



**CHARACTER EDUCATION IN PURSUANCE OF
AL-QUR'AN PERSPECTIVE**

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Abstract

Many politicians are caught in corruption cases, even though they are educated academics who have even arrived at the highest step in the sphere of education to have a doctorate. Subsequently, where is the mistake of education nowadays? The mistake lies in the

lack of character education and only prioritizes intellectual education. This article discusses character education in terms of the thematic commentary method. The results of this study concluded that character education in the Qur'an is considered from three scopes: individual, family and society. The individual scope emphasizes the *uswah* of the Prophet. The family scope is derived in the narrations of Yusuf, Luqman and Isma'il by religious character, patience and great soul. The scope of society education is reflected in the narration of Ibrahim who has a brave character in eradicating evil.

Keywords: Character Education, al-Qur'an.

Introduction (Time New Roman 12 pt Bold)

State the objectives of the work and provide an adequate background, avoiding a detailed literature survey or a summary of the results or the summary of previous relevant studies, the aims of writing the article, and the description of the problem solving and clear objectives of the research, with **APA style**.



Introduction

The widespread cases of corruption and other crimes committed by political elites to village headmen have made them sad by reason of the nations have the low morals. Whereas they are as the public leaders who are generally more educated than ordinary people. The problem is where the mistake of our education nowadays. In the researcher's view, the provisional analysis is its mistake in the partiality between cognitive and affective education. Cognitive education is education that emphasizes the work system of the brain namely the effort to acquire knowledge to remember, understand, apply, and organize (Faizah;2017). However affective education is related to attitude and behavior (Aeni, 2014). Another term of affective education is moral / character education. Character is moral or personal quality that differentiates one to another (Tim Pusat Bahasa Departemen Pendidikan Nasional;2008).

Building a house, infrastructure is an important matter, but building moral is also important. Seeing that the physical building is greatly good if it is not balanced with building moral, it will become a serious problem. Building physique takes a long time let alone building the character of the nation's children. In order to this lordly aim is achieved, it requires the involvement of various elements. One of them is referring to the character education described by the al-Qur'an. In terms of scope, character education in the Qur'an consists of individual, family and society characters. Individual characters are found in the narrations of the prophets. One of them is an order to follow the morals of the Prophet. Family education are found in the family narration Yusuf and Ya'qub. While education concerning to society is seen in the narration of Ibrahim and his believers. For praiseworthy qualities, all of these qualities are almost in the Qur'an, such as patience, gratitude, courage, great soul, balance between worldly and afterlife, etc. The aim of character education is as conveyed in a hadith, *innama bu'ithtu li utammima makarim al-akhlaq* (I was only sent to make human morals perfect) (Albarraz;2009).

Research method

This research method uses a thematic commentary approach (*mawdu'i*) which is a theme-based method of interpretation. Thematic commentary is divided into two parts. First, the theme *fi al-Qur'an* (in the al-Qur'an / explicitly). Theme *fi al-Qur'an* is taking the title or theme written in the al-Qur'an such as the term *daraba* in the al-Qur'an, Lut in al-Qur'an, Musa in the al-Qur'an, etc. In the first part, it is concerned with the aspects of the term written in the Qur'an or it is also said as '*explicit*'. The way to find a theme in a thematic commentary is to open the *al-Mu'jam al-Mufahras Lialfaz al-Qur'an al-Karim* by Muhammad Fu'ad 'Abd al-Baqi which has specifically recorded how many times all of the terms in the al-Qur'an including surah and verse are mentioned and the information between *makki* and *madani*.

Second, the theme *fi kharij al-Qur'an* (out of the al-Qur'an / implicit), the point is the theme from words or terms outside the Qur'an. An example is 'Democracy in al-Qur'an, Gender Equality in the Qur'an, Women in the Qur'an, etc'. The fundamental difference in determining "whether a research is from the Qur'an or out of the Qur'an is from taking the title". If the title of the thematic commentary is *Woman in the Qur'an* then the terms *mar'ah*, *nisa'*, *zawjah*, and *untha*



must be discussed. While if the title is *al-mar'ah in the al-Qur'an* then the terms *al-nisa'*, *zawjah*, and *untha* are not discussed even though they are synonymous.

If the theme is not based on words or sentences that are directly mentioned by the al-Qur'an then what looking for are the principles in the theme. For example the theme *Democracy in the Qur'an*, what looking for is democratic principles such as equality, direct people's participation, etc. While the method to obtain these criteria is reading the whole Qur'an carefully due to the implied message. Explicitly and implicitly, taking the theme has the similar mechanism namely;

1. Set the title (theme)
2. Compile verses in accordance with the theme
3. Arrange verses in descending order (*tartib al-nuzul*)
4. Understand the verses by *munasabah*
5. Arrange outline (interpretive framework)
6. Complete the discussion by relevant hadith
7. Learn the verses in their entirety (al-Farmawi;1977).

In *harfiyah* the term *education* is translated into Arabic *tarbiyah*, *addaba* and *darasa*. The terms *tarbiyah* and *addaba* are not found in the Qur'an. While the term *darasa* with all its derivations is mentioned 8 times. The term *darasta* is mentioned once (6: 105 You have studied the Bible), *darastu* once (7: 169 studied the Bible), *tadrusun* twice (3:79 you have always studied the Bible and taught it, 68:37 do you have the holy book that you studied?), *Yadrusunaha* once (34:44 The holy book that they studied), *dirasatihim* once (6: 156 we neglected what they learned), *idris* twice (19:56, 21:85, prophet Idris) (Al Baqi;1364). From all these explicit searches, however no terms were found that had close meaning with character education. Thus this research looks for character education implied in the al-Qur'an such as character of patience, gratitude, great soul, noanimosity, religious, ect.

Character Education from the Perspective of the Qur'an

1. Individual Scope

In the writer's view, the highest factor that influences a person's character is *uswah hasanah* (a good example). Parents who pray every day when instructing their children to pray are not necessarily obeyed. More over parents who don't pray? A thousand times parents instruct their children to pray, it is not certain that those who are instructed will want to do it if the one who instructs them does not want to pray and other commandments the same. Thus giving an example is a case that must come first before giving an instruction. Due to education for children more emphasizes the example aspect because they have sensitivity in taking after. The prototype in this case is prophet Muhammad saw.

The Prophet succeeded in preaching 23 years of success in converting Mecca, Medina and Oman. In fact, converting religion / belief is the most difficult task. Then what is the key for the Prophet to be successful? One of them is he become *uswah hasanah* more not just *maw'idah hasanah*. In the Qur'an, Allah has enshrined the figure of the prophet as a role model. In surah al-Ahzab [33] verse 21 Allah said:



لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, the Prophet (himself) is a good example for you (namely) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Judgment and he often remembers Allah.

This verse is one of the bases for following the prophet in words and deeds, both about patience, struggle and waiting for victory. It was said that because the context of this verse talks about the war Ahzab (Kathir;1999). There are quite a lot of narrations that explain the characteristics of the Prophet who should be followed by mankind.

Some of the morals of the Prophet riveting is about patience when facing 'Uqbah bin Abi Mu'it. Narrated from Ibn Mas'ud ra., he said 'one day we were with Rasulullah saw. in the mosque and he was praying. Abu Jahl's voice was heard saying, there should be someone who took the dung of the slaughtered animals by the children of Fulan and threw it at Muhammad while he was prostrating. 'Finally' Uqbah came and agreed to the wish of Abu Jahl by carrying the dung and threw it to the body of the Prophet who was prostrating. At that time, none of us were able to protect Rasulullah because our position was very weak.¹

'Uqbah and Abu Jahl were neighbors of the Prophet. There fore when there was a banquet they invited each other. Once upon a time, 'Uqbah threw a party and invited the Prophet. But he was not willing to eat his meal until 'Uqbah converted to Islam at that time. Finally he was forced to say the sentence of the creed (*syahadat*). Knowing this deed, one of 'Uqbah's close friends called Ubay bin Khalaf al-Jumahi said to 'Uqbah, 'Hi...Uqbah, why are you doing this? (reading the creed'. 'Uqbah answered there was a lordly man came to fulfill my invitation and he did not want to eat if I had not said the sentence of the creed. I have to say it '. After that Ubay said, "Don't expect me to see you again until you step on Muhammad's neck, spit in his face and hit his eyes". A few days later 'Uqbah met Rasulullah saw. and did what his friend asked him to do. When Rasulullah saw. was prostrating before the Ka'bah, 'Uqbah put his feet with all his might on the neck of the Prophet until his two eyes almost popped out. After this incident, Allah sent down surah al-Furqan verses 27-29 which means *And (remember) on the day (when) the wrongdoers bit his two fingers (regretted his actions), saying: O, I wish I (was) took a way with the Apostle. Oh, wretched me! If (in the past) I had not made one as (my) close friend. Indeed he has misled me from the warning (al-Qur'an) when (al-Qur'an) it has come to me. And Satan is a human traitor '.* (Surah Al-Furqan: 27-29).²

The valuable message of this verse is Muslims are required to follow the Prophet from various aspects, both words and deeds. One of the lessons that can be drawn from this narration is the Prophet's patience. This patience is illustrated that if someone does bad things to us, then we also pay back badly, then we are equally bad. If there is bad for good, it is the difference between a good and bad person.

2. Scope of family

¹ 'Abd al-Mun'im al-Hashimiy, *Akhlaq Rasul Menurut Bukhari dan Muslim*, terj. 'Abd al-Hayy al-Kattani (Jakarta: Gema Insani Press, 2009), 59.

² *Ibid*, 59-60.



One of the determining factors for character education is the role of the family. The interaction between parents and children will create a characterized person. The narration of the success regarding the prophet Sulayman and his father, Dawud is one of the prototype of a successful family immortalized by the al-Qur'an. In surah al-Naml [27] verses 15-17 Allah said:

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ وَوَرَّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مَنَاطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

And indeed We have given knowledge to Dawud and Sulayman; and both said: "All praises to Allah, who has favored us over many of his believing servants". And Sulayman has inherited Dawud, and he said: "O people, we have been given the understanding of the language of birds and we were given everything. Indeed (all) this is really a real gift". And assembled for Sulayman his soldiers from jinn, humans and birds then they were arranged in an orderly manner (in line).

The meaning of the verse which explains that 'Prophet Sulayman inherited Dawud' is to replace the prophethood and kingdom of the Prophet Dawud as. not inheriting property because the prophet Dawud had many children.³ The moral message in this narration give gratitude to the family when it gets God's gift. It is often in this world that many pleasures are a disaster. Therefore, inculcating the character of being 'grateful for the God's gift' must be done simultaneously between parents and their children.

The pleasures that Allah gave to Prophet Sulayman was indeed difficult to rival. He gained the knowledge that he could conquer jinn, satan, talk to animals and a large kingdom. These extraordinary abilities and favors more increase Prophet Sulayman's gratitude to Allah, not *kufri* to favors. Consequently, children must be taught how to be grateful for God's gift that have been given by Allah SWT.

There are 4 levels of gratefulness. The lowest level (fourth) is *the favor of many treasures*. Many treasures are said to be the lowest favor when compared to having favor at the third level, namely *physical health*. People eat well because their bodies are healthy in reality. No matter how good the food is, if the person is sick, then it will not taste good. No matter how grand and comfortable the hospital building is, there is no pleasure in being there. No matter how expensive it is to ride a car, if it says 'ambulance' then there is no feeling of comfort at all. That is the comparison of the favor of having the material with a healthy body.

The third level is the favor of common sense. Intellect is a gift from God given to humans. This gift is what distinguishes humans from other creatures. If a writer asks an audience "Would you like to marry someone who is rich, handsome, plus crazy?" The answer is almost certainly "no." Why is that, because no matter how many and handsome people are, if they are crazy then they will lose the advantages they have.

³ Abu al-Fida' Isma'il bin 'Umar bin Kathir, *Tafsir al-Qur'an al-Az'im* (Kairo: Dar Taybah, 1999), QS 27:15.



The highest level is the favor of Islam-Iman. This favor is the culmination of all favors that Allah has given to humans. Because God does not give everyone regarding it. Abu Jahl, Abu Lahab and others who are close to the Prophet every day and interact with the Prophet are not given the guidance of Islam-Iman. Nowadays, many people understand the doctrine of Islam, but God does not give guidance for everyone to believe and convert to Islam. From all of these four gratitude levels, God gave all of them on the prophet Sulayman so that he and his family were constantly grateful for these blessings.

The second character education in the family context is narrated in the family of the prophet Ya'qub with his children. In this narration, many lessons (*'ibrah*) is obtained. The first education is in parents, not social media. In surah Yusuf [12] verses 4-5 Allah says:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ قَالَ يٰئِیُّنَى لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

(remember), when Yusuf said to his father: "O my father, I actually dreamed of seeing eleven stars, the sun and the moon; I saw all of them prostrate to me." His father said: "O my son, do not tell your brothers about your dream, so they make treason (to destroy) you, in fact Satan is a real enemy to humans."

The dream of the prophet Yusuf which was told to his parents gives a moral message about the closeness of a child to his father. This is described by the prophet Yusuf who confided in his father about the dream he had. The crucial moments in life, he should involve the family in making decisions. In this verse the prophet Yusuf informed his personal experience to his father and then his father advised him not to tell it to others, even his own siblings because it could be dangerous. Yusuf's dream was interpreted by his father that one day his 11 brothers would comply to him, which is represented by eleven months, stars and sun to prostrate to him.

This verse provides valuable lessons for current generations who often confide in social media not to their parents. As a result, this report does not provide a solution but contributes to the problem so that it gets caught in legal cases. One should first refrain from his own problems and be silent more because silence is safe. The great scholar 'Abasiyah who received the degree *aqda qudat* (the judge of judges), al-Mawardi advised:

إِعلم أن كتمان الاسرار من اقوى اسباب النجاح ، وادوم لأحوال الصلاح. قال النبي صلى الله عليه وسلم: إستمعنوا على الحاجات بالكتمان فإن كل ذي نعمة محسود.⁴

⁴ Abu al-Qasim Sulaiman bin Ahmad al-T{abrani, *al-Mu'jam al-Ausat* (Kairo: Dar al-Haramain, 1415 H), vol. 3, 55. Abu Hasan 'Ali bin Muh}ammad bin Habib al-Mawardi, *Adab al-Dunya wa al-Din* (Beirut: Dar al-Kutub al-'Ilmiyah, 2012), 387.



Just know! In fact covering the secrets up is one of the strongest reasons for safety and preserving luck. Prophet saw. said 'Please help each other in covering the secrets up, because there is envious one in every favor.'

The behavior of a Muslim should reflect on the experience of Yusuf who informed his problems to his father as the head of the family. Don't let the family just to return when they run out of money while spending it with other people. This is not same as the Yusuf's character. He always thinks of his family, especially his parents who love him. Ya'qub's affection is not only for Yusuf, but for all his children, even those who do evil. This is a parental character that deserves an example. Even when he was angry, Ya'qub still prayed his children well. This figure with a great soul is described in surah Yusuf [12] verse 98:

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Ya'qub said: "I will ask forgiveness for you from my Lord. Indeed, He is the Most Forgiving and Merciful One".

The prayer offered by the prophet Ya'qub actually shows his annoyance to his children who outright deceived their father with Yusuf's murder scenario. However, this irritation did not lead to unnatural words. In fact, even though he was irritated by the actions of his children who wanted to do evil to Yusuf, they were still forgiven and prayed for the hope of getting forgiveness from God. This is a big soul character of a Ya'qub. The key word from the long story Ya'qub is that big people are big-spirited people and big-spirited people will bring their families to success.

A high-minded one is also in the heart of the prophet Yusuf. When he met his brothers who had thrown him into a well until he became a slave and even thrown into prison because of his brothers. However when the brothers met with Yusuf who had succeeded in his ministerial position in Egypt, Yusuf did not punish them or take revenge against them, they were kindly treated. The figure of Yusuf who has a high-minded one is also immortalized by the al-Qur'an in surah Yusuf [12] verses 89-90:

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُّوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا أَعَيْنَكَ لَأَنْتَ
يُّوسُفُ قَالَ أَنَا يُّوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Yusuf said: "Do you know (evil) what you did to Yusuf and his brother when you did not know (the result of) your actions?". They said: "Are you really Yusuf?". Yusuf replied: "I am Yusuf and



this is my brother. Allah has certainly favored us." Indeed, he who fears Allah and is patient, Allah does not waste the reward of those who do good".

The message of Yusuf in this verse contains several praiseworthy morals that should be used as guidelines for Muslims. First, he has no grudge even though he has been hurt and even tried to be killed. Then when they met Yusuf again, he could have punished them, but it was not done. It means he is a high-minded person. Second, the expressions he conveyed to the brother were not to corner him, but instead gave *maw'idah* to himself so that his brothers would follow him. Where one who fears Allah and is patient, Allah will not waste those who do good. The main message of the narration regarding Ya'qub and Yusuf is patience and high-minded. Patience is a word that is easy to say but is difficult to do. Therefore, the problem is how to have a patient character?

The key of patience is universal thinking, not personal. Why are people impatient with their situation? Because they think that they "only think about their own interests, not the interests of others." On the rainy road, they complain that they don't have coats. When they are sick, they complain about the cost at the hospital. When a motorcycle tire gets hit by a nail, they complain about paying for tire patches and losing time. Even though the source of the complaint is on his mind. He feels that he has interests alone, he has a family alone, he needs money alone etc.

When viewed universally, the problem becomes different because everyone has interests and goals in this world. Does the tire repairman not also need money for his children who go to school? If there is no a flat tire, then what do they eat? Is the hospital not also obliged to pay nurses and employees in their environment? Is medical department not expensive too? If no one is sick at all, then what do they eat? If no one gets caught in the rain and buys a coat or umbrella, then who provides sustenance for the umbrella or the coat trader? God does not think of one person, but God thinks of the world, therefore God calls *rab al 'alamin* (God of all worlds), not only the god of college students, not only the god of lecturers, but God of all worlds. If humans think universally such as God, then he will be a patient person because he has reached the level of "god".

A tragedy provides a lesson. Another example that requires a person to be patient is mosquitoes. Most people complain when they are bitten by mosquitoes. But God created mosquitoes also for the benefit of humans in other hand. Because how many products do they offer mosquito repellents of various types? There are oil, burned, sprayed mosquito repellents etc. Is it made by a factory that employs hundreds, thousands or even millions of employees in this world? In terms of universality, it means that there is a universal wisdom behind one's discomfort and it has become a human life cycle to complement each other, to need one another, and the solution is patient in the plight because tragedy has universal wisdom in other hand.

The third character education in the scope of the family is found in the narration of the prophet Ibrahim and his son, Isma'il. The important point in educating children by the prophet Ibrahim to have good descendants is praying. In surah Ibrahim [14] verses 37 and 40 Allah said:



رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الْصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۚ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ
إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

O our Lord, Indeed I have settled some of my descendants in an uncultivated valley near Your sacred House (Baitullah), O our Lord (that is) so that they may establish prayer, so make the hearts of some people inclined towards them and provide them sustenance from fruits. Hopefully they are grateful. O my Lord, make me an establiher of prayer and my descendants, O our Lord, please accept our supplication.

On average, the mindset of modern people emphasizes materialistic aspects and pays less attention to spiritual aspects. Even though the Qur'an has provided descriptions of successful people in educating their children to have good character by praying for them. In this verse the prophet Ibrahim prayed for his son who had been in a wasteland which could not be planted but it was still close to the Baitullah. The aim of prophet Ibrahim was that they would become religious and good character people. *Dhurriyah* (descendants) referred to this verse are the prophet Isma'il and his grand children.

Prophet Isma'il was a greatly obedient child to his parents, even' being slaughtered '. It could be that it came from a prayer that was said by their parents so that they become diligent individuals in worship and obey their parents. The term *yuqim al-salah* means *to establish prayers*. The prayer that is said by the prophet Ibrahim is not taken from the term *fa'ala* (to do) but it is taken from the term *aqama* (to establish). This difference in diction provides quite far. The term *fa'ala* means *to do*. While if the prayer used it then the conclusion is only to pray. In the current context, if it is enough five times not every day. However the prayer redaction selected by Ibrahim is *yuqim* (to establish). The implication of selection regarding this diction to the understanding is overlasting (forever). In consequence, the prayer of the prophet Ibrahim was his children are overlasting in praying is a greatly good example of having a good generation as well.

In the prayer of the prophet Ibrahim it is also stated that they are also worried regarding *ma'ishah* (income). It is detected through the prayer which describes a wastel and but it is close to the Baitullah. It means the prophet Ibrahim realized that the place could not be relied on from a material perspective. But it is guaranteed in *ukhrawi* affairs. Therefore the prophet Ibrahim hoped that the place would become a world icon (*tahwi ilayhim*) and its inhabitants would get



sustenance. It seems that the prayers of the prophet Ibrahim are witnessed everyone that Makkah al-Mukarramah is the only place being most visited and the sustenance comes naturally.

The fourth character education in the scope of character education in the Qur'an is found in the narration of Luqman. Luqman is not an apostle but he is one of those who had been immortalized al-Qur'an due to several advices to his son. In Surah Luqman [31] verses 13-14 Allah said:

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ أَشْكُرْ
لِي وَلِوَلَدَيْكَ إِلَىٰ الْمَصِيرِ

And (remember) when Luqman said to his son when he was teaching him a lesson: "O my son, do not associate partners with Allah, actually associating partners with (Allah) is really a great injustice". And We have enjoined upon man (to do good) to his parents; his mother carried him, (increasing her) in weakness, and weaned him in two years. Be grateful to me and to your parents, only to Me is your (final) destination.

This verse told on Luqman al-Hakim who was a pious man from Abyssinia. In this verse, Luqman advised his son called Salam⁵ or An'am.⁶ The first message is not to be polytheist. In general, the definition of polytheism is associating Allah with anything. While, in the author's view, it is deifying the material. If the material becomes God, then it will bring disaster. The second message of Luqman is devoting to parents especially to mothers because God have been giving the responsibility for a long time, both at the time of womb and child birth. This message was conveyed Luqman because it is very important to be devoted to parents mainly to mothers. *Khitab*, in this verse, used *ya bunayya* (O my little child) instead of *ya ibni* (O my child). This message contains a deep meaning in terms of diction selection. The form of *tasghir* is a signal that to form a child's character it starts when he is a child. Childhood is the easiest time to instill character. Humans are not much different like trees. When someone wants a tree shape with a certain model, then he has to start from the tree is still small and by degrees. If he wants to shape it when he is grown, it will break and go to waste.

In addition to the prohibition not to do polytheism, Luqman also advised his children to establish prayers, *amarma'ruf nahi munkar*, be patient in facing the dynamics of life, do not be arrogant, they are not fast or slow to walk, and to lower the intonation of the voice. The heavy and numerous messages are described al-Qur'an in Surah Luqman [31] verses 17-19:

⁵ Muh}ammad bin Ya'qub al-Fayruzi, Yunsabu Ibn 'Abbas, *Tanwir al-Miqbas min Tafsir Ibn 'Abbas* (al-Maktabah al-Shamilah al-Isdar Thani), QS. 31:13-14.

⁶ Abu al-Layth al-Samarqandi, *Bah}r al-'Ulum* (al-Maktabah al-Shamilah al-Isdar Thani), QS. 31:13-14.



يُنَيِّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ ۖ إِنَّ
ذَلِكَ مِنْ عَزَمِ الْأُمُورِ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۖ وَأَقْصِدْ فِي مَشْيِكَ ۖ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

O my child, establish prayers and enjoin (humans) what is right, forbid what is wrong and be patient over what befalls you. Indeed, that includes things that are required (by Allah). And do not turn your cheek toward people (due to pride), and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of a donkey.

Prayer is an empirical measurement of a Muslim's religiousness and Luqman instructs his child to establish (*aqim*) prayer, not do (*i'mal*) prayer. If *aqim* means forever whereas *i'mal* is enough once or twice. Being patient toward what is experienced is a very important message in going through life. Because all problems require patience. In this verse, the message not to be arrogant is expressed in the form of *kinayah* which is *do not turn your cheeks*, the meaning is not to be arrogant. Turning your cheeks is the same as not wanting to see the audience or other people around him and it is a form of disrespecting others so that it is arrogant action. Walking also moderately, not slow and not fast, is good etiquette. As for speaking, it is advisable to lower your voice. Because the great men used to have a low and polite voice. But if it is needed they are also firm.

3. Society Scope

When someone lives in an unsupportive environment or family it would be good to follow the character of the prophet Ibrahim. The character of the prophet Ibrahim was intrepid and persisted in preaching even though he constantly faced impediments. The intrepid character of the prophet Ibrahim in upholding the truth is enshrined in the Qur'an in surah al-Anbiya'[21] verses 62-63:

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِلِهْتِنَا يَا بُرْهِيمُ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ
كَانُوا يَنْطِقُونَ

They asked: "Are you who did this to our gods, O Ibrahim?" (Ibrahim) replied: "Actually the big statues did it, so ask them, if they should (be able to) speak"



This question of the Pagans happened because the statues worshiped was destroyed the prophet Ibrahim by an axe. Then the prophet Ibrahim left the biggest statue and hung the axe on it. After this incident, they suspected Prophet Ibrahim and interrogated him by asking "Did you do this?" Prophet Ibrahim replied "The big statue did it, so ask it, if they speak."

The answer of the prophet Ibrahim is truly remarkable, political nuances, intelligent, and turns off the opponent's argument. The political nuance depicted in this verse is the prophet Ibrahim left the biggest one in order to give the impression that the big one did it.⁷ It is said to be intelligent and deadly is the redaction of the sentence "ask the statue, if they speak". Ibrahim's intelligence is reflected when they will carry out the command. In their hearts they will surely wonder 'are we insane people, told to ask a statue that can not speak'. The answer in their hearts then returned to each of them that "It was already known that statues could do nothing but why did we worship them?" That was the answer the prophet Ibrahim expected to destroy their argument.

Because they lost the argument, their culminating anger and they arrested the prophet Ibrahim to be burned alive. But Allah's help came and the generally hot fire turned to be cold so that the prophet Ibrahim survived their efforts. The character of the intrepid prophet Ibrahim is also enshrined in another verse, namely in surah al-Baqarah [2] verse 258:

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ
مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِينَ كَفَرُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

Do you not pay attention to the one who argued with Ibrahim about his Lord (Allah) because Allah has given him government (power). When Ibrahim said: "My Lord is the one who gives life and causes death," he said: "I give life on cause death". Ibrahim said: "Indeed, Allah brings up the sun from the east, so bring it up from the west," and the disbeliever fell silent; and Allah does not guide the wrongdoers.

The context of this verse talks about the debate between the prophet Ibrahim and king Namrud bin Kan'an. When the prophet Ibrahim stated that it is Allah who gives life and causes death! Namrud replied, I also give life and cause death. The meaning of this sentence is that Namrud was able to give life is to let live while being able to cause death is to kill. This argument is implemented by taking two people, one killed and one left alive.⁸ But then the prophet Ibrahim

⁷ Wahbah bin Mustafa al-Zuhayli, *al-Tafsir al-Wasit* (Damaskus: Dar al-Fikr, 1422 H), QS. 21:62.

⁸ Al-Fayruzi, *Tanwir al-Miqbas*, QS. 2:258.



stated that it was Allah who brought up the sun from the east! So bring it from the west.⁹ That was the weakness of the argument stated by Namrud to debate with the prophet Ibrahim.

The Aims of Character Education

Character education has the main aim which is explained by the hadith *innama bu'ithu li utammima makarim al-akhlaq* (actually I was sent just to perfect morals). While, the whole messages of the Qur'an regarding worldly and *ukhrawi* affairs must be balanced. The term *dunya* in the Qur'an is mentioned 115 times and the term *akhirah* is mentioned 115 times.¹⁰ That means both of them should not be lopsided and must be balanced. If people are overly busy with physical matters, their spirituality will parch. Because both physique and soul need nourishment. The physical nourishment is well known while spiritual nourishment is to draw closer to Allah. Allah said in surah al-Qasas [28] verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

And look for what Allah has given you (happiness) in the land of the Hereafter, and do not forget your share of the worldly (enjoyment) and do good (to others) as Allah has done good to you, and do not do damage to the earth. Indeed, Allah does not like those who do damage.

This verse also has a close meaning with the proverb *wa i'mal li duniyaka ka'annaka ta'ishu abadan wa i'mal li akhiratika ka'annaka tamut ghadan*¹¹ (work for your world as if you are living forever and worship for your afterlife as if you died tomorrow). The phrase "work as if you live forever" is the spirit of work to find a living in the world while the phrase "worship as if you are dead tomorrow" is the spirit to worship and do good.

Conclusion

Character education in the Qur'an is categorized into three scopes. First, individual education is got from the example of the Prophet Muhammad both in words and deeds. Character education got from the Prophet includes being patient, repaying evil with kindness and prioritizing examples rather than commands. Second, the scope of the family is got from the narration of the family Yusuf, Isma'il, and Luqman. Character education in this narration includes the role of family in various problems, being obedient to parents, high-minded, forgiving, religious, not arrogant, and having a low voice. Third, the scope of society is got from the narration of Ibrahim

⁹ Abu 'Abd Allah Muhammad bin Ahmad bin Abi Bakr Shams al-Din al-Qurtubi, *al-Jami' li Ahkam al-Qur'an* (Riyad: Dar al-Kutub al-'Alim, 2003), vol. 11, 303.

¹⁰ Muhammad Fu'ad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim* (Kairo: Dar al-Kutub al-Misriyyah, 1364), 12, 262.

¹¹ Muhammad Mahmud Hijazi, *al-Tafsir al-Wadih* (Bairut: Dar al-Jil al-Jadidah, tt), vol. 2, 514.



and his interactions with the society namely a brave attitude against the tyranny of the king, society and even his own father.

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