



# Exploring the Wisdom of Discipline from the Nabawiyah Sirah for the Modern Generation

Adelia Okta Feighten<sup>1\*</sup>, Ana Kurnia Sari<sup>2</sup>, Khoirul Amin<sup>2</sup>

<sup>1</sup>Institut Agama Islam Negeri Metro, Lampung, Indonesia

<sup>2</sup>Universitas Islam Negeri Raden Fatah, Palembang, Indonesia

\*Co-email: [oktafeightenadelia@gmail.com](mailto:oktafeightenadelia@gmail.com) [anakurnias02@gmail.com](mailto:anakurnias02@gmail.com) [khoirul69amin@gmail.com](mailto:khoirul69amin@gmail.com)

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## ABSTRACT

This article aims to explore the wisdom of discipline from Sirah Nabawiyah for the modern generation by using a library research approach with descriptive qualitative research, and data sources obtained from books, articles, scientific journals related to disciplinary education in Sirah Nabawiyah. According to language, sirah is the sunnah, way, path and details of life. In terms of terminology, it is a collection of news that is narrated or told about the details of the life of the Prophet Muhammad. The Prophet Muhammad's character has many features, making it easier for us to explore and explore various things related to this side of his life to use as a basis for disciplined character education. In accordance with research results where 50% of character education, there are 2 phases of life that greatly influence one's character, it is necessary to look for values and materials that can be applied to the current disciplined character education process. The results of this research show that the success of character education in this golden age really depends on the parents' ability to restrain themselves and redefine the affection they have always understood for their children. Under any circumstances, parents are expected to be able to design a conducive and natural environment and introduce "living with limitations" to their children. Both will be able to provide a foundation and quality of character, because children are used to observing natural things to know the greatness of the Creator and are used to trying to get something.

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## INTRODUCTION

The state of Indonesian education since Indonesia's independence until now has shown many symptoms of improvement, in terms of quality and quantity, with increasing development from all fields (Khaeroni and Sabri 2021). However, improving the quality of education, increasing the educated community, and increasing the number of education alumni becoming bureaucrats, Indonesia's situation has never been better. Meanwhile, education is the process of improving and changing the attitudes and behaviors of a person or group (Indy, Waani, and Kandowangko 2019), which aims to educate human life through educational leadership and educational activities.

The educational process shows the existence of active activities or actions and dynamic interactions that are carried out consciously in an effort to achieve goals (Rusmini, Chaniago, and Piola 2023). This is stated in the Indonesian National Education System Law (National Education System) number 20 of 2003 chapter II article 3 that national education to develop abilities and shape a dignified national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe, and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Mansir, Parinduri, and Abas 2020). This National Education System Law outlines how important education is managed nationally in order to form creative and responsible Indonesian people to achieve a more advanced Indonesia in the coming era.

To produce superior and insightful students, the educational process is constantly evaluated and improved considering the development of the increasingly advanced times in the current era of sophistication and technology (Muharam et al. 2023). One of the efforts to improve the quality of education is the emergence of the idea of character education in the world of education in Indonesia. The idea arose because the process carried out was considered not fully successful in shaping the character of the Indonesian nation. Some even say that Indonesian education has failed to create character (Mustafa 2020). This estimate is based on the number of intellectually brilliant graduates and researchers who are not mentally strong and whose behavior is incompatible with the noble educational goals.

Behavior that is contrary to the noble goals of education, for example, acts of corruption that are clearly committed by educated officials. This corruption includes abuse of position and power. Not to mention violence, although we all know that we must respect and respect each other in society, especially when we take over the law. Then it is added to the behavior of Indonesian youth that does not reflect educated youth. For example, brawls between students, participating in drug networks, or unethical actions that end in abortion because of the shame of getting pregnant out of wedlock.

This reality certainly concerns various circles. Therefore, one of the efforts to improve education in Indonesia is character education. This effort is part of the process of forming the morals of the nation's children and is also expected to be able to become the main foundation for Indonesia's success in the future. Therefore, in this paper, the material is raised with Discipline Character Education According to Sirah Nabawiyah, the urgency of discipline character education is how to instill a disciplined attitude towards students.

## METHOD

This research aims to describe and analyze the wisdom of discipline from sirah nabawiyah for the modern generation. Through a qualitative approach in a descriptive literature study, which aims to provide an in-depth picture related to the wisdom of discipline for the modern generation. This descriptive research is suitable for use because it allows researchers to study it in a natural context and in a literature manner by collecting several related literature. The sources used in this article are, verses and hadiths related to discipline that narrate the behavior and words of the Prophet PBUH, (Agus 2024) as well as related and relevant books and journals.

## FINDINGS

### Definition of Discipline

The definition of discipline has two meanings, namely the understanding in language and the understanding in terms. In terms of language, discipline comes from the word discipline comes from the Latin *discere* which means learning (Alfath 2020). According to Moenir, discipline is a form of obedience to the rules, both written and unwritten, that have been set (Akay, Kaawoan, and Pangemanan 2021).

Suparman stated that discipline is obedience and compliance with applicable laws, laws, regulations, provisions, and norms accompanied by awareness and sincerity of heart (Amna 2022). According to Ali Imron, discipline is a situation where something is in an orderly, orderly and proper state, and there is no direct violation (Sibarani et al. 2023).

Discipline is a condition that is created and formed through a process and a series of behaviors that demonstrate the values of obedience, obedience, loyalty, and/or order. Highly disciplined people are usually focused on people who are always present on time, obey the rules, behave in accordance with applicable norms, and the like. Meanwhile, people with low discipline are usually aimed at people who lack or cannot comply with applicable rules and regulations, either from the community (information-conventions), the government or regulations set by a certain institution (organizational formal).

Discipline is an area where moral training becomes firm. Disciplining wisely means setting expectations to be responsible children and responding to their deviations by teaching them right and motivating them to do what is right (Hamidiyah

2020). Discipline means it must be clear and firm but not rude. Disciplinary consequences are necessary to help children to realize the seriousness of what they are doing and motivate them not to repeat it again.

So, the goal to be achieved from the formation of discipline character for children is to form children with good personalities and behave in accordance with applicable norms. From an early age, schools must form student discipline in all aspects of their lives, such as time discipline, learning discipline, discipline in obeying rules, discipline in attitude, discipline in rest, discipline in worship, and also discipline in achieving their goals.

It can be concluded that the definition of discipline is something that is in an orderly state, obedient behavior, orderly to the law and law, no violations, accompanied by sincerity in carrying out these rules. While the character of discipline is personality, behavior, nature, character, and disposition in a situation where something is in an orderly, orderly and proper state, and there are no violations either directly or indirectly.

From this, we can conclude that the concept of discipline is something that means orderly, complying with the rules and regulations, without violations, accompanied by sincerity in the implementation of these regulations. While the essence of discipline is personality, behavior, disposition and ethics in an orderly, orderly and good state, and there are no violations, direct or indirect.

### **Application of Discipline Character Education**

The character of students is developed through several stages, according to Prof. Maragustam in his book, the strategy of forming people with character so that they can be disciplined is as follows (Maragustam 2016):

The First Pillar: Habituation and good culture. Habits are those that give certain traits and paths in thoughts, beliefs, desires and conversations; Then if he has been imprinted in this nature, a man is very fond of his work except to change it with difficulty.

The Second Pillar: Learning good things (moral knowing). Good habits that a person has done or good things that have not been done, must be given an understanding and knowledge of the value of benefits, rationalization and consequences of good values done. Thus, a person tries, knows, understands, realizes, and thinks logically about the heart of a good value and behavior, then delves into it and animates it. Then those good values turn into intrinsic power that is rooted in a person.

The Third Pillar: Moral feeling and loving: feeling and loving the good. The birth of moral loving starts from a mindset. A positive mindset towards the value of kindness will benefit from that good behavior. If someone has felt the value of the benefits of doing good things, it will give birth to a sense of love and affection. The feeling of love

for goodness is the power and engine that can make people always want to do good, even more than just an obligation to sacrifice both life and property.

The Fourth Pillar: Moral acting. Through habituation, then thinking knowledgeably about goodness, continuing to feel love for that kindness and then acting on the experience of kindness, which ultimately forms character. Acts of kindness based on knowledge, awareness, freedom, and love will form the deposition of experience. From the deposit, it will be imprinted in the conscious mind and so on become a character.

The fifth pillar: Example (moral model) of the surrounding environment. Everyone needs an example from the surrounding environment. Humans learn and emulate more from what they see and experience. Learning devices in humans are more effective audio-visually. Human nature basically wants to emulate. One of the essential meanings of the term *tarbiyah* (education) is to emulate or imitate. The most influential example is the one closest to us. Parents, close relatives, community leaders and anyone who is in contact with someone, especially their idols, is determining the process of character formation or character loss.

The sixth pillar: Repentance (return) to Allah swt. After making a mistake. Repentance will form awareness about the essence of life, the purpose of life, give birth to optimism, the value of virtue, the values obtained from various actions, the benefits and emptiness of one's actions, and so on, so that a person is brought forward to perform an action in a new paradigm and a new character in the future.

### Formation of Discipline Character

The essence of discipline can be instilled in every individual as a sign that he can follow the rules of society (Zubaedi and Utomo 2021). Discipline is an activity that is carried out in a way that does not violate the rules to achieve a common goal (H, Pratiwi, and Anggarini 2022). A person must be able to show a good attitude to others because he sees them and keeps them in his memory so that he can imitate or act as he receives from others or from his environment (Mubin, Ikhasan, and Putro, n.d.). Schools as a place for character formation, are empowered to provide positive indoctrination to strengthen the character of students. So that the interaction built in the school environment is not only based on instinct or instinct, but there are signs and technical instructions that must be followed.

Disciplined behavior that develops in an individual is an accumulation of a person's experience and practice, which is carried out continuously to achieve the development of a mature discipline attitude (Muid 2020). The processes that can be used and implemented by schools in education and learning to develop student discipline are as follows: 1) Developing insight and knowledge as well as a positive spirit about the benefits of discipline for self-development in the environment. 2) Develop knowledge and a positive spirit about life rules or guidelines and the benefits of obeying them both at school, family and other environments. 3) Developing competencies in adapting healthily. 4) Develop competence in conducting internal

control over basic disciplinary behavior. 5) Become a role model and develop an example.

Discipline can grow well if it is based on one's own will, not coercion (Loheni et al. 2023). A person who is ready and sincere in this way of discipline has his own motivation and it is easy for him to be creative and achieve so that he is automatically encouraged and active also in learning something, to immediately implement his learning. It is possible that discipline in a person will lead him to success and achievement.

Discipline is also related to a person's consistency in doing something, both in worship, society, and for himself. We can know this in the hadith of the Prophet PBUH as follows.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ عَنْ سُلَيْمَانَ  
الْأَعْمَشِ قَالَ حَدَّثَنِي مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ  
ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ وَخُذْ  
مِنْ صِحَّتِكَ لِمَرْضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

"Narrated to us Ali bin Abdullah narrated to us Muhammad bin Abdurrahman Abu Al Mundzir At Thufawi from Sulaiman Al A'masy he said; narrated to me the Mujahid from Abdullah bin Umar (may Allah be pleased with him) he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) once held my shoulder and said: 'Be you in this world as if you were a stranger or a wanderer.' Ibn Umar also said: 'If you are in the evening, then do not wait for the morning to come, and if you are in the morning, then do not wait for the evening, use your time of health before your illness, and your life before your death" (Bukhari no 5937).

In the hadith it says, If you are in the afternoon, then do not wait for the morning to come, and if you are in the morning, then do not wait for the afternoon, use your healthy time before your illness, and your life before your death, then the meaning is that we should not waste time that the discipline of time is also included as a reflection of a person's consistency in managing time as best as possible. A person who can manage his time well can be said to be a disciplined person.

وعن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم لرجل وهو  
يَعِظُهُ : اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ : شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغَنَّاكَ  
قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ. رواه الحاكم

"Narrated from Ibn Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allaah be upon him) advised a



person: use these five times before the other time comes, namely your youth before your old age, your health before your sickness, your wealth before your fakir, your leisure time before your busy time and your life before your death" (HR. Hakim).

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَزْمَلَةَ الْأَسْلَمِيِّ عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ خَرَجْتُ فِي سَفَرٍ وَمَعَنَا عُقْبَةُ بْنُ عَامِرٍ قَالَ فَقُلْنَا لَهُ إِنَّكَ يَرْحَمُكَ اللَّهُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا فَقَالَ لَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَمَّ النَّاسَ فَأَصَابَ الْوَقْتَ وَأَتَمَّ الصَّلَاةَ فَلَهُ وَهُمْ وَمَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا فَعَلَيْهِ وَلَا عَلَيْهِمْ

*"Al-Hakam ibn Nafi narrated to us Ibn Ayyas from Abdirrahman bin Harmalah al-Aslami from Abu 'Ali al-Hamdani he said, "I went out on a journey with Uqbah bin Amir, and we asked him, "You (may Allah have mercy on you) are one of the companions of the Messenger of Allah (peace and blessings of Allaah be upon him) because of that. Imam, us." Uqbah replied, "No, because I heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "Whoever receives a man on time and completes the prayer, then he and the makmum will receive a reward. But whoever detracts anything from the punctuality and perfection of prayer, then he will sin and reward makmum" (HR. Ahmad 16667).*

Then in the hadith narrated by Ahmad-16667 it is explained about the words of the Messenger of Allah (peace and blessings of Allaah be upon him) about Whoever receives people on time and completes the prayer, then he and the makmum will get a reward. But whoever detracts anything from the punctuality and perfection of prayer, then he will sin and reward the makmum. This can be said that if we do something on time, we will get a reward, in the context of worship, of course, if we carry out worship on time, we will always get the reward. The Messenger of Allah (peace and blessings of Allaah be upon him) taught us that discipline in worship is the main concept in us to gain the pleasure of Allah, our discipline in worship will give rise to a consistency in worship activities. How we are disciplined in worship will describe our form of consistency.

عن أبي العباس، قال: سمعت عبد الله بن عمرو رضي الله عنهما، قال لي النبي صلى الله عليه وسلم: ألم أخبر أنك تقوم الليل وتصوم النهار؟ قلت: إني أفعل ذلك، قال: «فإنك إذا فعلت ذلك هجمت عينك، ونفهت نفسك، وإن لنفسك حقا، ولأهلك حقا، فصم وأفطر، وقم ونم» رواه البخاري

“Narrated from Abi Al Abbas said: I heard Abdullah bin Amr Radhiyallahu Anhuma, the Prophet Muhammad advised me: I heard that you always pray at night and fast during the day? He replied: Indeed, I did so. Then the Prophet Muhammad advised him if you do this then your eyes will and you will feel tired. There are really rights for yourself, your family also has rights. Therefore, fasting and breaking the fast, as well as waking up at night and sleeping” (HR. Bukhari).

Then in the hadith narrated by Bukhari that the Messenger of Allah (peace and blessings of Allaah be upon him) once asked by listening to Abdullah bin Amr Radhiyallahu Anhuma who always prayed during the day and fasted during the day, his consistency in performing worship with discipline until he was heard by the Messenger of Allah so that he reminded him Therefore, fast and break the fast as well as get up at night and also sleep. This identifies that the Prophet advised him to perform night worship and fasting would get priority in worship. The Prophet always performed night worship and fasted but did not neglect his health.

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ  
بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

“Narrated to us Al-'Abbas bin Abdul 'Azhim Al-'Anbari narrated to us Shafwan bin Isa from Abdullah bin Sa'id bin Abu Hind from his Father he said; I heard Ibn Abbas say, "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "The two pleasures that most people often forget are health and leisure."” (Ibn Majah 4160).

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ هُوَ ابْنُ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَعْبُودٌ فِيهِمَا  
كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ قَالَ عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ عَبْدِ  
اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مِثْلَهُ

“Narrated to us that Al Makki bin Ibrahim has reported to us Abdullah bin Sa'id, namely Ibn Abu Hind from his father from Ibn Abbas (may Allah be pleased with him) he said: The Prophet (peace and blessings of Allaah be upon him) said: "Two pleasures that are often forgotten by most people are health and leisure." 'Abbas Al-'Anbari said; Shufwan ibn Isa from Abdullah bin Sa'id bin Abu Hind from his Father, I heard Ibn Abbas from the Prophet (peace and blessings of Allaah be upon him) as the above hadith” (HR. Bukhari No. 5933)



أَخْبَرَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ هُوَ ابْنُ سَعِيدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصِّحَّةَ وَالْفَرَاغَ نِعْمَتَانِ مِنْ نِعَمِ اللَّهِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ

"It has been reported to us that Al Makki bin Ibrahim has narrated to us that Abdullah is Ibn Sa'id, that he heard his father narrate from Ibn Abbas and he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, health and leisure are two pleasures of Allah that are often neglected by most people" (Sunan Darimi 2591).

Then in the hadith about health and leisure is the pleasure of Allah which is often neglected, sometimes as someone who loves to worship sometimes we neglect our health. Health is also very important for us, so we must also pay attention to our discipline in managing time in worship, work, and taking care of our health. A person who can be disciplined in taking care of his health will give us pleasure. Maintaining health is also our obligation as a people, health is a very valuable asset for us so we must be consistent in maintaining our health.

## DISCUSSION

Character education has become a trending topic in the world of education lately. This is based on educational out-put that is not in accordance with the educational goals themselves. Education as a conscious effort to humanize humans, prepare the young generation to live and live from society through the inheritance of noble values is not yet clear and felt by many parties. The goal of Indonesian National Education is to create students who have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by the people of the nation and state. Based on the educational objectives, what is shown in the reality of society is still far from expectations. The rampant corruption practices that are widely released by the mass media, free sex and many other realities all show the loss of the character of the Indonesian nation, a nation that prioritizes the One Godhead.

Education is one of the aspects that is highlighted a lot and it is hoped that its improvement will contribute to the expected goals. Historically, the Indonesian nation has Ki Hajar Dewantara whose views are still relevant today. He said that education is an effort to advance the growth of ethics (inner strength, character) of children's minds and bodies. Stages related to this matter have also been carried out by the Ministry of National Education which on May 2, 2010 launched the theme of Character Education for the Nation's civilization. This is strengthened by the enactment of the 2013 curriculum which is very loaded with the formation of the character of students and teachers.

Character is psychological, moral or ethical traits that distinguish one person from another. Etymologically, character is a mental or moral quality, a moral force. Meanwhile, the terminology of character is interpreted as a way of thinking and

behaving that is typical of each individual to live and cooperate both within the scope of the family, society, nation and state. This definition strongly emphasizes the uniqueness that each individual needs to have, which on the other hand is also able to be competitive as well as survivable.

Muhammad is an inspirational figure of all time, not only because of the religion he brings but also because of his humble personal side. Muhammad's modesty is not instantaneous, but a long process full of forging so that he is able to carry out his mission as the closing of the Prophets. The forging received by Muhammad needs to be retraced and interpreted as an effort to explore the value of the Prophet's character that is able to be followed. This forging is also what the Prophet used as capital in carrying out his prophetic mission at the age of 40. This means that before the age of 40, Muhammad was just an ordinary human being whose life process could be used as inspiration. This forging of "before forty" needs to be revived as a motivation that all can have a mature character as long as they are able to face various types of forgings and trials. The above can be learned through the sirah of the Prophet Muhammad which has been proven to be authentic.

Sirah according to language is the sunnah, the way, the way and the details of life. As for terminology, it is a collection of news that is narrated or told about the details of the life of the Prophet Muhammad. The Prophet Muhammad's sirah has many privileges that make it easier for us to explore and explore various things related to his life side to be used as a foothold.

The life of the Prophet Muhammad, the role model, has been full of limitations and forgery since he was a child. Hamdani Bakran has divided 5 phases of Muhammad's life before becoming a Prophet which can be reinterpreted and explored for character values to then be applied, first, embryology phase, second, orphan phase, third, self-essence search, fourth phase, self-maturation period and fifth phase, dispatch phase. In accordance with the results of the study where 50% of character education is education, there are 2 phases of life that greatly affect his character, which needs to be looked for what values and materials can be applied to the current educational process. These two phases are what Syafii Antonio said are the phases where the Prophet Muhammad struggled against limitations (a complex life difficulties), so that he was able to become the dream teenager of Makkah, a young man who was trusted by his people to carry out noble and important tasks such as laying the hajar of Aswad. This kind of profile must be inspired by today's young generation.

Discipline character education is an important thing to pay attention to in order to build a person's character. Armed with the value of discipline character will encourage the growth of other good character values, such as responsibility, honesty, cooperation, and so on, Curvin & Mindler (999: 2) proposed that there are three dimensions of discipline, namely (1) discipline to prevent problems; (2) discipline to solve problems so that they do not get worse; and (3) discipline to address students who behave outside of control.

The familiar Sirah Nabawiyah can always be reinterpreted and its core values are found to be used as a starting point in applying everything related to the formation of the golden generation. The series of Nabawiyah sirah is full of limitations and the Prophet's fighting power in overcoming them, this is where the quality of the character itself lies. The more forged, the more limitations faced will hone and strengthen their character.

Looking at the guidelines for the implementation of character education, it mentions related to discipline issues with actions that show orderly behavior and comply with various provisions and regulations. In this case, it means that character education also has the purpose of forming a discipline to form a character with noble character. This cannot be separated from the momentum of our prophets to apply their disciplined attitude.

For example, in the story of the prophet in the battle of Badr, the Prophet divided the Muslim army into three groups, namely the right wing, the left wing and the center. At that time, such a strategy and tactics of dividing troops were completely unknown to the Arabs. The middle army consisted of the friends of the muhajirin and the figures of the ansar who pledged allegiance to the Prophet until the last drop of blood. This is the main strength of the Muslim army. In the front row of this group of central troops, the Prophet placed Ali bin Abi Talib as a figure from the muhajirin and Sad bin Mu'adz as a figure from the anshar. These two figures were chosen by the Prophet to lead the middle army.

In the battle of Badr, the Prophet divided the Muslim army into three groups, namely right, left and center. Such power-sharing strategies and tactics were completely unknown to the Arabs. The middle group consisted of the companions of Muhajirin and Ansar who swore allegiance to the Prophet until the last drop of blood. This is the main strength of the Muslim army. As the leader of this central army, the Prophet placed Ali bin Abi Talib as the leader of the Muhajirin and Sad bin Mu'adz as the main figure of the Ansar group. The Prophet chose these two figures to lead the central army.

In the battle of Badr, the Prophet handed over the banners of the Islamic army to Mush'ab bin Umair. A friend who is so persistent on the battlefield. Mush'ab stands gallantly in the middle with white banners. While the right-wing and left-wing armies fought fiercely against the enemy in their respective positions, the front line of the Muslim armies continued to advance. Meanwhile, on the rear line, the support units under the leadership of Qais bin Abi Sad were on standby to support the movement of all troops.

"In the battle of Badr, the Muslim army really showed its discipline that no one had ever witnessed. Their discipline has made them able to break the attack of the Qurays, which are many times more numerous than the Muslim army," explained Turkish Muslim scholar Muhammad Fethullah Gulen in his book *The Eternal Light of Muhammad SAW, the Pride of Mankind*.

In the midst of the Muslim army, the Prophet stood valiantly pumping enthusiasm to the companions. The Prophet continued to advance to attack the enemy. The precise strategy adopted by the Muslim troops before the battle, namely by digging large wells in the positions of the Muslim troops and closing all other wells in the Badr area, made it more difficult for the enemy forces during the battle. Every Muslim soldier also knows very well when they have to move, rotate, and change weapons.

With a precise war strategy, the Muslim army which only numbered 313 troops, some historians say that 305 troops succeeded in defeating the infidels of the Quraish who numbered a thousand people. The Muslim army won the battle with great resounding and fourteen Muslim troops were martyred in the battle.

Sirah Nabawiyah, or the life history of the Prophet Muhammad PBUH, is a source of inspiration and countless valuable lessons. One of the most important aspects of Sirah Nabawiyah is discipline. Discipline in the context of the life of the Prophet Muhammad PBUH covers various fields, ranging from worship, work, to social relations. Here are some discipline lessons from Sirah Nabawiyah that are relevant for the modern generation.

First, discipline in worship. The Prophet Muhammad PBUH was very disciplined in carrying out worship, both mandatory and sunnah. The five-time prayer that is done on time is an example of discipline in worship. It teaches us to always put spiritual obligations as a top priority in our daily lives. In the modern era full of distractions, maintaining discipline in worship can help maintain life balance and improve inner peace.

Second, discipline in work. Rasulullah SAW dikenal sebagai pedagang yang jujur dan pekerja keras sebelum diangkat menjadi nabi. Beliau menunjukkan keteladanan dalam hal etos kerja dan integritas. Dalam dunia kerja modern, mengikuti teladan ini berarti bekerja dengan sungguh-sungguh, tepat waktu, dan penuh tanggung jawab. Kedisiplinan dalam pekerjaan tidak hanya meningkatkan produktivitas, tetapi juga membangun reputasi baik di mata kolega dan klien.

Third, discipline in time. The Prophet Muhammad PBUH highly valued time and always tried to make the best use of it. He taught that time is one of God's blessings that must be used optimally. Managing time well, making careful planning, and keeping promises are some of the forms of discipline that we can apply. In the digital age, where many people are easily caught up in the use of social media and things that are not productive, time discipline is very important to achieve life goals.

Fourth, discipline in social relations. The Prophet Muhammad PBUH always showed a disciplined attitude in his social interactions. He always respected others, kept his word, and was fair. In modern life, this attitude is very relevant to building harmonious and productive relationships. Discipline in communicating, listening, and respecting the opinions of others can create a positive and supportive social environment.

Fifth, discipline in pursuing knowledge. The Prophet PBUH strongly encouraged his people to pursue knowledge. He himself was a diligent seeker of knowledge. Discipline in learning and self-development is the key to success in various fields. In today's information age, where access to knowledge is so easy, discipline in learning and continuous self-development is essential to stay competitive and relevant.

The discipline exemplified by the Prophet Muhammad PBUH in Sirah Nabawiyah is a very relevant example to be applied in modern life. By practicing these values of discipline, the modern generation can achieve life balance, success in work, harmonious social relationships, and progress in science. Let's explore and practice the wisdom of discipline from Sirah Nabawiyah for a better life.

## CONCLUSION

Character education is a system that instills character values in students, which includes components of knowledge, individual awareness, determination, and the will and action to carry out values, as well as to God Almighty, oneself, others, the environment, and the nation. So that people become trustworthy people. Discipline character education is considered very important with discipline expected to be able to create a comfortable and peaceful environment in society. A disciplined person is someone who can manage his time as best as possible. The success of character education in this golden age is highly dependent on the ability of parents to restrain themselves and redefine the affection for children that has been understood. In any condition, parents are expected to be able to design a conducive and natural environment and introduce "living with limitations" to children. Both will be able to provide a foothold and quality of character, because children are used to observing natural things to know the greatness of the Creator and are used to trying to get something.

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