

The Role of Education in the Formation of Character and Noble Morals from the Perspective of the Qur'an

Abdul Muid^{1*}, Nasrulloh²

Universitas Jambi¹, Universitas Islam Negeri Maulana Malik Ibrahim Malang²
abdulmuid02@unja.ac.id^{*1}, nasrulloh@syariah.uin-malang.ac.id²

| Informasi Artikel | Abstract |
|---|--|
| E-ISSN : 3026-6874 Vol: 2 No: 11 November 2024 Halaman : 218-226 | <i>This research aims to describe the role of education in the formation of noble character and morals based on the perspective of the Qur'an. The Qur'an as the main source of Islamic teachings emphasizes the importance of holistic education, which not only focuses on the intellectual aspect but also includes moral and spiritual development. The method used in this study is a literature study, by analyzing interpretations and related literature that discusses the relationship between education, morality, and character. The results of the study show that there are several implications in the formation of character and noble morals from the perspective of the Qur'an, such as: 1) Education as a process of self-purification (Tazkiyah), 2) Character formation through parental advice to children. 3) Building character with positive traits and attitudes. 4) Education as a process of noble moral development. This research concludes that education based on the principles of the Qur'an has a crucial role in creating individuals who are not only intellectually intelligent, but also have noble ethics, which ultimately contributes to the creation of a harmonious and civilized society.</i> |
| Keywords: Al-Qur'an Character Education Morals Education | |

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan peran pendidikan dalam pembentukan karakter dan akhlak mulia berdasarkan perspektif Al-Qur'an. Al-Qur'an sebagai sumber utama ajaran Islam menekankan pentingnya pendidikan yang holistik, yang tidak hanya berfokus pada aspek intelektual tetapi juga mencakup pengembangan moral dan spiritual. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan, dengan menganalisis tafsir dan literatur terkait yang membahas hubungan antara pendidikan, akhlak, dan karakter. Hasil penelitian menunjukkan bahwa terdapat beberapa peran pendidikan dalam pembentukan karakter dan akhlak mulia perspektif al-Quran seperti: 1) Pendidikan sebagai proses penyucian diri (tazkiyah), 2) Pembentukan karakter melalui nasihat orang tua kepada anak. 3) Membangun karakter dengan sifat dan sikap positif. 4) Pendidikan sebagai proses pengembangan akhlak mulia. Penelitian ini menyimpulkan bahwa pendidikan berdasarkan prinsip-prinsip Al-Qur'an memiliki peran krusial dalam menciptakan individu yang tidak hanya cerdas secara intelektual, tetapi juga berbudi pekerti luhur, yang pada akhirnya berkontribusi pada terciptanya masyarakat yang harmonis dan beradab.

Kata Kunci : Al-Qur'an, Pendidikan Karakter, Akhlak, Pendidikan

INTRODUCTION

In the era of globalisation characterised by rapid advances in technology and information, society faces various challenges and significant social changes. One of the negative impacts of this global transformation is the degradation of morals and character among the younger generation. Phenomena such as juvenile delinquency, drug abuse, promiscuity, and various other forms of social deviation are accurate indicators of the ongoing moral crisis.

Education, as one of the fundamental pillars in the development of human civilisation, has a strategic role in shaping noble character and morals (Muid et al., 2023). In the context of Islam, the Qur'an, as a guideline for the lives of Muslims, has provided a comprehensive foundation for the concept of character education. As stated by Allah SWT in Surah *Al-Alaq* verses 1-5, which emphasises the importance of reading and learning as the foundation of education, and Surah *Luqman* verses 12-19, which guide moral education (Akhyar & Aulia Gusli, 2023).

As the primary source of Islamic teachings, the Qur'an provides a complete guide to holistic education (Alghifary Slamet, 2021). According to the perspective of the Qur'an, education is not only a process of transferring knowledge but also involves the formation of moral values and character. The Qur'an teaches the importance of developing honesty, patience, justice, and compassion in each individual (Nasrulloh & Vevi Mokoginta, 2021). These values are expected to be the foundation for the formation of solid character and noble morals. The verses of the Qur'an that contain moral, legal, and ethical values provide in-depth guidance in the process of education and character formation (Nasrulloh et al., 2024).

In the context of Indonesia, which is a country with the largest Muslim population in the world, integrating Qur'an values into the education system is very strategic. This is in line with the goals of national education enshrined in Law No. 20 of 2003 concerning the National Education System, which emphasises the importance of forming the character and noble morals of students (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003, n.d.).

However, in formal education and the current national education system, applying Qur'an values to shape character and morals has often not received adequate attention (Rahman et al., 2019). The education system focuses on achieving academic achievement and technical skills, while moral and character formation needs to be addressed or more than just a minimal portion. As a result, many graduates have high intellectual skills but lack a solid moral and ethical foundation (Faisal, 2022)

The urgency of this research is increasingly relevant considering the various educational problems faced today, such as the education system that tends to be oriented towards cognitive aspects and ignores character formation, the lack of integration of Qur'an values in the educational curriculum, the gap between theory and practice in the implementation of character education, the increasing cases of moral decadence among students, the lack of understanding and application of noble moral values in daily life. The Qur'an has provided a holistic concept of forming noble character and morals through education. This is reflected in various verses that discuss morals, such as the concept of *Ihsan* (doing good), *adab* (ethics), and *tazkiyatun nafs* (purification of the soul). The Prophet PBUH himself was sent with the primary mission to perfect human morals, as stated in the hadith: "*Innama bu'itstu li utammima makarimal akhlaq*" (Indeed, I was sent to perfect noble morals).

Based on this urgency, this study examined how education's role in the Qur'an's perspective can contribute significantly to forming noble character and morals. This research is expected to contribute to developing a balanced educational concept between mastery of knowledge and moral formation, which can ultimately be a solution in dealing with various moral problems society faces today. This research is also expected to provide practical guidance for educators in implementing the values of the Qur'an in the learning process so that they can produce a generation that is not only intelligent but also has noble ethics and high moral integrity.

Azizah et al., "The Values of Character Education in the Qur'an (Study of Tafsir Al-Qur'an Surah Al-Baqarah Verse-267)." three main character value groups in Islamic teachings, namely religious character, personal character, and social concern. Spiritual character is reflected in providing for wealth in the way of Allah, who has the wisdom to practice sincerity and prevent *riya'* or showing off. The personal character is represented by a habit of generosity, which encourages individuals to get used to sharing. Meanwhile, social care includes keeping your mouth, showing concern for others, and giving your best as a form of social responsibility and empathy. These values form a person with a noble character who is oriented to the benefit and becomes a positive example for society. Hasanah, "Character Education in the Perspective of Al-Quran Hadith."

Meanwhile, Hakim revealed that the concept of character education, according to K.H. Hasyim Asy'ari, emphasises the development of deep spiritual and moral character, such as purifying intentions, the attitude of *qana'ah* (feeling enough), warm (careful), *tawadhu'* (humility), *shud* (detaching from the love of the world), as well as patience and avoiding vices. Regarding the relationship between students and teachers, K.H. Hasyim Asy'ari teaches *tawadhu*, which means humility, teacher respect, and patience. These values create respectful learning relationships and support the development of a person of noble character through the teachings of Islam (Azizah et al., 2023; Hakim, 2019).

Based on research that several previous researchers have carried out, the research conducted by current researchers has several similarities and differences. Regarding the Object of study, researchers and prior researchers have studied character education from different perspectives. In this study, the researcher wants to see the role of education itself in the formation of character and noble morals from the perspective of the Quran, and this is the latest research from previous researchers.

METHOD

This study uses the library research method to explore and understand the role of education in the formation of noble character and morals based on the perspective of the Qur'an. This method was chosen because it allows researchers to dig deeply into relevant literary sources, both from the Qur'an and various interpretations, and other scientific literature that discusses the theme of education, character, and morals in the context of Islamic teachings. The primary data in this study is the Qur'an, especially verses related to the concepts of education, character, and morals. In addition, several prominent scholars interpret the Qur'an to provide a deep understanding of the meaning of the verses. Secondary data was obtained from books, journals, articles, and previous research that discussed the theme of education, especially those that highlight the values of character and moral education from the Qur'an perspective. Data collection is done through the following steps: identification of related verses, interpretation studies, and literature analysis.

RESULTS AND DISCUSSION

The role of education in the formation of noble character and morals based on the perspective of the Qur'an

Education, from the perspective of the Qur'an, has a central role in shaping character and noble morals. The Qur'an provides guidance on the importance of education that emphasises the intellectual aspect and is comprehensive, covering both spiritual and moral dimensions. In Islamic teachings, education aims to form human beings who are pious, have noble character, and have a strong character that can benefit themselves and society. Regarding the role of education in the formation of noble character and morals according to the Qur'an's view, several dimensions can be described as follows:

Education as a Process of Self-Purification (Tazkiyah)

In the Qur'an, education is seen as a way to purify the soul or *taqiyah*, which is the basis for character formation. As mentioned in *Surah Al-Baqarah (2): 151*, Allah sent the Prophet to teach people His verses, purify their souls, and teach them books and wisdom (Nasihatin et al., n.d.). This process of soul purification is an essential part of education, which aims to instil the values of kindness, sincerity, and cleanliness of heart. Thus, education includes the transfer of knowledge and a profound moral and spiritual transformation.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ.
(البقرة: ١٥١)

Meaning: As We have perfected Our favour to you, We have sent you an Apostle from your (circles) who will read Our verses to you, purify you, teach you the Book and wisdom, and teach you what you do not yet know. (Al-Baqarah:151)

This verse explains that one of the primary purposes of the Prophet's dispatch is to guide humans in soul purification (*tazkiyah*) through holistic education (Sobihah et al., n.d.). This purification process includes reading Allah's verses, teaching the Book, and giving wisdom, which means deep and directed learning in education.

In the Islamic view, *tazkiyah* is about cleansing oneself of bad qualities and cultivating good character, such as honesty, patience, and humility. According to the Qur'an, education includes intellectual knowledge and touches on spiritual and moral aspects. Through moral education and soul purification, the Prophet guides the people to internalise the values Allah teaches so that a good character and a holy soul are formed.

This *tazkiyah* process is carried out through reading and understanding the verses of Allah, which is then applied in daily life so that the knowledge taught is not only theory but forms behaviour and way of life. According to *Tafsir Al-Maraghi*, this verse shows that the education provided by the Prophet is not only to give knowledge but to form morals and morals so that a cleanliness of soul is achieved that encourages individuals always to obey Allah and stay away from iniquity (Maraghi, 1974).

Based on the explanation above, the Qur'an emphasises that education in Islam is the primary way to achieve *tazkiyah*, where knowledge and wisdom are essential to forming a person with character and noble morals.

Character Building Through Parent's Advice to Children

The Qur'an immortalises the story of Luqman in *Surah Luqman* verses 12-19, which contains Luqman's advice to his son about gratitude, piety, and good behaviour. These exhortations show the importance of character education starting from the family. Luqman instilled values such as obedience to Allah, honesty, patience, and humility (Alghifary Slamet, 2021). This verse shows that education is an ongoing process that depends on formal institutions and the family's responsibility to instil moral values.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ...

It means: "And indeed, We have given wisdom to Luqman, namely, 'Give thanks to Allah.' Moreover, whoever is thankful (to Allah), then he is indeed thankful for himself; and whoever is not thankful (*kufr*), then indeed Allah is the Richest, the Most Praiseworthy." (QS. Lukman:12) (Departemen Agama RI, 2004)

Quraish Shihab in *Tafsir Al-Misbah* emphasises that Luqman's advice to his son begins with teaching the value of gratitude. In this interpretation, it is explained that gratitude is a form of recognition and appreciation for Allah's blessings, which is the basis for building a noble character (Shihab, 2007). *Al-Misbah* also explained that Luqman taught about the prohibition of shirk as the main

principle in monotheistic education, which is the foundation of Islamic character. Gratitude means thinking in words and correctly taking advantage of God's favour (Shihab, 2007). This verse also emphasises that gratitude is an essential part of *wisdom* because it shows recognition of man's position before God and that whoever is grateful is giving good to himself, not God. Allah is *ghani* (Most Rich) and *Hamid* (Most Commendable), meaning that Allah does not need human gratitude; it is solely for the good of man (Shihab, 2007).

In the context of *Surah Luqman verses 12-19* about character formation through parental advice to children, *Al-Qurthubi, in its commentary*, discusses the spiritual context of Luqman's advice, especially about prayer, humility and the prohibition of being arrogant (Qurthubi, 2007). The Qur'an interprets that every Luqman's advice is an educational step that touches on the social and personal dimensions, teaching the child to improve himself and maintain relationships with others. This interpretation illustrates how Luqman's advice includes aspects of worship, such as prayer, as a pillar in forming discipline and awareness of Allah's presence (Qurthubi, 2007). In line with that, in *Fi Zilal al-Qur'an*, Sayyid Qutb sees Luqman's advice as a symbol of the importance of a comprehensive Islamic education, which includes faith, worship, and morals (Quthb, 2000). Qutb emphasised that Luqman is an example of a father who teaches the fundamental values of Islam directly to his children, underlining the family's responsibility to instil deep Islamic values from an early age. According to Sayyid Qutb, this advice shows the importance of correctly understanding man's relationship with God and how to behave towards fellow humans. Al-Maraghi's point of view highlights that Luqman's advice is not just about teaching rules but instilling fundamental values that will form good character in children. He also emphasised the importance of filial piety to parents and humility as essential aspects of character education (Maraghi, 1974).

Based on the opinions of some of the mufassir above, it can be analysed that the scholars of tafsir provide a comprehensive view of the importance of Luqman's advice in *Surah Luqman verses 12-19*, which highlights the role of the family in shaping the character and morals of children. This interpretation agrees that character education not only includes aspects of knowledge but also involves moral and spiritual values that must be instilled from childhood, starting from the family. Through these interpretations, it can be seen that the Qur'an encourages holistic education, which aims to form individuals with faith and noble character and behave well according to Islamic teachings.

Building Character with Positive Traits and Attitudes

The Qur'an emphasises positive character traits that must be built through education, such as patience, generosity, compassion, and justice. One of the Qur'anic excerpts about it is *Surah Al-Maidah (5): 8*, which encourages a just attitude and prevents hatred from influencing decisions. A fair attitude in education is critical because it can help individuals develop integrity. These noble qualities are a foundation for forming positive personal and social characters so that individuals are good for themselves and positively impact the surrounding environment (Kulsum et al., 2022).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ..

Meaning: *O you who believe! Be you who always upholds the truth for God's sake, and be just a witness. Moreover, do not let your hatred of a race cause you to act unjustly. Be just because justice is closer*

to piety. And fear Allah. Indeed, Allah is meticulous in what you do. (Al-Maidah:8)(Departemen Agama RI, 2004)

Prominent tafsir scholars provide an in-depth view of how this verse teaches the importance of building positive character, mainly through an attitude of fairness and integrity. This verse emphasises justice as the foundation of a Muslim's character and associates it with righteousness. In Tafsir Ibn Katsir, it is stated that this verse emphasises the importance of doing justice, especially when faced with situations that can invite negative emotions, such as hatred or dislike (Katsir, 2009). Ibn Katsir explained that Allah SWT commands Muslims to remain firm in acting reasonably, even against people or groups who may be considered enemies. According to Ibn Katsir, this is a real test of piety, where a Muslim must overcome personal feelings to stick to the principles of justice (Katsir, 2009). Thus, justice is a positive trait that uplifts a person's dignity and fosters piety closer to Allah.

Imam Al-Qurtubi explained that this verse shows the importance of building character with justice as the main trait. The Qurtubi explains that justice is a highly upheld principle in Islam, and even hatred should not prevent a person from being just. A just attitude is a reflection of solid faith and closeness to God. The Qurtubi also emphasises that being fair to those we like and may not like is a form of high moral discipline and true piety (Qurtubi, 2007). In line with al-Qurtubi, Quraish Shihab in Tafsir Al-Misbah highlights that Surah Al-Maidah Verse 8 guides us to be a just witness for Allah. Shihab explained that this verse reminds Muslims that hatred or dislike of a person or group does not interfere with fair judgment. According to Quraish Shihab, a fair attitude shows a Muslim's integrity and commitment to Allah's commandments (Shihab, 2007). When a person acts justly, even toward the hated person, it shows the power of faith and the noble qualities of character. This attitude also brings a person closer to true holiness.

From the above explanation, it can be concluded that *the Qur'an, through Surah Al-Maidah Verse VIII*, teaches that positive character in Islam must be rooted in deep justice, patience, and the ability to control emotions. It is a form of devotion to God and proof of true faith, where one does not allow emotions to get in the way of truth and justice.

Education as a Process of Developing Noble Morals

The Prophet stated that the primary purpose of his dispatch was to perfect human morals. In the Qur'an, many verses emphasise noble morals as the primary goal of education. For example, *Surah Al-Isra' Verses 23-24* teaches respect for parents, which is part of noble morals. This noble character is the goal of education in Islam, which includes compassion, patience, honesty, and humility as universal values that must be instilled from an early age (Anwar Rudi, n.d.).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا، إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣) وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا. (الإسراء: ٢٣-٢٤)

Meaning: And your Lord has commanded you not to worship other than Him, and to do good to your parents. If one of them or both is old in your care, do not say the word 'ah' and do not yell at them, and speak to them a good word (23). Moreover, humble yourselves towards them affectionately and say, 'O my Lord! Love them as they have educated me as a child (24)- (Al-Isra':23-24)(Departemen et al., 2004)

This verse emphasises the importance of affection in interacting with parents, especially when they are already entering old age and need attention. In the tafsir of Al-Mishbah, Quraish Shihab explains

that this verse shows how affection for parents is an integral part of a Muslim's devotion to Allah. Love for parents is demonstrated through actions, speech, and prayer (Shihab, 2007). Shihab emphasised that showing affection to parents is a direct command from Allah and reflects His universal affection. Al-Maraghi explains that affection in this verse is meant to care for older people with gentleness and sincere care. According to Al-Maraghi, affection for parents is a form of noble morality that must be instilled in children's education from an early age. This will shape them into individuals who respect their parents and love their fellow human beings (Maraghi, 1974).

In this case, patience in dealing with parents who may be elderly or challenging is also the primary teaching in this verse. Tafsir scholars emphasise the importance of patience as a form of noble morality that must be cultivated early. Ibn Katsir explained that patience in dealing with elderly parents is a big test for a child. He emphasised that in this verse, Allah forbids children to say the word "ah" or words that show aggravation to parents. Meanwhile, Ibn Katsir associates patience with humility, emphasising that patience in taking care of parents is a form of obedience to Allah, which is highly valued (Katsir, 2009). Al-Qurtubi, in its commentary, also highlights patience as the main character in the relationship with parents. He explained that often elderly parents need a lot of attention and patience. According to Al-Qurtubi, patience is an essential part of noble morals that must be instilled in children from an early age because, without patience, relationships with parents can be affected by negative emotions (Qurthubi, 2007).

In the dimension of honesty, honesty in behaviour and speech to parents is also emphasised as part of moral education in Islam. Quraish Shihab explains that speaking with kind and gentle words to parents, as commanded in this verse, also shows honesty and integrity (Shihab, 2007). According to Shihab, honesty is a form of respect for parents, including words and deeds. A child who is honest and open with his parents reflects sincerity and integrity, which is at the core of Islamic morality. Sayyid Qutb also added that this verse teaches children always to be honest and kind to their parents. He emphasised the importance of honesty in every interaction with parents as a form of respect for them. This honesty also shows that a Muslim must communicate sincerely and lovingly with his parents (Quthb, 2000).

Based on the opinion of the scholars of the above interpretation about the importance of noble morals in Islamic education, especially in the relationship with parents. The universal values contained in this verse, such as compassion, patience, honesty, and humility, must be instilled early on for a person to grow into a devoted, loving, and honest individual. The Qur'an teaches that respecting parents reflects faith and submission to Allah, so practising these noble morals shows respect for parents and indicates obedience that brings a Muslim closer to Allah.

CONCLUSION

The Qur'an emphasises the importance of education, which includes intellectual, spiritual, and moral aspects, with the primary goal of tazkiyah, or purification of the soul. The verses of the Qur'an, such as in Surah Al-Baqarah, illustrate that the Prophet was sent to teach and purify human beings through education, which includes instilling good values such as honesty, patience, and sincerity. Education is considered a means of knowledge transfer and a profound moral transformation, forming a strong person and obeying God. In addition, character education is also illustrated through the story of Luqman in the Qur'an, which shows that the family has a vital role in building the values of purity, gratitude, and honesty in children. Scholars' interpretations, such as the Qurtubi and Quraish Shihab, emphasise the importance of compassion, patience, and justice as the foundation of a Muslim's character. These traits help individuals to be fair and control emotions in social relationships. In addition, noble morals in relationships with parents, such as patience and honesty, are expected to be the basis that will

strengthen family ties and show a Muslim's submission to Allah, which ultimately has a positive impact on oneself and society.

REFERENCES

- Akhyar, M., & Aulia Gusli Universitas Syaikh Djamil Djambek Bukittinggi, R. M. (2023). Implementasi Pendidikan Karakter Anak Usia Dini Melalui Pembelajaran Al-Qur'an di SD It Karakter Anak Shaleh Kota Padang. *Jurnal Bilqolam Pendidikan Islam*, 4(2), 31–46. <https://doi.org/10.51672/JBPI.V4I2.196>
- Alghifary Slamet, U. (2021). Implementasi Pendidikan Karakter Berbasis Al-Qur'an Dan As-Sunnah: Studi Kasus Kelas 6 SD Al-Wildan Islamic School (Nurul Islam) Tangerang. *Ine Ratu Fadhilah Misykat*, 06.
- Anwar Rudi, dan. (n.d.). *Pendidikan Karakter Dalam Perspektif Islam (Urgensi dan Pengaruhnya dalam Implementasi Kurikulum 2013)*.
- Azizah, B. N., Zubad, H., Program, R., Pendidikan, S., Islam, A., Kediri, I., Arifin, Z., Miftahul, S., & Nganjuk, U. (2023). *Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an (Kajian Tafsir Al-Qur'an Surah Al-Baqarah Ayat 261-267)*. 13.
- Departemen Agama RI. (2004). *Al-Qur'an dan Tafsirnya*. Departemen Agama RI.
- Faisal, M. (2022). Penguatan Nilai Nilai Pendidikan Karakter Melalui Kisah-Kisah Alquran Perspektif Tafsir Tarbawi. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 18(1), 34–45. <https://doi.org/10.54069/ATTAQWA.V18I1.212>
- Hakim, L. (2019). *Konsep Pendidikan Karakter Perspektif Kh. Hasyim Asy'ari Studi Kitab Adabul 'Alim Wal Muta'alim*. 3.
- Katsir, I. (2009). *Tafsir al-Qur'an al-'Azhim Tafsir Ibn Katsir*. Dar-Ibn-Hizam.
- Kulsum, U., Muhid, A., Uin, S. A., & Surabaya, I. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157–170. <https://doi.org/10.33367/JI.V12I2.2287>
- Maraghi, A. M. A.-. (1974). *Tafsir al-Maraghi*. Daral-Fikr.
- Muid, A., Jufri, S., & Hasani, S. (2023). The Impact of Jambi Malay Interference on Arabic Language Students in Indonesia. *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 11(2), 155–166. <https://doi.org/10.23971/altarib.v11i2.7096>
- Nasihatun, S., Penelitian, B., Pengembangan, D., Pendidikan, D., & Agama, P.-K. (n.d.). *Siti Nasihatun (Pendidikan Karakter dalam Perspektif Islam dan....* 321. <https://doi.org/10.36052/andragogi.v7i2.100>
- Nasrulloh, N., & Vevi Mokoginta, S. M. (2021). Pengaruh Kekhusyuan Beribadah Dalam Penerapan Protokol Kesehatan Di Masjid Baitul Makmur Kotamobagu. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, 8(5), 1289–1302. <https://doi.org/10.15408/sjsbs.v8i5.22154>
- Nasrulloh, Nuruddin, M., & Suryanto, M. H. (2024). The role of the Office of Religious Affairs in the Dau Subdistrict to minimize cases of underage marriage during and after the pandemic. *Kasetsart Journal of Social Sciences*, 45(3), 925–934. <https://doi.org/10.34044/j.kjss.2024.45.3.22>

- Qurthubi, I. Al. (2007). *Al Jami' li Ahkam Al Qur'an: Tafsir al qurthubi penerjemah: Fathurrahman, Ahmad Hotib* (Mukhlis B. Mukti, Ed.). Pustaka Azzam.
- Quthb, S. (2000). *Tafsir fi zhilalil Qur'an : di bawah naungan Al-Qur'an; penerjemah, As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah*. Gema Insani Press.
- Rahman, T., Masyarafatul, S., Wassalwa, M., Tinggi, S., & Tarbiyah Bondowoso, I. (2019). Implementasi Manajemen Pendidikan Karakter dalam Pembinaan Akhlak Peserta Didik. *Jurnal Pendidikan Islam Indonesia*, 4(1), 1–14. <https://doi.org/10.35316/JPII.V4I1.175>
- Shihab, Q. (2007). *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Aqur'an*. LenteraHati.
- Sobihah, Z., Yani No, J. A., Purwokerto Utara, K., Banyumas, K., & Tengah, J. (n.d.). *Pendidikan Karakter (Akhlak) Dalam Perspektif Islam*. <https://doi.org/10.32332/tarbawiyah.v4i1.1743>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Dengan Rahmat Tuhan Yang Maha Esa Presiden Republik Indonesia*. (n.d.).