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## Character Education in Islamic View: The Case of Ibn Tufail's Hay Ibn Yaqzhan Story

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**ABSTRACT:** In this modern era, society is at a pivotal juncture regarding how its personality develops. There are a significant number of researchers, academics, and figures who advocate for character-based education. Many arguments have been made that cultivating moral character is the only way to progress as a nation. Islamic scholars have established a paradigm for character education throughout the lengthy history of Islamic traditions. This article sheds light on the character education model in Islamic tradition and heritage. This model is best demonstrated by the growth of Hayy ibn Yaqzhan in the story written by Ibn Tufail. This study is qualitative library research in education. The primary and secondary data are referred to in books, articles, and other publications. The collected data are analyzed using descriptive analysis. This research uncovers, first, character education in Hayy ibn Yaqzhan's story following the Qur'an and Hadith. Second, the characters in the story of Hayy ibn Yaqzhan are developed through purifying the soul and a deep love for the pursuit of knowledge. In the third place, a good character will be more driven by a deep passion for being close to the Creator.

Dalam perkembangan era modern, masyarakat mengalami situasi krisis karakter yang serius. Tidak sedikit ilmuwan, tokoh, dan ulama yang berusaha memberikan solusi pendidikan berbasis karakter untuk mengatasi krisis ini. Banyak pandangan yang digaungkan tentang pendidikan karakter sebagai jalan untuk mengatasi krisis karakter ini. Dalam sejarah panjang tradisi Islam, sebenarnya telah ada model pendidikan karakter yang dibawa oleh para ulama. Artikel ini bertujuan untuk mengungkapkan model pendidikan karakter dalam tradisi Islam yang termuat dalam kisah Hayy ibn Yaqzhan karya Ibn Tufail. Kajian ini merupakan studi kepustakaan dengan menggunakan metode deskriptif analisis guna menganalisis data yang terkumpul. Penelitian ini menemukan bahwa, pertama, pendidikan karakter dalam kisah Hayy ibn Yaqzhan itu sesuai dengan prinsip dan pesan-pesan Qur'an dan Hadits. Kedua, karakter dalam kisah Hayy ibn Yaqzhan terbentuk melalui proses pembersihan jiwa dan keingintahuan, serta kecintaan yang besar terhadap pengetahuan. Ketiga, karakter yang baik akan semakin terbangun melalui kecintaan yang kuat untuk selalu dekat kepada Sang Pencipta.

**Keywords:** *Character Education, Hayy ibn Yaqzhan, Ibn Tufail, Islamic tradition.*

## INTRODUCTION

Education can improve a person's living standard and help him enhance his skills systematically. As a result, to shape and develop children's personalities, a good education is essential (Ridwan Abdullah Sani & Kadri, 2016; Saputro et al., 2023). Character education is generally characterized as value or moral education designed to assist students or children in judging and making good or bad judgments about something.

The challenges that the Indonesian people confront are exceedingly complicated, as indicated by the social concerns that affect Indonesian society; the problems of position, rank, and power are always deified and prioritized, resulting in many shifts in values that evolve in society (Ingsih et al., 2018). The debate over the need for character education has heated up once more. It has become a center

of attention in reaction to many national concerns, particularly moral degradation, such as student conflicts, ethnic disputes, and free-sex conduct (Samrin, 2016). To create a great nation, character development must precede all existing developments (Purnomo, 2014). <sup>7</sup> Character education is increasingly required in schools, at home, and in the community. Character education participants are no longer limited to children and adolescents but now include adults. The vital necessity for this country's survival This implies that character education is required in our lives, regardless of age or environment.

Many articles cover character education from a variety of points of view and ideals. Putry wrote <sup>4</sup> *Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas*. According to this article, an essential role can be played by parents in their children's education from when they are in the womb until they reach maturity. Parents too busy to provide general and religious education for their children will likely entrust their education to other institutions, such as schools. Putry Rachmadyanti notes in *Penguatan Pendidikan Karakter Bagi Siswa Sekolah Dasar Melalui Kearifan Lokal* that the community hopes the inner school will meet these parents' children's educational needs due to their inability to educate children's religious character (Putry, 2018). It is desired that when generating local wisdom material, teachers will creatively mix local knowledge with elementary school topics. Learning can be contextualized and relevant using material from students' local wisdom. As a result, implementing character education based on local wisdom requires ongoing effort and commitment (Rachmadyanti, 2017).

Also, in “*Pendidikan Karakter Menurut Kemendikbud ( Telaah Pemikiran atas Kemendikbud )*” written by Achmad Dahlan Muchtar and Aisyah Suryani related the character education implementation strategy, which they maintain includes (1) socialization, (2) development regulations, (3) capacity building, (4) implementation and cooperation, and (5) monitoring and evaluation. The strategy is implemented with comprehensive principles and focuses on the duties, mains, functions, and targets of each Main Unit in the Ministry of National Education (Muchtar & Suryani, 2019). In this study, the researchers will discuss character education from the Islamic perspective, referring to Hayy Ibn Yaqzhan's novel by Ibn Tufail

So far, there have not been research and publications on character education based on Hayy Ibn Yaqzhan's novel, a legendary masterpiece of Ibn Tufail. This is in stark contrast to the numerous studies and publications that deal with and explore character education in Islam or character education as perceived by Muslim scholars.

Various publications on character education from an Islamic perspective are shown in the examples below: *Developing Character Education With Reference to Islamic Perspective: a Conceptual Review* by Supriyono (Supriyono, 2016); *Revisiting Character Education from Islamic Perspective: A Quest for Character-based Education in Indonesia* by Eka (Eka, 2017), *Membangun Karakter Dalam Perspektif Pendidikan Islam* (Faqihuddin, 2021), *Character Education in Islamic Perspective* by Dindin Jamaluddin (Jamaluddin, 2013), *Character Education Based on Religious Values: an Islamic Perspective* by Sukardi (Sukardi, 2016), *The Character Education in Islamic Education Viewpoint* by Djaswidi Al Hamdani (Al Hamdani, 2014), and *Character Education in Islamic perspective* by Sri Mulyani (Mulyani, 2018).

Similarly, various works discuss Hayy Ibn Yaqzan of Ibn Tufail, but none relate the discussion to the issue of character education. Among those works are *Ibn Tufail's Philosophical Novel Hayy ibn Yaqzan and the Quest for Enlightenment in Classical Islam* by Gunter (Guenther, 2014); *The Process of Civilization in Ibn Tufail's Hayy Ibn Yaqzan* by Božović (Božović, 2017), *Ibn Tufail's Hayy Ibn Yaqzan: The Natural Progression of the Mind and Intellectual Elitism* by Alhayyani (Alhayyani, 2023); *Hayy Ibnu Yaqdzhan: The Concept of Knowledge Development from Ibn Tufail's Perspective and His Contribution to Islamic Education* by Ichsan et al. (Ichsan et al., 2023); and *Ibn Thufail and His Contributions in the Field of Islamic Philosophy: Thoughts and Developments* by Latif (Latif, 2023).

Based on the above description and as far as the authors can access, no studies or publications have investigated the character education values in Hayy Ibn Yaqzhan. Even though this novel is rich in viewpoints and ideas that discuss the various values of character education. Thus, this study aims to bridge the current gap by exploring how character education is developed in Hayy Ibn Yaqzan's novel.

## LITERATURE REVIEW

### Character Education in Islam

In the view of Ibn Qayyim, the character is disposition or *tabi'at*, such as an inner feature and mental attitude all humans possess (Ansari, 1982). Ibn Miskawaih defines it as "a state of the soul which causes it to perform its actions without thought or deliberation." It is a mental state that causes actions to appear without deep thought or consideration (Arifin, 2002). At the same time, al-Ghazali defines morality as the form or nature of a state implanted in the soul from which deeds are easily born without thought and consideration (Salim, 1986). So, that character is synonymous with morals and ethics.

Character is understood as a stable condition of the soul. If the intellect and religion order this condition, it is named good character. This kind of good character can be attained by habituation and study; sometimes, it comes naturally as a divine gift. The character can change from good to bad and vice versa, from bad to good. This good character's goal is achieving happiness, both in this worldly life as well as later in the hereafter. The animal soul and the faculties of the body must be subjected to produce virtue and good character. (Al-Attas, 1995). The characteristics of a Muslim are the character or personality and behavior of a person built on the concepts of the ideal Muslim depicted in the Qur'an.

The characteristics of the perfect Muslim are the traits derived from the dogmas of the Qur'an. So a Muslim is projected to become a servant (*abid*) who fulfills God's orders according to His instructions (Johansyah, 2011). Character education is continuous training, cultivating, directing, and directing direction for students based on the content of values following a religious teaching and doctrines, customs, or other views and concepts of knowledge about good morals. So, character education in this regard has a higher value compared to moral education because the first not only teaches right or wrong but instills habits until students understand, can feel, and want to do all good things. (Arifin, 2018)

Moral education, grounded in the Qur'an and essentially refers to the Prophet Muhammad's life, is highly valued in Islam. This emphasizes how vital character education is. Without a doubt, his behavior has set an example for future generations. As his example is written in the verse of the Qur'an: "And indeed you are true of great character" (QS Al-Qalam: 4). In a hadith, Rasulullah SAW said: "Verily, I was sent to the face of this earth to perfect human morals." If the society's characters are low, a nation will not drive in the direction of progress and civilization that is good and respected. Without realizing it, the lack of morals and the damage to individual character in society can potentially destroy a nation.

Literature in the kinds of articles, books, brochures, and other published materials that examine Ibn Tufail's novel *Hayy Ibn Yaqzhan* from a character education perspective or relate these two issues are not found, so far as the authors can access. It is merely that some attempt to investigate the educational dimensions of Ibn Tufail's work, such as Bagus Arif Maulana's thesis entitled *Nilai-nilai Pendidikan Islam dalam Novel Hayy Bin Yaqdzon Karya Ibn Tufail* (Arif Maulana, 2021). This work explores Islamic education's beliefs, goals, and concepts from Ibn Tufail's perspective. Another work entitled *Konsep Pendidikan Perspektif*

*Ibnu Tufail* by Muhammad Nasri Dini et al. examines three topics, namely education, 'aqidah, and philosophy, according to Ibn Tufail. When discussing education in this paper, the focus is on sources of knowledge and ways of acquiring it (Bakri & Rohmadi, 2023). At the same time, *Hayy Ibnu Yaqdzhan: The Concept of Knowledge Development from Ibn Tufail's Perspective and His Contribution to Islamic Education* was an article written by Yazid Ichsana et al. This paper examines stages of human development, contributions to Islamic education, knowledge development, and knowledge concepts (Ichsan et al., 2023). Finally, Husnul Qadim's work entitled *Pendidikan Tasawuf Ibnu Tufail dalam Novel Hayy bin Yaqdzhan*. It is evident from the article's title that this paper discusses Sufism teachings and doctrines, among others are *wara'*, *zuhd*, *ridla*, *mahabbah*, *khauf*, *shauq*, *uns*, etc. (Qodim et al., 2022)

It is noteworthy that it turns out that in his monumental novel *Hayy ibn Yaqzhan*, Ibn Tufail included a lot of values in his character education. Responsible, socially aware, religious, orderly, hardworking, creative, independent, curious, friendly, and communicative are a few qualities as examples (I. Thufail, 1952). This research will explore some of Ibn Tufail's views and thoughts regarding values in character education from an Islamic perspective.

## METHODS

This article is a qualitative library research supplemented with data from both primary and secondary sources. Primary data refers to information directly pertinent to the studied topic, viz. *Hayy Ibn Yaqzhan* of Ibn Tufail, published by Dar al-Ma'arif (I. Thufail, 1952) and its translation *Hayy bin Yaqzhan Manusia dalam Asuhan Rusa* and Guenther's *Ibn Tufail's Philosophical Novel Hayy ibn Yaqzan and the Quest for Enlightenment in Classical Islam* (Guenther, 2014). At the same time, secondary data refers to the material only tangentially related to the examined subject matter, such as *Character Education in Islamic Perspective* by Dindin Jamaluddin (Jamaluddin, 2013), *Character Education Based on Religious Values: an Islamic Perspective* by Ismail Sukardi (Sukardi, 2016), *The Character Education in Islamic Education Viewpoint* by Djaswidi Al Hamdani (Al Hamdani, 2014), and *Character Education in Islamic perspective* by Sri Mulyani (Mulyani, 2018); *Developing Character Education Concerning Islamic Perspective: a Conceptual Review* by Supriyono (Supriyono, 2016); *Revisiting Character Education from Islamic Perspective: A Quest for Character-based Education in Indonesia* by Eka (Eka, 2017), and *Membangun Karakter Dalam Perspektif Pendidikan Islam* (Faqihuddin, 2021).

The process of gathering data from these sources will require the

utilization of documentary techniques (Sari, 2021). The descriptive analysis method will be utilized to analyze the collected data. The descriptive analysis method involves a systematic approach that entails the initial description step, followed by interpreting and evaluating the subjects under discussion. This process consists of establishing connections and comparing ideas of the figure with various views of other scholars or schools of thinking. Ultimately, this method aims to arrive at a well-founded conclusion regarding the discussed concepts.

## FINDINGS AND DISCUSSION

### Character Education in The Story of Hayy ibn Yaqzhan

Talking about character education in the framework of Ibn Tufail's thinking begins by discussing his epistemology in Hayy ibn Yaqzhan's book. Ibn Tufail's real name is Abu Bakr Muhammad ibn Abd al-Malik ibn Muhammad ibn Tufail (Colville, 2011). He was a great philosopher of his time from the al-Muwahiddin dynasty in Andalus; he was born in the early 12th century AD in Wadi " Asy (Guadix), Granada. Ibn Tufail has created several works on medicine, astronomy, and philosophy. (Mulham, 1993). However, only one of his works has reached our time, namely the treatise of Hayy ibn Yaqzhan. Although only one work can be found, this one work is so monumental and famous that it has been translated into various languages and has been widely reviewed and rewritten by many scholars and scientists.

Hayy ibn Yaqzhan's treatise is Ibn Tufail's thought about how humans acquire knowledge. This novel is about a human child who lives without a father and mother and is raised by a deer on a remote island. Ibn Tufail wanted to show that humans can achieve high knowledge with reason and intuition. This is where the strong characters in the story of Hayy ibn Yaqzhan will be examined (Tufail, n.d.).

### Loving God and Contemplating His Existence.

Hayy Ibn Yaqzhan's soul's intellectual development brought him to immortality and eternity. He said that if a soul can do *shahadah* (witness) *al-Wajibul Wujud* (One that must exist/Allah), it can attain eternal happiness. The only soul that is eternal and immortal is the one that can witness *al-Wajibul Wujud*. Souls that are blind to *al-Wajibul Wujud* will vanish in the interim. Once the soul attains immortality, it will unlock the key to happiness (Tufail, n.d.). This is following the opinion of al-Attas regarding good character. Namely, the character that guides humans to achieve their most crucial happiness is getting closer



to the Creator (Al-Attas, 2001). In other words, the character education that is popular today is called religious.

At this religious stage, a person with good character will always try to fulfill his soul's clarity by doing various things according to his religious teachings. Hayy did the same thing; he tried to clear his soul to be close to his God through three stages of cleansing the soul. (Arroisi & Arqomi Puspita, 2020) *First*, the likeness to animal behavior. This similarity is done to fulfill his body's rights and not excessively sufficiently. *Secondly*, the similarity to the conduct of celestial bodies represents admirable qualities and follows a regular cycle. At this point, he starts purifying his body to become pure. *Third*, the resemblance to God's attributes. This last stage is carried out by emptying the heart and mind so they can discuss prayer with God (A. B. M. bin Tufail, 2010). These three stages of likeness lead Hayy to the noble and highest character.

### **Independence**

An independent character shows an attitude of not being dependent on others. This independence is meant to direct energy, thoughts, and time alone to reach goals. Hayy ibn Yaqzhan's story shows that his independent character has existed since he was seven. He starts when she designs her clothes and continues through his mother's to prepare for his needs (Tufail, n.d.). It began when he recognized the covering of the body. He closed his genitals and looked for a weapon (stick) instead of a natural weapon. He only had to take care of himself and defend his food once he continued to learn and improve equipment, starting with clothes and making his living quarters inspired by the animals that make their nests.

Through this experience, Hayy was able to develop the independent character that was essential to his growth, as well as his critical thinking and problem-solving abilities. The exemplification used in character education by teachers and other school staff members, including how they dress, behave, and speak, is known as exemplification in the development of independent character. (Indriani & Asfia, 2023).

Furthermore, independent learning requires individuals to investigate problems, reflect on their work, make judgments, and engage in intentional actions. Students must learn to assume responsibility for their lives on a life-long basis amid rapid societal change. Because most areas of our everyday lives will change significantly, individuals can respond to the shifting demands of jobs,

families, and society through independent learning. (Kopzhassarova et al., 2016).

### **Loving Others Wholeheartedly (Empathy and Compassion)**

One coaching carried out in character education is morals that are considered towards other creatures such as animals, plants, and the surrounding environment. The morals developed to reflect the task of the human caliphate on earth, namely to ensure that every process of natural growth continues by the functions of His creation. Under no circumstances (during war or peace) are humans prohibited from destroying animals and plants unless forced to. Everything has been created and regulated following their respective natural laws and adapted to the purpose and function of creation. (Marzuki, 2009). In other words, this character can be called concern for fellow creatures of God. In the story of Hayy ibn Yaqzhan, this can be found when he was caring for a mother deer who started getting sick. Finally, the mother deer died. (Tufail, n.d.). At this moment, there are empathy and compassionate characters. It was seen when the mother deer died; Hayy cried sadly and called out for the mother deer. Besides, Hayy is also friendly with birds; he helps them find fish, teaches horses to ride on wild animals in hunting, and chickens for their eggs. (Tufail, n.d.). He does this to make ends meet and with all his heart.

God Almighty gave humanity the trait of compassion when He created us. People with decent dispositions, moral fiber, and personalities will be compassionate toward others. Neff characterizes compassion as a form of healthy self-acceptance known as self-compassion. (Neff, 2003).

The compassionate character will give humans the affection they require to achieve pleasure and be pain-free. When confronted with an unfavorable scenario, compassion can assist individuals in avoiding worsening conditions. When people encounter uncomfortable circumstances, they get non-obtrusive interpersonal feedback or reflect on awful past experiences. (Chairunnisa, 2021). Leary, Tate, Adams, and Allen (Leary et al., 2007) examine that compassionate character is connected with emotional equilibrium rather than self-esteem. According to Seligman and Csikszentmihalyi, individuals with sympathetic personalities have psychological traits associated with positive psychological developments like happiness, wisdom, optimism, exploration motivation, curiosity, positive emotions, and self-initiative. (Chairunnisa, 2021).

In addition to that, his love for nature can be seen when he performs three stages of likeness. In the second stage, he selects the food

he will eat. He is very protective of nature, so he does not carelessly take fruit and other types of food.

### **Willingness to Learn**

Each of the seven stages that comprise Hayy ibn Yaqzhan's life contains the inspiration to keep learning. Until little Hayy is seven years old, the mother deer must be raised, watched over, and protected during the first phase. Little Hayy could tell the difference between animal sounds at that age. He also picked up the skill of counting animals. (Tufail, n.d.) He also started to identify the body's covering. To defend the food he had and protect himself, he covered his genitalia and searched for weapons (sticks) to replace the natural weapons he lacked.

The deer's death marks the start of the second phase. To determine the mother's cause of death, he performed surgery on her body. He concluded that the parent's body moved because something lived in the heart; if something left the heart, the parent died, and the body was immobile. His soul power and intelligence help identify the reason behind the deer's death. Strong senses of memory, rational control, ability to compare and distinguish, taste, and soul strength are all highly developed. (Tufail, n.d.).

Hayy learned that there are two sources of information from this study. Specifically, the experiment (experiment) and the five senses. He started categorizing the various body parts, their functions, and the people who moved them.

The third stage covers getting and using it, and it starts when Hayy finds the fire. When he found fire, he realized the Hayawani Spirit was inside his body. (Tufail, n.d.).

In the fourth phase, Hayy started studying the kingdom of bodies (objects) and objects in *kaun* (creation). He began distinguishing between an individual spirit object and a compound spirit object. He observed that the material *alkainat* (objects in the universe) conformed, while the *surah* (form) *alkainat* (objects in the universe) was incompatible. Additionally, it separates objects into two categories: moving up or down, heavy, and light. Hayy started looking into the kingdom of bodies and objects in *kaun* (creation). He began distinguishing between an individual spirit object and a compound spirit object. He observed that the material *alkainat* (objects in the universe) conformed, while the *surah* (form) *alkainat* (objects in the universe) was incompatible. Additionally, it separates objects into two categories: moving up or down, heavy, and light. (Tufail, n.d.) He

studied these objects until the age of twenty, at which point he realized "the *illat* (cause) of object creation and the end of the cycle (rotation)."

Hayy entered the fifth phase when he shifted his research focus from observing objects on Earth to star planets. The star planets, he claims, are finite entities (*mutanahin*). Whether this world was new (*hadith*) or old (*qadim*) emerged from his observations of the planets. (Tufail, n.d.).

Then, at the age of 35, Hayy entered the sixth phase. He is mature enough to think at this age. He asserts that the spirit and the body are distinct entities. The body and the soul are not the same thing. The spirit and the object it resides in are not connected. There is a direct connection between the spirit and *al-Wajibul Wujud* (Who must exist / Allah). (Tufail, n.d.).

His soul's development as a thinker brings him to immortality and eternity. He asserts that if the soul can accomplish *mushahadah* (witness) *al-Wajibul Wujud* (which must exist/Allah), then the soul can attain eternal bliss. The only soul that is eternal and immortal is the one that can witness *al-Wajibul Wujud*. Souls that are blind to *al-Wajibul Wujud* will vanish in the interim. Once the soul has attained immortality, it will acquire the keys to happiness.

Additionally, he will find happiness and salvation in the seventh phase (Tufail, n.d.) when he can continuously pray (witness) *al-Wajibul Wujud*. He then separated the actual *mushahadah* into three phases. Hayy gives his body boundaries and conditions in the first phase. He only ate in moderation to avoid going against Allah's will and to satisfy his hunger.

Hayy completed the likeness of celestial bodies in the second stage. Following the path of the planets as they orbited other planets (evolved), Hayy ran around his island. It then rotates (rotates around its axis) after that. He turned around and around until he fainted. Tufail, no date.

When Hayy reached the third level, he started washing his body. He saw the planets and stars glowing and cleaned his body. Hayy severed his connection with the universe and began to think about *al-Wajibul Wujud* constantly after realizing this. He averted his gaze. His ears were tied. He tried to avoid falling prey to illusions and avoided being near anything that was not *al-Wajibul Wujud* by going around in circles quickly. And when it accelerates, everything in the universe vanishes. His illusions grew feeble; he freed his thoughts from shame and filth to speak with *al-Wajibul Wujud*. He witnessed something invisible to the human eye, audible to ears, and thoughtless. Hayy thought Allah's

essence was also his essence during the prayer. One with the Essence of Allah, he has vanished. (Tufail, n.d.).

When the seventh phase ended, Hayy saw the significance of al-Haq (Allah) after he could drown himself and one with the essence of al-Wajibul Wujud. He proceeded with his musyahadah to the star planets, starting from stationary planets and ending with inhabited planets like Saturn.

Hayy notices that each planet in a star is a unique entity and not just an imitation of its predecessors. This essence is full of goodness, beauty, pleasure, and happiness that the human mind cannot imagine, the eye cannot see, and the realm of kaun (creation) cannot hear (destruction).

He saw only one being (unrelated to matter) from these planets. It was nothing like anything he had ever seen before, that Essence. This essence has ghair mutanahiyah (infinite) elements of goodness, beauty, and enjoyment. It is invisible to the eye, inaudible to the ear, and outside the realm of human consciousness. A wise person cannot contemplate this essence or give it any thought. (Tufail, n.d.). This desire to learn does not stop at this seventh phase. His motivation to learn increased when he met Absal.

Arifin et al. (2023) said that willingness to learn or learning motivation is essential for developing educational character. It motivates the learner to finish the job since the learner's direction and performance increase, influencing and stimulating students' achievement. From birth until adolescence, this willingness or motivation plays a critical role in academic learning and achievement. (Elliot et al., 2017) This learning drive has a positive and significant impact on productive competence. Thus, motivation to learn is an important factor to consider while promoting productive competence. is essential for building education character. Because of the increased direction and performance, it gives the learner the energy to complete the task and influences and motivates students to succeed. (Bakar, 2014).

### **Proactive in Making a Positive Contribution to the Environment (Proactive Stance)**

It can be seen in the story of Hayy ibn Yaqzhan that he is called to fulfill his responsibility to the natural surroundings by protecting and preserving the ecosystem in which he lives. In this regard, Hayy has ethics in behaving with the environment, from animals to plants. (Tufail, n.d.) Efforts to preserve this ecosystem are essential pillars in character education.

In the current situation when our environment is experiencing a severe crisis, caring for the environment is an essential character to be built by cultivating a positive attitude in protecting and managing the environment. Character development of this kind can be carried out in all educational settings. Environmentally conscious behavior must be developed and encouraged in future education (Feszterova & Jomova, 2015). This can be achieved by enhancing the environment's quality and raising school staff members' awareness of the value of protecting the natural world and their willingness to do so. Purwanti (2017) adds that the goal of character education in environmental care is to create students who can be good role models for the environment by promoting ecological management, preventing environmental damage, developing sensitivity to the environment, and creating an atmosphere of caring and responsible behavior. (Rahmawati et al., 2020)

In addition to his affection for other sentient beings, Hayy has a strong desire to contribute to his surroundings at all times. One example is when Hayy first met Absal, and they realized that the information they possessed did not conflict with one another. In particular, the knowledge that Hayy got on his own via the use of reason and intuition did not contradict the knowledge that Absal brought, which was the knowledge that was founded on the Qur'an and Hadith. Hayy is very excited about the prospect of meeting people on the island of Absal and enlightening them to the truth in the same way that he has been inspired (Tufail, n.d.). Even though the people who live on the island despise and reject the information he wishes to give them.

The description of character education in the story of Hayy Bin Yaqdzan can be found in the 7 phases of his life, as shown in the table.

<b>Loving God and Contemplating His Existence</b>	Seventh phase
<b>Independence</b>	Second and third phase
<b>Loving Others Wholeheartedly (Empathy and Compassion)</b>	The second, third, and fourth phase
<b>Willingness to Learn</b>	All Phases
<b>Proactive in Making a Positive Contribution to the Environment (Proactive Stance)</b>	Second phase till the end

## CONCLUSION

In the preceding pages, we have dealt with all pertinent points related to character education in Islam that are contained in the story of Hayy ibn Yaqzhan. Within the context of this narrative, Hayy possesses a virtuous and admirable personality. It is in the first and most

important place. Second, self-sufficiency can be inferred from the ability of a person to function without the assistance of others. Specifically to fulfill his requirements from the very beginning.

Another crucial point in this discussion is the protagonist's love for people and concern for the environment. Finally, Hayy tremendously desires to study new things from an early age. The pondering and thoughts of this noble, Hayy ibn Yaqzhan, governed by Islamic religious law, gave rise to his entire character. According to what Absal brought after Hayy ibn Yaqzhan, it does not contradict the teaching of the Qur'an or the Hadith.

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