560/2015
Lamp : Proposal Penelitian.
Hal : Permohonan Izin Penelitian

Kepada
Yth. Kepala MA Assurkacy Salatiga
Di Tempat

Assalamualaikum w.w.

Yang bertanda tangan di bawah ini, kami menerangkan bahwa :

Nama : NAHAR NURUN NAFI
NIM : 11311088
Mahasiswa : Institut Agama Islam Negeri (IAIN) Salatiga
Fakultas : Tarbiyah dan Ilmu Keguruan
Jurusan : Tadris Bahasa Inggris (TBI)

Dalam rangka penyelesaian studi Program S.1 di IAIN Salatiga, diwajibkan memenuhi salah satu persyaratan yang berupa pembuatan SKRIPSI.

Adapun judul skripsinya adalah :
Integration of Prophet’s Nobel Features as the Character Building Aspect in the English Teaching and Learning of Salatiga Private Madrasah

Dengan Pembimbing : Rifqiy Aulia Erlangga, S. Fil, M.Hum
Untuk penyelesaian skripsi tersebut, kami mohon Bapak/ibu memberi izin kepada mahasiswa tersebut untuk mengadakan penelitian gama memperoleh data atau keterangan dari bahan yang diperlukan dimulai tanggal 10 Agustus 2015 s.d selesai.
Kemudian atas pemberian izin Bapak/ibu, kami sampaikan terima kasih.

Assalamualaikum w.w.

Salatiga, 04 Agustus 2015

[Signature]
Dean,
Fakultas Tarbiyah dan Ilmu Keguruan

Tembusan : 1. Mahasiswa yang bersangkutan
Pernyataan

Kepada
Yth. Kepala Fakultas Tarbyah Dan Ilmu Keguruan
Di Tempat

Dengan hormat,

Yang bertanda tangan dibawah ini Kepala MTs Plus Al-Madinah. Menindaklanjuti Surat dari dari IAIN Salatiga nomor In.26/DJ/PN.03.00/VII/2015, dalam permohonan izin penelitian.

Dengan ini menyatakan bahwa:

Nama : Nahar Nurun Nafi
NIM : 11311088

Telah melaksanakan penelitian ilmiah sebagai tugas akhir dari Institut Agama Islam Negeri Salatiga

Hari/Tanggal : Selasa, 18 Agustus 2015
Waktu : 10.00 - selesai
Tempat : Jl. Abdul Wahid Cabean, (Komplek Masjid Ar-Ridlo) Sidomukti, Salatiga Telp (0298) 323529

Demikian Surat Pernyataan ini dibuat, untuk dipahami dan dimengerti atas terlaksananya penelitian tersebut, dan dilaporkan kepada Kepala Fakultas Tarbyah Dan Ilmu Keguruan langsung jika telah selesai.

Salatiga, 29 September 2015

Kepala MTs Plus Al-Madinah

[Signature]

[Stamp]
SURAT KETERANGAN
No : MTs.S/PP.00.5/081/DX/2015

Kepala MTs NU Salatiga, menerangkan dengan sesungguhnya bahwa :

Nama : NAHAR NURUN NAFI
NIM : 11311088
Mahasiswa : Institut Agama Islam Negeri (IAIN) Salatiga
Jurusan : Tarbiyah dan Ilmu Keguruan
Program Studi : Tadris Bahasa Inggris (TBI)

Keterangan :
Tanggal bersangkutan benar – benar telah melakukan penelitian di MTs NU Salatiga mulai tanggal 10 Agustus 2015 s.d 10 September 2015, untuk pembuatan skripsi dengan judul :

"Integration of Prophet’s Nobel Features as the Character Building Aspect in the English Teaching and Learning vs Salatiga Private Madrasah"

Demikian surat keterangan ini agar dipergunakan dengan sebaik – baiknya dan sebagaimana mestinya.

Salatiga, 12 September 2015

Kepala Madrasah

[Signature]

[Stamp]
SURAT KETERANGAN
NOMOR: 02/MIRIX/2015

Madrasah Tsanawiyah Pancasila Salatiga, menerangkan bahwa mahasiswa atas

: Nahar Nurun Nafi

: 113-11-088

: Tadris Bahasa Inggris

... telah melaksanakan penelitian di Madrasah Tsanawiyah Pancasila Salatiga, pada tanggal 18

... selesai.

... surat keterangan ini kami buat agar digunakan sebagaimana mestinya.

Salatiga, 14 September 2015

Kepala Madrasah,

Nur Wadhila, S.Pd.I
SURAT KETERANGAN
Ts YAS 5/D.03/357/IX/2015

Tanggal tanda tangan dibawah ini Kepala MTs. Yasinta Salatiga

Nama : Kurdi, S.Ag
NIP : 196910122000031001
Pangkat/Gol : Penata Tk I / III d

Memerangkan bahwa :

Nama : Nahar Nurun Nafi'
NIM : 113-11-088
Perguruan Tinggi : IAIN Salatiga
Jurusan : Pendidikan Bahasa Arab

Tanggal bersangkutan telah mengadakan penelitian di MTs Yasinta Salatiga pada tanggal 18
Agustus s.d selesai, guna memperoleh data atau keterangan dan bahan penyusunan skripsi.

Keterangan disampaikan untuk digunakan sebagaimana mestinya.

Salatiga, 28 September 2015
Kepala Madrasah

Kurdi, S.Ag.
NIP. 196910122000031001
SURAT KETERANGAN
Nomor: 036/SK/KM/MATIQ/IX/2015

Kepala Madrasah Aliyah Tahfizhul Qur'an As Surkati Salatiga, menerangkan bahwa, mahasiswa atas nama:

Nama : Nahar Nurun Nafl
NIM : 11311088
Jurusan : Tadris Bahasa Inggris


Demikian surat keterangan ini kami buat dengan sebenarnya.

Salatiga, 13 September 2015
Kepala Madrasah,
Abdul Lail Isro, S.Pd