THE VALUES OF CHARACTER EDUCATION IN QURĀNIC VERSES

(Comparative Analysis of Tafsir Jalalain, Al-Maraghi, and Al-Misbah)

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THE VALUES OF CHARACTER EDUCATION IN QUR’ANIC VERSES
(Comparative Analysis of Tafsir Jalalain, Al-Marakhi, and Al-Mishbah)

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MOTTO

Intelligence plus character- that is the goal of true education

(Martin Luther King Jr.)

Education is the most powerful weapon, which you can use to change the world

(Nelson Mandela)
ABSTRACT


Keyword: Character Education, Curriculum 2013, Character, Character Education Value, Character Education in Al-Qur’an

Character education is one of main goal of education. The importance of character education due to the degeneration of ethic, moral of learners, and the rise of juvenile delinquency. Then, character education comes to recover it. Character education can be integrated in various aspects, such as in study al-Qur’an. The integration between character education and the interpretation of al-Qur’an will make new insight of character education. Moreover, it will strengthened by the word of God.

This particular research is intended to reveal that are there any relevance between character education values in curriculum 2013 and character education in al-Qur’an. The main questions of this study are (1) What are the character education values conveyed in Qurānic verses based on Tafsir Jalalain, Al-Maraghi, and Al-Misbah? (2) What is the relevance between character education values in Qurānic verses based on Tafsir Jalalain, Al-Maraghi, and Al-Misbah with the conception of character education in curriculum 2013?

To answer these questions, the researcher used descriptive comparative approach as the method in camparing between Tafsir Jalalain, Al-Maraghi, Al-Misbah, library research as the kind of research, and documentary for collecting the data. For analyzing data the researcher used maudhū‘i interpretation and double movement analysis.

In the end of this study, there are a relevance between character education values in curriculum 2013 and character education in Qur’anic verses. From the relevance, it was found that the character education in Qur’anic verses has same goal as the character education value in curriculum 2013.
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CHAPTER I
INTRODUCTION

A. Background of Study

Islam is the one perfect religion, the *rahmatan-lil’alamin*. All tenets of Islam are be based on divine revelation that unchangeable ever after. The divine revelation from Allah was stated in al-Qur’ān. The holy al-Qur’ān consists of tenet, command and direction of live, one of them is about education.

Education is the important point that has to be carried out by Muslim, because education is obligation that have same grade as praying, fasting and others obligations of religion (Abdul, 2002:13). Rasulullah PBUH said:

اطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّبَأَنِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَة

Meaning: Seek the knowledge until China, Indeed seeking knowledge is the duty for Moslems (H.R. Ibnu Majjah, 1997: No.224)

The hadist above shown the obligation of seeking knowledge, it kinds of process named education. By means of education, we can get knowledge. Allah said:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ...

Meaning: “... Allah will exalt those who believe among you, and those who have knowledge, to high ranks ....” (Q.S. al-Mujādilah: 11)

From the verse above Allah promised will enhance the ranks of people who have knowledge. As we know, Allah created human as the most
perfect and the noblest creature, they were completed by thinking and feeling that can help them to receive and develop knowledge and civilize their own science (Darajat, 2000: 4). Beside that human also created as pedagogic creation i.e. bring potential to educate and can be educated (Darajat, 2000: 16). So that, it is a compulsory for everyone to get education on the early period, in order to develop his own potential.

By means of education and teaching, humans can develop their potential, even though they were born as white paper, pure, and have not filled anything yet. Everyone was born with their own potential that can develop by their selves, however it cannot go forward without certain process, i.e. education (Darajat, 2000: 17).

In addition, education is changing process of attitude and human behavior in the effort to maturing human through educating, coaching, processing, method and educates activity (Oxford, 2006: 251). By means of education, human attitude expected to direct as appropriate as glorious norms.

When we back go to the last three years event, the theme of “Character Education to Build Cultural Nation” brought in celebrating National Education Day 2010 that carried by Educational Ministry. Starting from that event, Educational Character becomes interesting topic in the Indonesia until now. The emergence of educational character was caused by thoughtfulness of educational practitioner that seen in their purpose and direction of education.
Education based on UU No. 20 Years 2003 about SISDIKNAS (National System of Education) directed for developing student’s potential in order to be faithful human, God fearing, having noble character, healthy, knowledgeable, clever, creative, independent, and become democratic and responsible citizen (section 3). In fact, there are many citizen who does not have noble character (such as corruption, drug abuse, and violence), consumptive, irresponsible, and in other case in contradiction to the purpose of national education.

It is because the impact of globalization. At present, it can be seen many citizen forgets the purpose of national education. Student character inculcate is base foundation of nation that has to implant early on. As we know, there are many cases like corruption done by government official, sexual harassment, fighting and criminal done by student. Those kinds of examples indicate that educational system in Indonesia has not succeeded in building the student character. Moreover, in facing globalization era, this nation has to have powerful protection that not only focus on material fulfillment but also the internalization character building.

Furthermore, education is institutional mechanic that will accelerate nation’s character building and as medium to achieve three principal in nation’s character building, there are: First, education as a medium to reactive noble character of Indonesia; Second, education as a medium of acceleration of character development of nation and the mobilization domestic potential to upgrade competitiveness of nation; Third, education as
medium to internalize two aspects i.e. re-active the glory of our ancestors’ culture, and innovative and competitive character that concerted effort in all national life and government principle (Muslich, 2011: 3).

Educational character is a systematic educational program to help student in understanding the values of human behavior to their God, their own selves, humanity, environment, and nation that that should be realize in thinking, attitude, feeling, word, and doing. It based on religion norms, laws, politeness, culture, and tradition.

There are 18 character that putting on character education 2013: religious, honest, tolerant, discipline, work hard, creative, independent, democratic, inquiring, nationalistic spirit, nationalism, achievement appreciate, communicative, love peace, delight in reading, environment caring, social caring and responsible. Those 18 characters expected to upgrade human resources of our nation, in order to achieve educational purpose optimally.

Dealing with the important of character building, Al-Qur’ān is a precision source, it is also teach character building on the nation. Al-Qur’ān is an everlasting islamic miracle, which the validity of it proven by the progressing of knowledge (Al-Qaththan, 2004: 3). As the one of Allah’s holy book, al-Qur’ān was revealed as the sources of knowledge. Allah said:

الرَّكْبَةَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّكُمْ إِلَى صِرَاطٍٰ أَلْحَمِيدٍ

الغَيْرِ الْخَمِيدِ
Meaning: “A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise! (Q.S. Ibrahim: 1).

The contain of al-Qur’ān is a guide and instruction of life. Beside, religious resources it also contain global knowledge resources. As Manhajul bayan al-Qur’ān explain about education, economics, and politics. From science and technology side, the contents of al-Qur’ān indicate about physiology, medic, astronomy etc.

The recommendation to study al-Qur’ān, understanding its contents and overspreads the tenet of al-Qur’ān in social life are unfinished recommendation. Moslem has big challenge in facing secular and materialistic of modern era, so that we have to show the guide and tenet of al-Qur’ān which able to fulfill the moral and spiritual emptiness of humanity. In hence, al-Qur’ān contain about values of truth (metaphysics and scientist) and moral value (Al-Munawwar, 2003:7). Those two values, will guide human in constructing their life.

The main Question is the manner to educate and implanting well moral and character for child which is suitable with the Qur’ānic guidance. It is done by the aim that they will be the best young generation who has moral and character quality. The purpose of national education can be achieve optimally as good as what have written in educational laws of this nation and create generation of character as the nation expecting the successor who is responsible, discipline, independent, God fearing,
environmental concern, social caring, and love peace. Starting from the phenomenon above, support the writer to make a research by the title: “THE VALUES OF CHARACTER EDUCATION IN QUR’ĀNIC VERSES (Comparative Analysis of Jalalain, Al- Maraghi, and Al- Misbah Interpretation)”.

B. Limitation of Study

This research limits in the certain verses of al- Qur’ān that include in the values of character education. Those verses are; Surah Ali Imran verse 110 and 190-191, al-Nisa’ verse 59, al - A’raf verse 56- 58, at-Taubah verses 105 and 119, ar-Ra’d verse 11, as-Shura verse 38, al- Hujurāt verse 13 of, al Mumtahanah verse 8, al-Jumu’ah verse 9-10, al Muddaṣṣir verse 38, and al-’Alaq verses 1-3.

C. Research Problems

Based on the background of the study, the researcher states that the problem of the study as follows:

1. What are the character education values conveyed in Qurānic verses based on Tafsir Jalalain, Al- Maraghi, and Al- Misbah?

2. What is the relevance of character education values in Qurānic verses based on tafsir Jalalain, Al- Maraghi, and Al- Misbah with the conception of character education in curriculum 2013?
D. **Objective of the Research**

Based on the background of study and statement of study above, then it can arrange the objective of research bellows:

1. To get description about character education values in al-Qur’ān based on Jalalain, Al-Maraghi, and Al-Misbah Interpretation.

2. To get analysis about the relevance of character education values in al-Qur’ān based on Jalalain, Al-Maraghi, and Al-Misbah Interpretation with character education in curriculum 2013.

E. **Previous Research**

Based on the literature review by the author, there are few studies thesis that has nearly the same as the discussion of this research. First, the thesis of Rukhayatun Niroh, a student of Islamic Education, UIN Sunan Kalijaga Yogyakarta 2011, entitled Character Education values In Surat Al-Hujurāt verse 11-15 (Study of Tafsir Al-Misbah and Al-Azhar). This thesis study about the value of character education values contained in Surah Al-Hujurāt verses 11-15. The result of that verses are the values of character education, such as; mutual respect, repentance, positive thinking, to know each other, equality, and honesty. These values are then applied to the Islamic education.

Secondly, the thesis of Khabibatus Sholihah Anisa, a student of Islamic Education, UIN Sunan Kalijaga Yogyakarta 2013, entitled Character Education values In Surat Al-Anam verses 151-153 (Study of
This thesis study about the value of character education values contained in Surah Al-Anam verses 151-153. The result of that verses are the values of character education, among others; the value of self-restraint, compassion, responsibility, love of peace, social care, and fair. Then, these values are applied to the Islamic education using *targhib* method, the *qudwah* method and habituation.

The similarities of both thesis above is the use of the Qur'an in exploring character values. In Ruhayatun Niroh’s thesis’s, she analyze the values of character education in certain verse. She also use comparative method in the study. In the thesis of Anisa Khabibatus Sholihah also analyze the values of character education contained in the option clause. Both of them are similar in using *tafsir al- Misbah* in data sources.

The difference of this study with both thesis above is the object of study and the methods used. In the thesis studied Rukhayatun Niroh is Surah Al-Hujurāt verses 11-15 with the comparative method of interpretation. The character education intended is character education within the context of Islamic education in general. In the Anisa Khabibatus Sholihah’s thesis, the object of study is Surah Al-Anam verses 151-153 with hermeneutic interpretation methods. Character education is geared towards the implementation of learning Islamic education, especially in schools.

In contrast, the object of study in this thesis is in al- Qur’an surah Ali Imran verse 110 and 190-191, al-Nisa ‘verse 59, al - A'raf verse 56- 58, at-Taubah verses 105 and 119, ar-Ra 'd verse 11, as-Shura verse 38, verse 13
of al Hujurat, al Mumtahanah verse 8, al-Jumu'ah verse 9-10, al Muddassir verse 38, and al-‘Alaq verses 1-3. The method used by the author is descriptive comparative study, and to collect the data the researcher use documentary, which collects the data from various literatures. To analyze the data use maudhu’i, which analyzed verse, based on interrelated themes. Assessed the values of character education contained in the verse then analyzed the relevance with 18th values of character education appointed by the Curriculum 2013. The differences object of research and the methods used will be different in the analysis and contribution donated by previous studies, although it has same-researching the verses of al-Qur'an.

Based on the literature review that has been done, the writer has not found a study evaluating character education values contained in the Qur'anic verses study comparative of Tafsir Jalalain, Al-Maraghi, and Al-Misbah. Focus in surah Ali Imran verse 110 and 190-191, al-Nisa 'verse 59, al - A'raf verse 56- 58, at-Taubah verses 105 and 119, ar-Ra'd verse 11, as-Syura verse 38, verse 13 of al Hujurat verse 13, al Mumtahanah verse 8, al-Jumu'ah verse 9-10, al Muddassir verse 38, and al-'Alaq verses 1-3. Therefore, the writer chose these verses as an object of study in this research.

F. Theoretical Basis

Education in the process of providing knowledge, skill, competence or use of desirable qualities of behavior or character of being, providing by
a formal course of study, instruction or training (Webster, 1981: 723). In delivering the education teacher has big role as the transmitter of education. Besides teacher, the method in delivering material also influence in the educational achievement. According to Syafri (2012: 99) there are several method of character education in the al-Qur’ān:

1. Command method. This method often used in al-Qur’ān dealing with character education.

2. Prohibition method. In the Islamic study there are two kind of prohibition based on time aspect, there are; *mugoyyad* (limited), and *mutlaq* (unlimited).

3. Motivation (*Targhib*) method. *Targhib* define as the word that can bring strong desire up.


5. Story method. Story is a method that can give positive effect in attitude change, improvement intention or personal motivation.

6. Dialog method. This model give education that influence in deep feeling of believer.


8. Modeling (*Qudwah*) method. Modeling is important aspect in character education, because impossible for student to implement their science without example in real life.
Character education has close relation with Islamic education, it is as the main focus. Islam is moral religious that concerned in the content, not the appearance, and forming the soul with moral values. Islam begins with the struggle of growing the aspects of theology and ethics within the follower.

The purpose of education is to develop obedience human. So character education developed not only as a result learning, but also the impact of accompaniment. In addition to teaching theology, aspects of morality in Islamic education material should be considered and developed again, so Islamic Education able to realize the purpose of execution or implementation.

G. Definition of the Key Terms

To avoid the mistakes and error dealing with this research title, researcher need to explain the terms in this research title, there are:

1. Value

Etymologically value is quality of being useful or desirable (Hornby, 1974: 950). This term of value here, tend to importance or usefulness of something (Longman, 1974: 950). Value is something that viewed as something good, loved, and the most right based on human or people belief until its prevention reflects in their behavior, attitude, and their deeds (Maslikhah, 2009: 106). Then, value can interpret as the usefulness or important of something (Oxford, 2006: 844).
2. Character Education

Education derived from Latin “educare” that has mean to lead forth. Terminologically education is the process of providing with knowledge, skill, competence or use desirable qualities of behaviour or character of being, so provide by a formal course of study, instruction or training (Webster, 1981: 723).

In large definition, education is the whole learning activity that going on throughout era in whole life activity situation, then support all potential in self of human (Suhartono, 2006: 79). Because, education is conscious effort of human that head for make change and development in order to made better life.

Etymologically character derived from Greek “charassein” that has mean “to carve”. Character is moral or mental nature, mental or moral qualities that make one person, race etc different from others (Hornby, 1974: 140). In Webster Dictionary character is “the aggregate features and traits that form the apparent individual nature of same person or thing; moral or ethical quality; qualities of honesty, courage, integrity; good reputation; an account of the qualities or peculiarities of a person or thing” (Syukri, undated:1).

In educational perspective, character interpret as spiritual structure that visible in act, and forming by innate factor and environment effect. Character refers to moral and ethic life of human to favoring God and human, i.e. moral goodness to do good act.
From those explanations, researcher can conclude that character education is effort to upgrading knowledge, skill, and wanted attitude in order to make someone can do base on glorious values, norm, ethical, and occur role.

3. Qur’anic Verses

Verses in the plural form of verse, verse is writing arranged in line (Oxford, 2008: 492). Actually, verse exists in poem, a chapter of laws, chapter of al-Qur’an, Bible etc.

Qur’anic verses is the verses of al-Qur’an. Then, the certain Qur’anic verses in this research are; Surah Ali Imrān verse 110 and 190 - 191, al-Nisa' verse 59, al- A'rāf verse 56-58, at-Taubah verses 105 and 119, ar-Ra'd verse 11, as-Shura verse 38, al-Hujurāt verse 13, al Mumtahanah verse 8, al-Jumu'ah verse 9-10, al Muddaṣṣir verse 38, and al-'Alaq verses 1-3

4. Jalalain, Al-Maraghi, and Al-Misbah Interpretation

a. Jalalain Interpretation

Jalalain is interpretation book “Tafsir” that written by Imam Jalaluddin Al-Mahalli and Imam Jalaluddin As-Suyuti. تفسير الجلالين etymologically means two Jalal, because this tafsir arranged by Imam Jalaluddin Al-Mahalli in 1459, and continued by Imam Jalaluddin As-Suyuti in 1505. This book generally recognized as Sunni classical interpretation.
Imam Jalaluddin Al- Mahalli began his writing from surah al-\textit{Kahfi} until the end of surah \textit{an-Nisa’}, then interpret surah \textit{Fatihah} until the end and Al- Mahalli passed away. Imam Jalaluddin As- Syuyuti continued and starting from surah \textit{al-Baqara} until \textit{al-Isra’}. However, there are different opinions dealing with work quality in each interpreter.

b. \textit{Al- Maraghi} Interpretation

\textit{Al- Maraghi} is one of Contemporary tafsir al- Qur’an. The name \textit{Al- Maraghi} taken from the family name of the writer, Ahmad Mustafa Al- Maraghi. This tafsir is the result of writer’s hard working during 10 years, since 1940 – 1950 AD.

Al- Maraghi used new methodology, he separated between “global explanation” and “detail explanation”. So, the verses explanation is divided into two categorize; \textit{ijmali} and \textit{tahlili}. Beside use verses and atsar as the source, this tafsir also use ra’yi as the source to interpret the verses.

c. \textit{Al- Misbah} Interpretation

\textit{Al- Misbah} Interpretation is a \textit{Tafsir} of al- Qur’an from chapter 1 – 30 of al- Qur’an. This \textit{tafsir} separated in fifteen chapter of book. This \textit{tafsir} arranged by Prof. Dr. M. Quraish Shihab, a moslem scientist in Qur’anic science and have been became a Religious Ministry in 1998. The Indonesian taste of interpretation by the writer gives interesting topic and
appropriate to wealth the literature review and comprehension about the secret of Allah’s word in al-Qur’an.

In this book, Quraish Shihab give the illustration and explanation about explicit message, implicit impression, and the aptitude of Qur’anic verses. He was explaining the verses in the fifteen-volume book. As the Indonesian tafsir, not the translated tafsir Quraish Shihab use easy language that can easy to understand.

Those interpretation book is the prime data of this research, that all of the interpretation used to be main source in comparative analysis from one another.

H. Advantages of Research

1. Theoretical advantages
   a. Generally, giving science contribution and particularly concerning about character education values in Qur’anic verses.
   b. This research has relevance with Islamic science, specifically for Department of Islamic religion. Then, the result of the research will be useful to add literature about character education values in Qur’anic verses.
   c. May, this research can give positive contribution for educator (educator will be) and parent (parent will be), specially for
researcher to knowing and applying character education values in Qur’ānic verses.

2. Practical advantages

Giving positive contribution that can be thinking review and act. Specially, this research can use as follows:

a. This research expected to be reference, especially for parent and educator to apply character education strategy that was explaining in al-Qur’ān.

b. Through this graduating paper may can give advantages for reader generally and specially for researcher. Amin.

I. Research Methodology

In this graduating paper, researcher use several technique to reach the purpose of research, those technique are:

1. Approach

The approach used in this study is descriptive comparative study. The comparative method is often used in the early stages of the development of a branch of science. This study to compare the interpretation from Jalalain, Al- Maraghi, and Al- Misbah about values of character education in Qur’ānic verses.
2. Kind of research

This research is a library research, because the sources taken from library resources (Hadi, 1983: 3). Where all data that used by researcher in this research are various literature that has same theme with the title of this research.

There are data source that used by researcher are:

a. Prime data source

Data source that immediately relate to the research, they are al-Qur’ān and the interpretation of Jalalain, Al- Maraghi, and Al-Misbah in surah Ali Imrān verse 110 and 190 - 191, al-Nisa’ verse 59, al - A'rāf verse 56- 58, at-Taubah verses 105 and 119, ar-Ra’d verse 11, as-Shura verse 38, al Hujurāt verse 13, al Mumtahanah verse 8, al-Jumu’ah verse 9 - 10, al Muddaṣṣir verse 38, and al-'Alaq verses 1-3.

b. Secondary data source

Data source that consist and complete the primary data sources. Secondary data source were taken by searching, book analysis, internet and other information that has relation with this research.

3. Technique of Data Collection

To get data in this research, researcher use documentary method. Documentary method is searching data concerning variable that
concrete notes, transcript, book, newspaper, magazine, epigraphy, meeting note, ledger, agenda etc (Suharsimi, 1993: 234)

This method used by researcher to searching data through reading, analyzing, and reciting book of tafsir al-Qur’ân and Hadist also books that concern with research theme. Then the result of data will analyzes to get the main contain of al-Qur’ân surah Ali Imrâń, al-Nisa’, al - A'râf, at-Taubah, ar-Ra'd, as-Syura, al Hujurât, al Mumtahanah, al-Jumu'ah, al Muddasâṣîr, and al-'Alaq about character education.

4. Method of Analysis
   a. Maudhū’î analysis

   Tafsîr maudhū’î has mean accumulate the verses of al-Qur’ân that has same purpose in investigating a problem topic and arrange it based on chronology and background of revelation of those verses (Farmawi, 1994: 36). The model of tafsîr maudhū’î is through accumulating verses that relate to the theme then analyze those verses specifically by specific requisite and step.

   In “Al-Bidayah fi Tafsîr Al- Maudhû’î y” book, Al-Farmawi express the steps in tafsîr maudhû’î as below:

   ١اختيار الموضوع القرآني المراد دراسته
التعرض لمعرفة مناسبات الآيات في سورها

وهي إضافة جيدة، إلا أنه جعل خطة الكتابة في الموضوع متقدمة
على خطة تفسير الآيات، والصحيح العكس لأ ن كتابة الموضوع
واخراجه بصورة متكاملة مبني على دراسة الآيات وتفسيرها، وأيضاً
يمكن دمج خطة معرفة المناسبات بين الآيات مع خطة التفسير

Therefore, explain that tafsir maudhū’ī is reforming the problem theme that will investigate, accumulating, arranging and analyzing the verses of al-Qur’ān, and complete it with relevance Hadist, explain the munasabah between verses in every surah and the relevancy of verses with the next to verses, then arrange the conclusion as the answer of al-Qur’ān concern the research problems (Al-‘Aridl, 1992: 88)

This method used by researcher to explain verses in al-Qur’ān surah Ali Imrān verse 110 and 190 - 191, al-Nisa’ verse 59, al - A'raf verse 56- 58, at-Taubah verses 105 and 119, ar-Ra’d verse 11, as-Shura verse 38, al-Hujurāt verse 13, al Mumtahanah verse 8, al-Jumu’ah verse 9 - 10, al Muddaṣṣir verse 38, and al-‘Alaq verses 1-3, and accumulate the verses of al-Qur’ān from various surah that relate to the theme of research to be one unity.
b. Double Movement Analysis

Double movement is combination of intellectual pattern induction and deduction; first: from particular to general, second: from general to particular (Nugroho, 2013: 8).

Double movement is strategies to relevance the text of al-Qur’an in contextual problem, especially in rearrange the laws from al-Qur’an. Furthermore, it necessary to do multidiscipline approach in analyzes the message of al-Qur’an (Rahman, 2005: 8).

The application of this method used by researcher to analyze the finding data, then will take the conclusion in order to make more understand in the present problem.

J. Outline of the Thesis Presentation

To make easier explanation and research in reading this graduating paper, than this outline of thesis presentation arranged as follows:

Chapter I Introduction. In this chapter will explain about the background of study, Research problem, Objective research, Definition of key term, the Advantages of Research, Research Methodology, and the Outline of the thesis Presentation.

Chapter II Character Education. In this chapter will discuss about character education generally that include: definition of character education, the purpose of character education, pedagogical base of character education,
base characteristic of character education, the function of character education, the purpose of character education, the principle of character education, the objective of character education, and the area of character education. Furthermore, this chapter also talks about the values of character education and its significances.

Chapter III The Values of Character Education in Qur’anic Verses. This chapter will explain about values of character education in al-Qur’ān based on Jalalain, Al-Maraghi, and Al-Misbah interpretation.

Chapter IV the Relevance of Character Education Values 2013 in Qur’ānic verses related to Curriculum 2013. This chapter explain about the Relevance of Character Education Values 2013 in Qur’ānic verses related to Curriculum 2013.

Chapter V Closing, Conclusions, and Suggestion. Chapter closing contains the conclusions from the study of this thesis, suggestion, and closing words and reverences.
CHAPTER II
CHARACTER EDUCATION

A. Theoretical Overview of Character Education

1. Definition of Character Education

In order to comprehend the meaning of character education it should be understood the definition of both "education" and "character".

The word “Education” derived from Latin “Educere” that means to lead forth. Furthermore, terminologically education is the process of providing knowledge, skill, competence or the use of desirable qualities of behaviour or character of being, provided by a formal course of study, instruction or training (Webster, 1981: 723).

The definition of education as set out in the National Education System 2001 is a conscious and deliberate effort to create an atmosphere of learning that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence and social attitudes which are necessary skills for themselves, society, nation and state.

The Encyclopedia International defines education as an increase of skill or development of knowledge and understanding as a result of training, study, or experience. Education goes in all societies for, in order to survive, a society must pass on basic skills, information,
and beliefs from one generation to the next (Encyclopedia International, 1973: 247).

Azyumardi Azra in his book entitled "The National Education Paradigm Reconstruction and Democratization" defines education as a process to prepare young people of the nation to live a life and to meet life goals effectively and efficiently to build and develop self-awareness among individuals (Muslich, 2011: 48).

According to Prof. Dr. Omar al-Muhammad al-Syaibany Toumy education is a process of changing the behavior of individuals in private life, society and the natural surroundings, by means the of teaching as a profession and human activity in the sharing of human professions in society. Al-Syaibani see education is the process of behavior change on the individual and society. Thus, the process of education is not a one-off instant activity (Jalaluddin, 2001: 74).

Al-Syaibani’s statement has the same justification with the enactment of one of the approaches in education, namely behaviorism approach. Because education is not an instant activity, then the approach of this habituation learners invited to carry out good behavior. Habituation approach is an activity that is conducted continuously so that these habits will rub off on the students called attitude, over time it will become a reflex attitude then character will formed.

Etymologically the term “character” comes from Greek "charassein" "kharax" which means tools for making or to Engrave.
Like the carvings that are attached to the objects are carved, the character is also attached to the individual, because of it character is defined moral or mental nature, mental or moral qualities that make one person, race etc different from others (Hornby, 1974: 140). The definition of Character according to Ministry of National Language Center is “a congenital, heart, soul, personality, character, behavior, personality, traits, character, temperament, character”.

According to Simon Philips character is a collection of values that lead to a system, which underlies the thinking, attitudes, and displayed behaviors displayed (Muslich, 2011: 70). According to Imam Ghozali, the term character is closer to the moral, i.e. the human spontaneity in the act, or acts that have fused in man who does not need to think anymore when the attitude is appear (Koesoma, 2011: 8).

Doni Koesoma Albertus found the character is same with personality. Because a person of character is when their behavior appropriate with a moral code. Personality is a "trait or characteristic or distinctive style of someone who comes from formations that received from the environment" (Koesoma, 2011: 28).

From those definitions that define character as carving out, then that forming character can be analogous as we carve on stone or hard surfaces metal. Character is behavior, moral, personality of someone that formed from the internalization of various virtues and underline perspective, thinking, attitudes, and the way people act. The
virtue consists of a number of values, morals, and norm such as honesty, courage act, trustworthiness, respect to others.

Character is a form from the community character and the character of the community is made up of the character of each member of the community of nations. The development of character, or personality development at community members, both theoretical and empirical, performed from an early age to adulthood.

In this development, the term of character specifically use in the context of education in the 18th century, pioneered by FW. Foerster (Asmani, 2011: 27). This terminology refers to an idealistic-spiritualistic approach in education, which is also called normative education. Character education is expected to revive the ideal-spiritual pedagogy which had been lost because of a wave of positivism.

In the National Conference on Character Bulding that discussed about “The Need for Character Education”, character was defined as follow:

*Character has been defined as the inner disposition conductive to right conduct. It is a person’s collection of attitudes and habits which enable and facilitate moral action. It is the foundation for all activity in the world; every task and every achievement bears the imprint of one’s character. Moreover, as we shall see, one result of attaining good character is that individuals are able to love others well and become more productive citizens. Good character is thus the foundation for all human endeavors.*

According to Sparks generally the function of the character are: one ’s sense of right and wrong ; one ’s standards of what is good
and just; one's judgment of what constitutes good and bad behavior. Furthermore, he explained that there are two-dimensional characters; first, is focused on the individual's beliefs, immoral reasoning, and the system of values which traditionally has been the driving force of education in the United States; second, is focused on the individual's actions and conduct (Ahmad Husen et al, 2010: 22). But the character development and moral education is different, because the values and man's level of moral reasoning is the central concept of character. It is an engagement between think and action, that is, individuals act in accordance with their perspective, values and beliefs, and in turn, the actions and behaviors an individual chooses in resolving dilemmas and making decisions are the manifestation of those perceptions, values, and beliefs."

Character education is an education system with invest values accordance with the nation's culture and knowledge aspects, feels of affection, and actions, both against Almighty God either for themselves, the communities and the nation (Rifki, 2011: 4). Character education is also a system of cultivation of character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values (Syahroni, nd: 3). Character education can be defined as "the deliberate use of all dimensions of school life to foster optimal character development".
Ki Hajar Devantoro defines character education as a planned effort to make students know, care about and internalize the values, so that students behave as a perfect man. Where the goal of character education is to improve the quality implementation and outcomes of education in schools through the formation of character of students as a whole, integrated, and balanced, appropriate with competency standards (Haryanto, nd: 4).

Consider to the orientation of the Act No. 20 of 2003 on National Education System reform the function of national education goals that should be used in developing educational efforts in Indonesia. Article 3 of the Law SISDIKNAS mentions "national education serves to develop skills and forming the character and civilization of dignity in the context of the intellectual life of the nation, aimed at developing students' potentials in order to become a man of faith and fear of the Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". The goals of national education is formulation of Indonesian human quality that showed be developed by each educational unit. Therefore, those formulations of national education goals become the basis for the development of character education.

David Elkind and Freddy Sweet Ph.D. interpret the character education as the deliberate effort to help people understand, care about, and act upon core ethical values (Syahroni, nd: 3). It is strongly
associated with the term "character", that mapped directly in our minds to the future of our students, where they can assess "what is right, have deep concern about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within ".

From the explanation above, it can be concluded that character education is an education system that is performed by instilling noble values, morals, ethics and culture of any material that can help individuals learn to live and work together as a family, society and nation. So learning system is not only emphasize the cognitive aspects, but also psychomotor and affective aims to make qualified individuals.

2. Pedagogical Foundation of Character Education

Ki Hajar Dewantara mentioned that education is a conscious effort to develop the potential of learners optimally (Rifki, 2011: 88). The conscious effort can not be removed from the environment where the students are live and from their cultural environment, because students live in the neighborhood and they are part of the culture. If education is not based on this principle, it would deprive students from their culture.

Cultures that cultivate learners starting from the immediate environment, then developing broader in cultural environment of the nation and the universal culture were adopted by human. When a
student feels strange to the closest culture, he does not know either of his national culture and does not known himself as part of the national culture. This situation will make students vulnerable to outside cultural influences and may be more prone to accept the foreign culture without consideration. It because, the development of the national character cannot be separated from the cultural aspect that is consistent with the characteristics of the nation itself (Wagiran, 2012: 330).

From the phenomena above, then character education compiled to carve morals learners through the process of knowing the good, loving the good and act in the good (Muslich, 2011: 151). Because of the structure of human anthropology, human bodies consist of spirit and mind. It is needs the three buffer components of the character education.

In addition, the mission of education character is to print the generation of Indonesian citizens who have insight, thought patterns, and patterns of action in solving problems in accordance with the norms and values to the Indonesian-ness (Rifki, 2011: 90). It is agree with the primary function of education that expressed in the Education Law, "develop skills and form the character and dignified civilization in order to educate the nation" (Rifki, 2011: 90). From the explanation above, 1945 Constitution and Education Law clearly has provided a firm foundation for developing all aspects of the potential for self-learners as members of the community and the nation.
Culturally education serves to pass on the values and achievements of the past to the younger generation through the process of enculturation (Rifki, 2011: 5). Values and the achievement will be the pride of the nation and it will make the nation better known by other nations. Besides functioning bequeath values, education also has a function to develop cultural values and achievements of the past into the cultural values of the nation in accordance with the present life and future as well as develop new achievements became the new nation's character.

Thus, character education became the core of education (Rifki, 2011: 5). Character education appear to focus on the educational process through the cultivation of moral values, ethics and norms of life citizenship and carve out noble character be a habit of the mind, heart, and hands.

3. Function of Character Education

Function is special activity or purpose of a person or think (Hornby, 1974: 350). In accordance with the function of national education, character education is intended to develop the capability and form the character and civilization of dignity in the context of the intellectual life of the nation (Ministry of National Education, 2011: 5).
Rifki take character education functions which have been formulated by the Ministry of National Education Research and Development Center of Curriculum (2011: 89), those functions are:

a. Character education as a vehicle for development, which is to develop the potential of learners to be good personal, embodied in attitudes and behavior is a reflection of the character.

b. Character education as a vehicle for improvement, to strengthening national education gait to be more responsible in developing the potential of learners more dignified.

c. Character education as a vehicle filters, which filter cultures to our own people and culture of other nations that are not in accordance with the values of the characters.

4. Purpose of Character Education

    Purpose means that which one means to do, get, be, etc.; plan; design; intention (Hornby, 1974: 680). Character education should have clear objectives so that a de core of character education does not happen in the future.

    Character education is done in order to achieve national education goals for developing students' potentials in order to be a man of faith and fear of God Almighty, noble, healthy, knowledgeable,
skilled, creative, independent, and become citizens of a democratic and responsible (MONE, 2011: 5).

The Purpose of character education according to Education Law 2003 cited by Rifki (2011: 91) as follows:

a. Develop heart or affective potential of learners as human beings and citizens who have character values. The main goal of education is to guide and develop the potential that exists in the personal nature of each individual (Suhartono, 2008: 20).

b. Develop habits and behavior of learners in line with universal values and traditions of the religious culture of the nation. Character education has meaning inculcate the habituation about good things, so that students become aware of the cognitive domains, capable of sensing the affective domain, and can carry out the behavioral domain (MONE, 2011: 10). Then, the character education linked closely related to the "habit" that continuously practiced or carried out.

c. Inculcate the value of leadership and responsibility to the students as the future generation. As Allah says in the Qur'an following:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الأرْضِ خَلِيفَةً

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth…." (Q.S. al-Baqarah: 30).
The word خليفة originally means that replaces or who will come after anyone who came before. So Caliphate in the paragraph above consists of the authority granted by Allah swt, and being assigned are descendants of Adam, and it is takes place on Earth as the work spot (Shihab, 2000,I: 140).

We are reminded that man is the subject and object of education (Suhartono, 2008: 17), it is only logical that a human is incumbent on survival, especially in education.

d. Developing human ability to be independent, creative, and national insightful. Due to the independence, they will be able to develop the human potential, creativity, taste and intention as well as trying to uncover the mystery of pliers potential gifts given by God, then they can develop their own potential (Suhartono, 2008: 23).

e. Developing school environment as the safe, honest, creative and friendship, and with a high sense of nationality of learning environment. Environment in the context of character education has an importance role because it determines the changing of learner behavior (MONE, 2011: 8)

5. Principles of Character Education

Principle is the basic truth, the general law of cause and effect (Hornby, 1974: 664). The principle is a basic general rule or truth about
something (Oxford, 2006: 605). Meanwhile, according to Russel Swanburg principle is a fundamental truth, law or doctrine underlying idea (Swanburg, 2006: 45). Based on those definitions, the writer conclude that principle is a basic fundamental statement or general law of cause and effect, that made by a person or group as a direction to think and act.

Character education as an educational system that serves a great purpose for the future generations, need principles that will guide the thinking and action for the realization of national education goals. There are 11 Principles to achieve effective character in Character Education Quality Standards (Husen, 2010: 29), the eleventh principle is as follows:

a. Promoting ethical basic values as the core foundation of good character.

b. Comprehensively identifying the characters that included thoughts, feelings, and behaviors.

c. Develop the characters by using a comprehensive approach, proactive and effective.

d. Creating school communities who are concerned.

e. Provide an opportunity for students to show their behavior and good morals.

f. Arranged meaningful and challenging curriculum that can help students to develop their characters and help them to succeed.
g. Encouraging the growth of self-motivated learners.

h. Involving the whole school community members as a moral community who care about character education.

i. Hold division of moral leadership and support performance to build initiative character education.

j. Involving families and community members as the partners to build character.

k. Evaluating the character of the school, including the function of the school staff as character educators, and the manifestation of positive character in the lives of learners.

These principles hold true principals in monitoring staff performance, development, and dynamics (Asmani, 2011: 58). Thus, every problem can be quickly detected and take the practical solutions out.

6. **Target of Character Education**

Targets is something to be aimed at in shooting practice; any object aimed at (Hornby, 1974: 884). Relating to character education, the goals of character education is to direct the implementation of education by balancing the role of moral knowing, moral feeling, and moral action to each learner.

According to William Kilpatrick not trained to do good deed or moral action is one cause of the inability of the students to behave well,
although cognitively learners master it (moral knowing) (Muslich, 2011: 133). Therefore, parents are not only enough giving the knowledge of virtue but also should guide the child reached the stage of implementation in daily life.

There are three components of good character in character education, which should have a balanced portion between one another. All three components are necessary, so that learners are able to understand, feel, and do the good values. These three components are:

a. Moral Knowing

Moral knowing is important thing to be taught, it is considered important because without knowing what is moral? Thus learners may not know how it is should be done morally. The word moral comes from the Latin “mores” which means customs. The word mores is synonymous with mos, moris, manner mores, or manners, Morals (Poespoprodjo, 1986: 2). Then, moralists defined as the quality of human actions which we can judge that an act is right or wrong, good or bad (Poespoprodjo, 1986: 102). The word moral included an understanding of the merits of human actions. Moral knowing consists of six components, namely: moral awareness, knowing moral values, perspective-taking, moral reasoning, decision making, and self-knowledge (Prawono. 2013: 221).
b. Moral Feeling

Moral feeling is another aspect that must be instilled in the students as a source of human beings energy to act in accordance with moral principles. There are six things of emotional aspects that must be felt by learners to become human character. In moral feeling, there are: 1) conscience; 2) self-esteem; 3) empathy (feel the pain of others); 4) loving the goods; 5) self-control (able to control themselves); 6) humility (Muslich, 2011: 134).

To cultivate the moral feeling to the learners, one of way to do is raising learners awareness of the importance commitment to the moral values (Muslich, 2011: 135). It will lead student to love to do good according moral values. Love of moral feeling would be the most effective internal control possessed by learners. However, external control was deemed necessary given by the parents, especially in providing a conducive environment for learners to familiarize well behaved.

c. Moral Action

Moral action is how to make moral knowing can be transformed into real action. moral action is the result of two components character, moral knowing and moral feeling (Muslich, 2011: 134). To understand what drives a person to do
good deeds it must be seen three other aspects of character, there are: competence, will, and habit (Prawono, 2013: 221).

Character education is aimed to make a person accustomed to doing good behavior, it will become instinct so he becomes accustomed to and feel guilty if he disobey the regulation.

7. **Scope of Character Education**

According to Law No. 20 Year 2003 on National Education System in article 13, paragraph 1, states of the educational path consists of formal, non-formal, and informal can complement and enrich each other (Asmani, 2011: 156). This is in accordance with the Master Design Character Education (MONE, 2012: 6) character education’s scope includes the scope of the three domains, there are:

a. **Formal Education**

Character education in the sphere of formal education took place at educational institutions TK / RA (Kindergarten), SD/ MI (Elementary School), SMP/MTs (Junior High School), SMA/MA (High School), SMK (Secondary School Vocational), MAK (Madrasah Aliyah Vocational) and Higher Education through learning, extra and co-curricular activities, creating a culture of educational units, and habituation. Target on formal education is character education of students, teachers, and staff. So the whole
school community members who contribute to the implementation of environmental education in schools must be responsible for the realization of the goal of character education.

b. Non-Formal Education

In the non-formal education, character education takes place at courses institutions, educational equality, education literacy and other non-formal education institutions, co and extracurricular activities, the creation of cultural education unit, and habituation. Is Not much different from formal education in the educational objectives of non-formal education also includes students, teachers, and staff.

c. In-Formal Education

In-formal education is the family education and environmental pathways. This kind of education has a major role in the success and contribution of education. As we know, children only spend 7 hours or less than 30% per day at school, and the rest (70%) of its children are in the family and the surrounding environment (Asmani, 2011: 156).

Character education in informal education takes place in a family committed by parents and other adults to children which they are responsible. And all people who are in the person's everyday environment. Environment in the context of character
education has a role because it determines the importance of a learner behavior change (MONE, 2011: 8).

B. Character Education Values

According Dhiya Zahir, the value is a collection of laws standardization absorbed by someone from the sidelines as well as his reaction to influence the attitudes and different knowledge (Murshafi, 2009: 95). The values in the educational development of the nation's culture and character according to the Guideline Development Culture and Character Education Nation quoted by Suyadi (2013: 37) identified from the following sources:

1. Religion

Religion in Arabic is "الدين" which comes from the word دين then it branched into الدين (Debt) , الدين (conviction) , مدينة (to civilize) (Zakiyyudin, 2011: 2). From these explanations in Arabic literatur said religion is very closely related to society and civilization.

Friedrich Schleiermacher defines that religion is "feeling of absolute dependence " - as contrasted to other absolute, relative feeling of dependence (Eliade, 1633: 283). According to Anselm vo Feuerbach religion is the ideal needs of mankind, then all of life is largely determined by the role of religion and without religion human life will not be perfect (Nasir, 1997: 88). Furthermore we know that
the Indonesian people are religious society, where various religions live in harmony (Wahid, 2010: 1).

Therefore the life of the individual, society, and nation is always based on religious teachings and beliefs. Politically life of the state was based on values derived from religion. On the basis of these considerations, the values of character education should be based on the values and principles derived from religion.

2. Pancasila

The Republic of Indonesia upheld by the principles of nationhood and statehood called Pancasila. Pancasila contained in the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. That is, the value contained of Pancasila become the values that govern the political, legal, economic, social, cultural, and artistic set forth in the articles of the 1945 Constitution. Character education aims to prepare students to be better citizens, who have the ability, willingness, and apply the values of Pancasila in their lives as citizens.

3. Culture

Culture is human development of the human powers; development of the body, mind and spirit by training and experience (Horby, 1974: 210). Culture is a truth that no man is living in a society without cultural values of the community recognized. The cultural values become the basis of the interpretation of the concept
and meaning of the communication among the community members. Such an important position in the cultural life, culture become values sources of character education.

Based on the 1954 Constitution Article 32 paragraph (1): That country promote national culture of Indonesia in the middle of the world civilization in a society by guaranteeing freedom to maintain and develop their cultural values. It means that culture is a means for us to provide answers about our identity and to carve out a future for the nation and forming our homeland (Meutia, undated : 2).

Culture has a different meaning than civilization, if human culture is the result of behavior and regular behavior by the code of conduct that must be gained by learning that is made up in people's lives, then according to Huntington civilization is the widest cultural entity, identified through the elements common objective elements, such as language, history, religion, customs, institutions, or through a subjective self-identification (Abdullah, 2013: 5).

4. The Objective of National Education

National education goals reflect the quality of every Indonesian citizen, was developed by various educational units at various levels and lines (Rifki, 2011: 91). In the national education goals there are different grades of humanity that must be owned by an Indonesian citizen. Therefore, the goal of national education is the
most operational source in the development of character education compared to the three sources mentioned earlier.

Based on the four values sources above, then identified 18 values developed in the nation's culture and character education by the Ministry of Education and Culture in Listyarti (2012: 5-8) as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Values</th>
<th>Descriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>Religious</td>
<td>Attitudes and behavior of the obedient in carrying out their religion, tolerant implementation of worship of other religions, and live in harmony with other religions.</td>
</tr>
<tr>
<td>b.</td>
<td>Honest</td>
<td>Behavior based on an attempt to make himself as one who can always be trusted in words, actions, and employment.</td>
</tr>
<tr>
<td>c.</td>
<td>Tolerance</td>
<td>Attitudes and actions of respect to the differences of religion, race, ethnicity, opinions, attitudes and actions of others who are different from themselves.</td>
</tr>
<tr>
<td>d.</td>
<td>Discipline</td>
<td>Measures indicating orderly and obedient behavior on various rules and regulations.</td>
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<tr>
<td>e.</td>
<td>Hard work</td>
<td>The behavior that indicate an earnest effort to overcome barriers of learning</td>
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<tr>
<td><strong>f.</strong></td>
<td><strong>Creative</strong></td>
<td>Think and do something to produce new ways or results based on what you have.</td>
</tr>
<tr>
<td><strong>g.</strong></td>
<td><strong>Independence</strong></td>
<td>Uneasy attitude and behavior to depend on others in completing the task.</td>
</tr>
<tr>
<td><strong>h.</strong></td>
<td><strong>Democratic</strong></td>
<td>The way of thinking and behavior that balancing between rights and obligations of himself and others.</td>
</tr>
<tr>
<td><strong>i.</strong></td>
<td><strong>Curiosity</strong></td>
<td>Attitudes and actions are always find more depth and breadth of what he learned, seen, and heard.</td>
</tr>
<tr>
<td><strong>j.</strong></td>
<td><strong>Spirit of Nationality</strong></td>
<td>The way of thinking, acting, and insight, that set the importance of nation out above self-interest and group.</td>
</tr>
<tr>
<td><strong>k.</strong></td>
<td><strong>Nationalism</strong></td>
<td>The way of thinking, and act exhibit of loyalty, care, and high appreciation of language, physical environment, social, cultural, economic, and national policy.</td>
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<td><strong>l.</strong></td>
<td><strong>Rewarding Achievement</strong></td>
<td>Attitudes and actions that encourage him to produce something useful for society,</td>
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and recognize the success of others.

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<tr>
<td>m.</td>
<td>Friendliness</td>
<td>Act showed pleasure to talk, hang out, and in cooperate with others.</td>
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<td>n.</td>
<td>Peace Loving</td>
<td>Attitudes, words and actions that make other people feel happy and safe over her presence.</td>
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<td>o.</td>
<td>Reading Interest</td>
<td>Sparing time habit to read the various readings that provide a virtue for him.</td>
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<td>p.</td>
<td>Social Concern</td>
<td>Attitudes and actions always want to help to others and in need communities.</td>
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<tr>
<td>q.</td>
<td>Environmental Concern</td>
<td>Prevent damage action to the surrounding natural environment, and develop to measures the occurred damage.</td>
<td></td>
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<tr>
<td>r.</td>
<td>Responsible</td>
<td>The attitude and behavioral of person to carry out the duties and obligation that he should do, to himself, society, environment, the state, and the Almighty God.</td>
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**Table 1.** The Values of Character Education
CHAPTER III

VALUES OF CHARACTER EDUCATION IN AL-QUR’ĀN

A. Interpretation of The Surah

1. Ali- Imrān verse 110 and 190 – 191

Surah Al 'Imran (Family of Imran) is the third surah after surah al-
Baqara in the Qur'ān arrangement, consists of 200 verses and belongs to
Madaniyyah group of surah.

It is named Ali 'Imrān as stated therein in detail the story of the
family' Imran, namely Isa, Yahya, Maryam and his mother. While 'Imran
was the father of Maryam, the mother of Prophet Isa a.s (Shihab, 2000,II:
3). The main content of Surah Al 'Imran is evidence of tauhid, the unity
and power of God Almighty, an affirmation that the world and its
sparkling pleasures will not be useful in the hereafter (Shihab, 2000,II: 4).

The verse 110th of Surah Ali 'Imran describes about the bond that
unites in the living creatures; humans or animals (nationality, ethnicity,
religion, ideology, time, place, and so on) it is showed that all of people
are brother. The relationship of brotherhood shows in realization of caring
one another, then it will build the social concern. The social concern
attitude represent by the word خَيْرَ أُمَّةٍ “the good people” that has to reach
by every people. One of good people’s characteristic is concerning to the
social life. Social concern is one of values in character education
curriculum 2013.
The verse 190th: (إنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ...) explains about the existence of God creating the heavens and the earth and ordered that his slaves should think about it. Whoever has a will to complete the phenomena of the universe will be risen to the real evidence on the power of God, and belongs to the group of Ulul Albab (Shihab, 2000,II: 291). In the verse of 191th it was described the characteristics of أوليُّ الْألْبَابِ as described in verse 190th (Shihab, 2000,II: 292). The characteristic of أوليُّ الْألْبَابِ was represent the curiosity and crative attitude. Both attitude are included in character education values of curriculum 2013.

2. Al-Nisa’ verse 59

An-Nisa’ (woman) is the fourth surah after surah Ali-’Imrān in al-Qur’ān arrangement, which consists of 176 verses. It was revealed after Surat al-Mumtahanah, and belongs to Madaniyyah group of surah.

It was called an-Nisa’, that in terms of language meaning "woman", named’an-Nisa’ because in this surah talked about the things that relate to women as well as the surah of the most widely talked about it than other surah, so it is often referred known as an-Nisa’ al-Kubra. The aim of this naming is to distinguish it from another surah also explained the issue of women in many verses, which surah at-Thalaq (called an-Nisa’ as-Sughra). Surah an-Nisa’ begins the description of relations silaturrahim,
and the many legal provisions concerning women, such as marriage, children women, and closed again with the legal provisions concerning them (Shihab, 2003,II: 311).

The verse 59th: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ...

describes the basic teachings of Islam role in terms of power and governance. Presented are also the commands that can encourage people to create a just and prosperous society, obey Allah and the Messenger, and to Ulil amr (Shihab, 2003,II: 459). أُولِي الأمر is people who are be leader of society. Obeying the أُولِي الأمر is one of implementation of nationalism and spirit of nationality, which included in character education values.

3. Al- A’rāf verse 57, 58 and 59

Al-A'rāf (The Top) is the seventh surah after surah al-An'am in the composition of the Qur'an, comprising 206 verses and belongs to Makkiyyah group of surah.

The naming of al-A'rāf because the words al-A'rāf that contained in this surah is the only one word in the Qur'an. General content of the surah al-A'rāf is the details explanation of many issues outlined in the surah al-An'am, especially the story of the prophet Muhammad PBUH. According to Al-Biqa'i the main purpose of this surah is a warning to who being turned away from the call of tauhid, the virtue, and the loyalty to
the promise and the threat punishment world and hereafter (Shihab, 2002, V: 4). Those statements is evidence from the meaning of surah al-A'rāf "highest place" it means heaven.

The verse 56th: (وَلَا تُفْسِدُوا فِي الأرْضِ) describes the prohibition of the destruction of the earth, because destruction is a form of beyond the limit action. Allah has create the universe in very harmonious and compatible, then Allah command to His servant to repair it. One of the efforts being made to repair is through send the prophets to straighten and repair the damaged life in society. That prohibition contains the allurement to concerning the environment, which included in the values of character education curriculum 2013.

Then, the next verse 57th describes about the contain of God's earth, the harmony of the creation of rain with rain causes and the benefits that can be taken from the rain. It is explaining the way to taking care the environment. The verse 58th, (وَالْبَلَدُ الطَّيِِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ) illustrate about the benefits of protecting the environment in the presence of good plant, fertile crops, and so on. It is remind to the human being to more grateful for the gift of Allah SWT.
4. **At-Taubah verse 105 and 119**

Surat at-Taubah (Forgiveness) is the ninth surah after al-Anfal in the Qur'an arrangement, consists of 129 verses and belongs to Madaniyyah group of surah.

This chapter is called at-Taubah which has the setting of the story of the al-Mukhallafin (people who stay behind because reluctantly followed the battle of Tabuk), then the people repent. This surah is the last letter received by Prophet Muhammad PBUH and also known as Bara'ah surah. The uniqueness of this chapter is not preceded by *basmalah*. According to Rashad Khalifah, number 19 is the secret numbers of the al-Qur'an. Basmalah sentence consists of 19 letters so, then every word in basmalalah be completely divided up by the number 19.

The word *Ism* is mentioned 19 times in the al-Qur'an, the word *Allah* mentioned 2698 times, *ar-Rahman* mentioned 57 times, and *ar-Rohim* mentioned 114 times. Each figure is completely divided up by the number 19. Then *basmalah* in the al-Qur'an repeated 114 times, each written in every beginning of surah. However, in an-Naml surah, the *basmalah* read as much as 2 times. So when *basmalah* written again at the beginning of this letter then basmalah be repeated 115 times and can not be divided by the number 19 therefore, in this surah the *basmalah* was not existing.

The verse 105th explains about command to work, because all of things we did will be seen by Allah. So,
if we want to get the reward of Allah we have to work hard. Work hard is
one of character education value in curriculum 2013.

The verse 119th, will be focused in the term (الصَّادِقِينَ ...) that
explains about the truth that can deliver virtue, and virtue will lead to
heaven. People who always say and do the right thing and looking for the
truth eventually will be choosen as as- Siddiq (the truthfull) (Shihab,
2002,V: 89). Thruthful is the essence of honesty, and honesty is a part of
character education value in curriculum 2013.

5. Ar-Ra’d verse 11

Surat ar-Ra’d (thunder) is the thirteenth surah in the arrangement of
the Qur’an, it was consists of 43 verses. Belongs to Makkiyyah the group
of surah.

The name ar-Ra’d (Thunder) has been known since the early days
of Islam. Ar-Ra’d become the name of this verse because one of the verse
talking about the thunder as the one which pray with the angel (Shihab,
2002,VI: 531). The main purpose of this naming thunder, because thunder
is a reality and the right to be heard by people who are blind or seeing, as
well as those who manifest themselves or are in hiding. Also be
accompanied by thunder lightning and rain or not, even if it rains it will
give the benefit of the arid land that rained (Shihab, 2002,VI: 532).

The main theme of this surah is a description the truth of Qur'ān
and it is the truth evidence and the miracle of the Prophet Muhammad
PBUH. The contain of al-Qur'ān in essence, is the oneness of Allah, and oneness of God was evident in the *kauniyah* verses that lie in the heavens and the earth (Shihab, 2002,VI: 532).

The verse 11th: (إِنَّ اللَّهَ لا يُعَفِّرُ مَا يَقُومُ حَتَّى يُعَفِّرَوْا مَا يَأْتَنفِسُهُمُ)... explain about any changes, either favors or anything positive toward divine wrath or something negative, or opposite from negative to positive (Shihab, 2002,VI: 556). The change will not occurred before someone take a step firsts. Taking a step, refers to willing and independency. Independently is one of character education value in curriculum 2013.

6. **As-Syūrā verse 38**

As-Syūrā (Conference) belongs to Makiyyah group of surah, this is the forty-two surah in the Qur'ān formation. It is composed of 53 verses.

This chapter known as as-Syūrā, because the word *syūrā* exchanged once in the Qur'ān that mention in 38 verses. It is also known *Ha mim, 'ain sin qāf* because the series of letters found in this surah. While, scholars shorten the name of surah to be surah 'ain sin qāf surah (Shihab, 2003,XII: 445).

This surah reveals after surah al-Kahf and before surah Ibrahim, is the 69th surah accepted by the Prophet Muhammad PBUH. According to al-Biqā'i the main theme of this surah is a description of the religion of unity in the faith, which the essence of prayer, and the soul of the whole problem is the harmonious relationship and deliberation which in turn led
them all converge as equations and their unification in devotion to God (Shihab, 2003,XII: 447).

The verse of 38th:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمَرُوهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

It describes about the eternal enjoyment that always adorn human beings(Shihab, 2003,XII: 513). Those enjoyments will received by people who do the comment of Allah. People who do the comment of Allah that grafted in that verse is rated in people who has religious attitude. The word شُورَى also described that the consultation is recommended in the Qurʾān, in every time and in the various issues that have not found in the instructions of God (Shihab, 2003,XII: 512). Consultation (Comman agreement) is one of illustration of democratis attitude. Both of democratic and religiosity were included in character education value of curriculum 2013.

7. Al-Hujurāt verse 13

Surat al-Hujurat (rooms) belongs to Madaniyyah group of surah that consists of 18 verses. This surah is the forty-nine after al-Fath in the arrangement of the Qurʾān.

The name al-Hujurat was taken from the word called on one verse that is in verse 4th. That word is the only word in the Quran as the name of this surah "Al-Hujurat" which is the only name for it. The revelation
background of this surah is about the issues of good manners to Allah, His Messenger, towards fellow Muslims and the fellow human beings. It is exactly in this surah which said five times the sentence "Ya Ayyuha alladzina Amanu", respectively mentioned for the five kinds of objects such manners (Shihab, 2003,XIII: 223).

According to Sayyid Qutub there are two things that stand out in this surah; *First*, this surah contains the rules and principles as well as systems that should be the foundation for maintaining of World Justice. *Second*, stand on a very large effort and consistent in the form of instructions, in order to educate the Muslim community (Shihab, 2003,XIII: 224)

Verse 13th in this chapter describes the basic principles of human relations (Shihab, 2003,XIII: 260). The verse (وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا...) describes about knowing each other to everyone even we are different in race and cultur. To know each other we have to make a friend. Make a friend is realization of friendliness attitude.

Then the verse (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ...) confirms the unity of human origins by showing human equality (Shihab, 2003,XIII: 261). The libration of people in that verse implies the character of tolerance. Both of tolerance and friendly were included in character education values in curriculum 2013.
8. Al-Mumtahanah verse 8

Al-Mumtahanah (Examiner) is surah that was revealed after the Prophet migrated to Medina, then this surah classified in the group Madaniyyah. It is the ninety-two surah in the arrangement of the Qur'an, consists of 13 verses.

The naming of this surah is taken from verse 12th that tells of a test carried out on women who came emigrated. This naming is based on the existence of the verse that ordered on test, then this surah is also known as *al-Imtihan* surah which means "examination" (Shihab, 2002, XIV: 153).

According to Sayyid Quthub this surah is one of a series of Qur'anic education in order to establish an Islamic society that is blessed by Allah SWT.

The 8th verse in this surah:

لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارَكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الُْْقْسِطِينَْ

It was describes that Islam as a peace religion, love and faith which is a system that aims to overshadow the whole of universe in the form of peace and love. All people gathered under the banner of the Divine in the position as the brothers who know each other and love one another. These implies the peace love attitude that included in character education values of curriculum 2013.
9. **Al-Jumu'ah verse 9 and 10**

Al-Jumu'ah (On Friday) is the 62\(^{th}\) surah after surah as-Saff in the composition of the Qur'ān, consists of 11 verses and belongs to Madaniyyah group of surah.

The name *al-Jumu'ah* surah is taken from the word *al-Jumu'ah* that mentioned in verse 9\(^{th}\) of this surah. This word refers to the sixth day of the seven days that we know, which is Friday. The word is also well known for Jum'ah prayer in the sense of occupying a particular place on the midday prayer. According to Ibn 'Ashur and Tabataba’i, the main theme of this surah is a reminder about the importance of Friday prayer and the need to abandon all activity if the time has come. In this surah also elaborates on the virtues of the Prophet Muhammad and his treatise which is the grace of Allah Almighty (Shihab, 2003, XIV: 215).

The verse 9\(^{th}\) in the word (…. فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ …) explaining the invitation to the Muslims to hasten the Divine call (Shihab, 2003,XIV: 229). Hasten the divine of Allah when the command is call give instruction to be on time. Being on time is one of realization of discipline attitude, that include in character education values. Then the verse 10\(^{th}\) is the renforcement verse for verse 9\(^{th}\).

10. **Al-Muddaśṣir verse 38**

Al-Muddaśṣir (People who wrapped up) is the seventy-four surah after surah al-Muzzammil in the arrangement of the Qur'ān, which is
composed of 56 verses. According to Bukhari and Muslim versions of the surah al-Muddaśśir is the second chapter was sent down by God after surah al-'Alaq (Shihab, 2002: 545), it is belongs to Makiyyah group of surah.

The name al-Muddaśśir taken from the beginning of the surah that has been listed in the mushaf al- Qur'ān. According to al-Biqa'i the main themes contained in this surah is to encourage their efforts to warn against who proud in proving necessity, resurrection, and signal of a reply that would be obtained who are rebellious or obedient (Shihab, 2002 : 547).

The verse 38th (كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ) explains that everyone was spout beside Allah, they must redeem their self with good deeds (Shihab, 2002: 606). In this case, sketched that every person as if they owe to Allah, and they must pay back their debt to God to absolve him, then this analogy debt associated with religion. It implies that everyone has to responsible to him selves. Responsible is one of character education values of curriculum 2013.

11. Surat al-'Alaq 1- 3

Al-'Alaq (A clot of congealed blood), five first of this verses is the first revelation of God to the Prophet Muhammad PBUH. This is the ninety-six surah after at-Tin in the composition of the Qur'ān. Consists of 19 verses and belongs to Makiyyah group of surah.
In the companions of the Prophet period, this letter is popular with the name "اقرأ بِاسْمِ رَبِّكَ الَّذِي خَلَق". However, in many manuscripts this surah listed as al-'Alaq, but there are named by surah *Iqra’* (Shihab, 2003,XV: 391). The main theme of this surah is about instruction to the Prophet Muhammad PBUH and the explanation of Allah in His characteristic and actions, and explanation that He is the source of knowledge. To knowing the source of Allah we are suggested to read. Reading is a way to increase our insight, and included in character education value of curriculum 2013.

**B. Views of Mufassir and The interpretation Clause According to *Tafsir Jalalain, Al-Maraghi, and Al-Misbah.***

In order to understand the contents of al- Qur'an, we can learn it through the books of the scholars. There are the summary of Ibn Katsir arranged by Muhammad Ar-Rifa'i and al-Misbah interpretation by M. Quraish Shihab and Jalalain arranger by Imam Jalaludin As-Suyuti and Imam Jalaludin. There the verse that has choosen are; 'Ali 'Imran verse 110 and 190-191, an- Nisa’ verse 59, al- A’raf verse 56-58, at- Taubah verse 105 and 119, ar- Ra’d verse 11, as-Syūrā verse 38, al-Hujurāt verse 13, al-Muntaḥanah verse 8, al-Muddassir verse 38, al-Jumu'ah verse 9-10, and al-‘Alaq verse 1-3. These verses have related to the character education. For more information, the authors will describe it as follows:
1. Ali Imrān verse 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفٍ وَتَنْهَوْنَ عَنِ الْمَنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لِهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: “Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors” (Q.S. Ali Imran: 110).

The Content of Verse:

a. Tafsir Jalalain

كنتم (You are) O people of Muhammad, in the knowledge of Allah. خير أمة أخرجت (the best of peoples, evolved) are shown تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله ولو آمن أهل الكتاب لأن (for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were) the belief خيرا لهم منهم المؤمنون (best for them: among them are some who have faith) as an example Abdullah bin Salam and his companions وأكثرهم الفاسقون (but most of them...
are perverted transgressors) unbelievers (Al-Mahalli and Imam, 2003a: 251).

b. **Tafsir Al-Maraghi**

كنتم : You were there and created

أخرجت : Who looks up perfectly and known

You are the best people in the present as ordered ma'ruf and forbidding evils. You are faithful by the best faith on your soul, prevent crime and change to be goodness. When the other people who have controls the crime and damage, do not ask do good, do not forbidding evils and do not faith in the best faith (al-Maragi, 1974,III : 29).

Those illustrations have been justified by the Prophet PBUH and his companions at the time of the revelation. Previously they were hostile beings, then Allah soften their hearts until they follow the religion of Allah SWT. They ordered the ma'ruf and forbidding the evils. Faith resides in their heart and senses, they are submit to and comply with all rules and commands in every situation (Al-Maragi, 1974,III: 29).

c. **Tafsir Al-Misbah**

This verse describes that ultimately the obligations of *dakwah* born from the human position as the best of *Ummah*. The word كنتم used in this verse, can be understood as perfect verb "كان تامة" so it means "form" in a state that is a form of the best
ummah. Also understood by the word "كان ناقصة" thus it implies a form of something in the past without being noticed when it happened (Shihab, 2000,II: 173).

In this verse, used the word أمة which according to ar-Ragib used to signaled all "groups compiled by something", like the same religion, the same time or place, both assemble involuntary or perforce (Shihab, 2000,II: 174). Then the word أمة means broad and indefinite to the group of people. The bond that unite the equation any living creature, such as the type, nationality, ethnicity, religion, ideology, time, place, and so on. The bond has create ummah and thus all members are brothers (Shihab, 2000,II: 174).

The word أمة means a dynamic motion, the direction of time, a clear path, style and way of life. In the context of sociology, أمة is "the set of human beings whose all the members together towards the same direction, shoulder to shoulder, and dynamically moving under the joint leadership" (Shihab, 2000,II: 174).

The word وتوثمنون بالله understood by at-Thabataba’i believe in a united command to hold fast to the rope of Allah, and do not disperse. Then in this verse mention three things that must be complete to achieve the position as the best Ummah, which is
commanding the good and forbidding the evil, and unity in sticking to the tenet of Allah (Shihab, 2000, II: 174).

2. Ali Imrān verse 190 – 191

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأولِي الألْبَابِْ
الذين يذكرون الله قيامًا وقعودًا وعلي جنوبهم وينتفكرون في خلق السماوات والأرض ربنا ما خلقته هذا بإبلا سيحبانك فقين عذاب النار

Meaning: “Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (Q.S. Ali Imrān: 190 - 191).

The Content of Verse:

a. Tafsir Jalalain

Verse 190

(Verily in the creation of the heavens and the earth) and the miracle in the worlds of alternation of night and day.
to come and go as well as increased and decreased- لآيات (be signs) or proof of the Power Allah، لآولى الألباب (for people who have sense) means who use their minds (Al-Mahalli and Imam, 2003a: 286-287).

Ayat 191

الذين (people), became the na'at or badal for the before- يذكرون الله قياما وقعودا وعلى جنوبهم (remembrance God every time, when standing and sitting and reclining) in every condition, according to Ibn Abbas was prayed in that situationbased on the capability ويتفكرون في خلق السماوات والأرض (and they are thinking about the events of heaven and earth) to conclude the arguments of the power of God, they said: "O our Lord, You have created it) this creation- بطلًا (in vain), be it, otherwise all of this is evidence of Your power سبحانك (The Glory to Thee) means that impossible for You to do vain فقنا عذاب النار (then protect us from the torment of hell) (Al-Mahalli and Imam, 2003a: 287).
b. Tafsir Al-Maraghi

إن في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الألباب

Indeed, in the setting of heaven and earth, the miracle of both creation, the alternation of day and night, both of them given legal with detailed rules. We can feel the effects in the body and our sense of the influence of the heat of the sun and the chill of the night. The presence of animals, plants, etc. are the signs and instructions of The Oneness of God, the perfection of His knowledge and power (Al-Maragi, 1974, IV: 162).

الذين يذكرون الله قياماً وقعوداً وعلى جنوبهم

Ulul Albab are people who pay attention, take advantage, giving instructions, and presenting the majesty of God. They are remembering the knowledge, virtue, glory of His favors in all circumstances with standing, sitting, and lying (Al-Maragi, 1974, IV: 162).

Indeed, they are people who will not neglect Allah everytimes with sobriety, remembering Allah, and examines His secrets to make closer to Allah. Remembering Allah (Dzikir) is not only enough with knowing the instructions but also knowing the creation and contemplation the secret of His creation, Allah said:
They are thinking about the creation of the heavens and the earth, in both there are secrets, the benefits of knowledge perfection, mature knowledge, and the perfect power.

Indeed, the success and safety can be realized by considering the greatness of Allah and thinking of His creation. Strengthen the presence of Prophets and the books that have been revealed to them. The books contain about the detailed Shar'ie laws which collect the ethical perfection, the beauty of character, the rules of community life, and the deeds calculation to put in heaven or hell (Al-Maragi, 1974,IV: 162).

The scholars' say: "Our Lord, when You created anything that we witnessed from the universe and the earth in vain. You (Allah) do not create with joke. In fact, the all creation are correct above noble rules and glorious goodness (al-Maragi, 1974,IV: 163).

The believers who grateful to God with wholeheartedly praise and prayer after seeing the evidence the beauty of knowledge and extensive nature knowledge that can bind man to his Lord. Therefore, the believers are encouraged to know how
God said through giving instructions of something good, noble and Beautiful (Al-Maragi, 1974,IV: 163).

فقنا عذاب النار

Keep us with the best of attention for the charity would enhance what you have comprehended to us from the clues. Those are will becomes our protector from the torment of hell (al-Maragi, 1974,IV: 164).

c. **Tafsir Al- Misbah**

**Verse 190**

In this verse Allah outlines of the creation and ordered the creature to think about it, basically the main goal of Ali-Imran is evidence of 

\[\text{tauhid},\] and the power of Allah (Shihab, 2000,II: 290). Essentially the laws of universe that create the habits defined and governed by Allah SWT. It is emphasized in this verse, that the invitation to the people to think is one of the proof, because "Verily in the creation of..." mean the occurrence of celestial objects contained in "sky", or the careful settings system of sky, as well as the events of earth rotation which makes "the alternation of day and night", the difference in the time, in spite of it’s short and length "there are signs of" The Powerful of God for "Ulul Albab"-the people who have a pure mind" (Shihab, 2000,II: 290).

The word 

\[\text{الألباب}\] the plural form of the word لب means "nectars" something. Than Ulul albab are the ones who have a
pure mind, which can not be covered by fog idea that can generate confusion in thinking. Someone who muse about the phenomena of the universe will be up to the very real evidence of the Unity and the Power of Allah (Shihab, 2000,II: 291).

The discussion of this verse is almost same as verse 164 of surah al-Baqarah, it is mentioned in the final verse لآيات لقوم يعقلون "signs for men of understanding" according to the Sufis this is regarding the requirement of aqliyah argument for the salik people who will toward Allah SWT. However, after going through several stages, aqliyah arguments need to be reduced, it can becomes the hindrance of heart to plunge into the ocean of ma'rifat. Then, if the mentioned evidence are the things in the heavens and the earth, the emphasis is on the evidence that spread across the sky. This is because the evidence of sky is more evocative to the hearts and minds, and faster in usher somebody to achieve a sense of the divine majesty. Then, in the end of the surah Ali 'Imran said لأوي لأولي الألباب "those who have a pure mind", because they have to be at a higher stage and have reached the purity of reason (Shihab, 2000,II: 291).

Verse 191

This paragraph describes some of the characteristics of Ulul Albab. They are "the people", both men and women are constantly "remember God" with heart or said, and in all the
circumstances, "while standing or sitting and lying down" or however, and "they think of about the creation of " the system of work "heaven and earth", after it was said and concluded: "our Lord, You have not created" universe and everything in it "is in vain " without the right destination. Everything we experienced, seen, or heard of evils or shortcomings, "Glory to Thee" above all, it is the act or our sins and our shortcomings which drive us plunge into hell torture, "guard us from the torment of hell". Because, "Our God" and we know and believe that "indeed, who will You put into Hell, then indeed thou despise it" to embarrass him in the Hereafter as wrongdoers. There is no one word that can defend, "and there is nothing for the people who do wrong", whoever he is "a helper" (Shihab, 2000,II: 293).

The explanation above shows that the object of remembrance is Allah, and the object of thought are the creatures of God is the phenomenon of this universe. This is shown that the introduction of the universe is based on the use of reason, named thinking (Shihab, 2000,II: 293). Humans who read sheet of universe will get Allah, when the knowledge of universe is broader as the result of dzikir and thinking, then the afraid to Allah will broader too (Shihab, 2000,II: 295).
3. Al- Nisa’ verse 59

ِيَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأمْرِ مِنْكُمْ فَإِنَّ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِْ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا

Meaning: “O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.”

(Q.S. al-Nisā’: 59).

The Content of Verse:

a. Tafsir Jalalain

ِيَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأمر (O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority) the ruler منكم (among you) if they were telling you to obey God and His Messanger. - فإن تنازعتتم (If ye differ among yourselves) or different argument- في شيء فردوه إلى الله (in anything, refer it to Allah) turn it back to His Book - والرسول (His Messenger) while he was still alive, and if he was dead, then the sunnah, means that you have investigate both of them إن كنتم تؤمنون بالله واليوم الآخر ذلك (if ye do believe in Allah
and the Last Day: That is) returning to the both خير (better) for
your than conflicting opinions and rely on human- وأحسن تأويل (and
most suitable for final determination) (Al-Mahalli and Imam,
2003a: 343).

b. Tafsir Al- Maraghi

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم

Obey Allah and act bay His book (kitab), Obey the
Messanger because he was explaining what is revealed to man.
Obey the Ulul amri such as; leaders, scholars, commander of troops
and leaders who are back to humans in the benefit of the people.
They are the people who always follow the rules of Allah and the

فإن تنازعتم في شيء فردوه إلى الله والرسول

If there is no legal texts in the book (kitab) and the Sunnah,
then return it to the ulil amr (leader), because they are the people
who trust. If they have agreed and gathered it shall submit the
results of such an agreement, but if they disagree then be returned
back to the book and the Sunnah. If the result is a good deal, then
we must take it, but if the results have been disputed then returned
to the qiyas (al-Maragi, 1974,V: 72).
Return quarrel something to Allah and His Messenger by following the Book and Sunnah, if you are believe in Allah and the Last Day. Indeed, a believer does not precede nothing against the law of God as represented he is paid attention to the dums day (Al-Maragi, 1974,V: 73).

The quarrel matter is returned to Allah and His Messenger, it is better for you because of the strong foundation that is your rule. Allah The Best Knower, there is no law and sunnah in the book except for the benefit of the people and the benefits for you (Al-Maragi, 1974,V: 74).

c. Tafsir Al-Misbah

The content of this verse is command to worship Allah, not associating partners with Him, filial to parents and others. The order encourages people to create a just and prosperous society, obey Allah and His Messenger, and ulil amr, and make the values of the Qur'ān and Sunnah as the basis to resolve all the problems (Shihab, 2000,II: 459) . This verse specifically contain the basic principles of Islamic teachings in terms of power and governance (Shihab, 2000II: 462).
This verse also ordered the believers to obey the decision of the law anyone who is authorized to determine the law. The word "Ulil Amr" in the opinion of scholars, the terms of "uli" is the plural form of "guardian" means the owner or the care of. Than "amr" is a command or affair. So Ulil amr are the ones in charge to take care of affairs of the Muslims, who can be relied upon in addressing social issues (Shihab, 2000, II: 460).

This verse delivered to assess the value of the national spirit and character of patriotism. The presence of the word "Ulil Amr" in the verse that must be adhered as commanded to obey Allah and His messenger with a note to the fort positive control. By obeying ulil amr, is a form of participation in effort to support efforts mandate performer. This is done not other people's lives to achieve a fair, prosperous, and peaceful.

4. Al- A’rāf verses 56- 58

وَلا تُفْسِدُوا فِي الأرْضِ بَعْدَ إِصْلاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الُْْحْسِنِينَْ
وَهُوَ الَّذِي يُرْسِلُ الرِِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالا سُقْنَاهُ لِبَلَدٍ مَيِِّ
وَالْبَلَدُ الطَّيِِّبُ يَخْرُجُ نَبَاتُهُ لِلْعُلَّمِ تَذَكَّرُونَْ
Meaning: “Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. It is He Who sendeth the winds like heralds of glad tidings, going before. His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember. From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful” (Q.S. al-A’rāf: 56-58).

The Content of Verse:

a. Tafsir Jalalain

Verse 56th

لا تفسدوا في الأرض (Do no mischief on the earth) by polytheism and immoral deeds بعد إصلاحها (after it hath been set in order) by sent the messangers وادعوه خوفا (but call on Him with fear) His torment وطمعا (and longing (in your hearts)) His mercy، إن رحمة الله قريب من المحسنين (for the Mercy of Allah is near to those who do good).

Verse 57th

(وهو الذي يرسل الرياح بشرا بين يدي رحمته) (It is He Who sendeth the winds like heralds of glad tidings, going before. His mercy) dispersed before the rain. (حتى إذا أقلت) (when they have carried) means blowing- (سحابا ثقافلا) (the heavy-laden clouds) rain- (قناه) (We drive them) mega which containing rainwater. Contained meaning of ittifat 'anil ghaibiyah- (لبلد ميت) (to a land that is dead) the areas without fertily- (فألزننا به) (to descend thereon) that district- (الماء فخرجنا به من كل الثمرات كذلك) (make rain, and produce every kind of harvest therewith: thus shall) the produce- (خرج الموتى) (We raise up the dead) from their graves by turning their back- (لعلكم تذكرون) (perchance ye may remember) then you believe (al-Mahalli and Imam, 2003a: 610).

Verse 58th

(والبلد الطيب و) (From the land that is clean and good) the fertile soil- (بإذن ربه يخرج نباته) (springs up produce) growing good- (بإذن ربه) (by the will of its Cherisher) this is a metaphor for the Muslims or who want to hear the advice, then he took advantage والذي خبث- (but) who- لا يخرج- (springs up nothing) the
plants- إلا نكدا (but that which is niggardly) difficult and hard to grow. This is a metaphor for the unbeliefer- كذلك (thus) what we have explained الآيات لقوم يشكون (we explain) explain- نصرف (do the signs by various (symbols) to those who are grateful) towards Allah, then they will have faith in Him (Al -Mahalli and Imam, 2003a: 610).

b. Tafsir Al- Maraghi

Verse 56th

And do not damage on earth after Allah made with the benefit of creating things. Allah was showed how to exploit the earth and use it, by subjecting the earth to them (Al-Maragi, 1974,VIII: 314).

The damage includes sense damage, theology, attitude both personal and social, the means of livelihood, and the public beneficial, such as agriculture, industry, etc. (Al-Maragi, 1974,VIII: 314).

Allah sent prophets and messengers as a form of movement to develop good morals and decency ordinances. Because they have been maintained within the spirit and body benefit and has prescribed a sense of helping each other and love each other. Justice and equations have been prescribed, deliberation about a rule, reject the damage, and maintain the benefit things.
We are encouraged to pray to Allah with a fear of punishment on transgressions against the shari'ah that improve body and soul, and helper for the our world and hereafter. Praying is the core of worship, and a wish come true when the conditions an attitude to pray are right (Al-Maragi, 1974, VIII: 316). Then, Allah SWT uses prayer and explain the cause of Allah commanded to pray:

إن رحمة الله قريب

Verily the mercy of Allah is near to those who do good deeds. Moreover, it is a kind of retaliation is same with the deeds, as Allah said:

هل جزاء الإحسان إلا الإحسان


Verse 57th

الرياح: The moving air (wind). According to the Arabs there are four winds according to from where winds is flows. The four winds are; a) The north winds from Sham, b) The south wind from Yemen is called by the direction
name, c) The saba or qobul (east) wind which came from Najd, d) The Dabur (west) wind.

بشرا: Speech that is alleviated from the words "بشرا", the plural of "بشرا" (good news)

الرحمته: rain

أهلت: raised

سحابا: Mega (cloud). The unit is called sahabatun

البلدة البلد: place (a place in this earth, either crowded or deserted.

الثلث من السحاب: Steam is loaded with water vapor.

سقناه: We running the cloud

الثمرات: Plural form of "ثمرة". "ثمرة" is single shape of the "ثمر" is fruit from the tree, either eaten or not.

لا وهو الذي يرسل الرياح بشرا بين يدي رحمته حتى إذا أقلت سحابا ثقلاً سقناه لبلد ميت

Surely God is controller of all the affairs of creatures, by sending the wind from the side of His Grace. Among and from the rains, the wind is a good news of the coming rain. So through the wind Allah arrange up heavy clouds that contain a lot of water.

فأنزلنا به الماء

Then from the cloud we send water. That is rain, comes from evaporated seawater into the sky and then frozen by the high
temperature, because the temperature water thicken and form a vapor cloud. The cloud driven by the wind which makes the dark color, then the dark clouds falls to the ground due to the weight. In accordance with the Sunnah of Allah about the attraction of something heavy to the Earth (Al-Maragi, 1974,VIII: 323).

فأخرجنا به من كل الثمرات

Then with that water we give various fruit flavors, colors, and smells. Each soil give different fruits, which showed up His Power, science, mercy and grace (Al-Maragi, 1974,VIII: 324).

كذلك نخرج الموتى

As we pulled out an assortment of plants from the dead land, turn the water to make it back. We will raised those who have died, whether human or otherwise, because the substances of Power has do so (Al-Maragi, 1974,VIII: 325).

لعلكم تذكرون

Hopefully you take a lesson from this illustration. So, your assumption about the impossibility of the resurrection will rejected (Al-Maragi, 1974,VIII: 325).

Verse 58th

النكد : Something that appears to those who seek with difficulty.
التصرف: change something from other situation. So "الريح" (the shift of winds).

والبلد الطيب يخرج نباته بإذن ربه والذي خبث لا يخرج إلا نكدا

Indeed, some of soil in the earth are good and generous that plants can produce easily and grow quickly. And there are poor soil, the plants grow difficulty. Ibn Abbas said this illustration is the illistration by the Almighty between the believers and unbelievers (Al-Maragi, 1974, VIII: 329).

Moreover, a good spirit, which is free from defects, ignorance and bad moral. when got the light of the Qur'an it is can not catch the knowledge and good manners, except for rare and few.

The illustration of God instruction is like rain. Rain on the earth grow the plant and grasses. Some barren land does not want to absorb and hold water, then Allah utilize the land for others. They can drink, irrigate the fields and planting. It was an example of those who understand the religious of Allah. The person is knowledgeable and teach it to others (Al-Maragi, 1974 VIII: 330).

كذلك نصرف الآيات لقوم يشكرون

Through those illustrations, We repeat the verses that show the real power of Allah. And we repeat it to a people who are
grateful for Our bounties and use their benefits to people who are grateful.

This verse ends with gratitude (يشكرون) because the goal of this verse in order to make people take a cue from science, charity, and straight guidance. The previous verse ends with tazakkur (تنكرون), because the target is people who take lessons and the essence (al-Maragi, 1974VIII: 330-331).

c. Tafsir Al- Misbah

Verse 56th

Allah created the universe with a fair balance, in which the universe was created by a state of harmony, harmonious, and meet the needs of creatures. Therefore, we are not allowed to spoil it because it is similar to upset the balance of nature. Allah commands to His servants to do the repairs. The recommended form of improvement is to provide improvements to damaged, and forbidden to add the damage to the thing already damaged because it is a disgraceful thing.

When we can maintain and care for the natural, God will surely reward to bestow the result of the earth's natural for us to use as the fulfillment of daily needs.

Verse 57th

This verse is related to the previous verse that describes the prohibition of the destruction of the earth. In this verse Al-Biq'a'i
states that rainfall is the grace of God is the greatest factor supporting the establishment of good-quality of soil (Shihab, 2002V: 122). The process of rain described that the rain is beginning to "variegated wind" that came with the good news. Since the arrival of the wind will bring rain which will help the fertility of the soil.

Allah invites his people to examine any events that exist on this earth, because there is lesson inserted by Allah through the universe.

Verse 58th

The difference between the ground one to another depending on the treatment of the land. In this verse the word "البلد الطيب" good soil" is fertile soil, always maintained, the vegetation grows from it by the permission of Allah. This verse was revealed to show the greatness signs of Allah for who will use the grace of Allah appropriate with the purpose and function.

The word "بإذن ربه "with the permission of Allah" can be understood by the word "special grace of Allah". The word "special" is usually given on certain things which has striking advantages, as well as in this verse. Allah will give fertility in plants treated by the farmer, as well as in case the quality of the soil. As in hadith Qudsi:
Meaning: "The Rasulullah PBUH said: that Allah says:

Whoever is hostile to my lover, then really I have declared war against him, and not a servant draw near to Me with anything more loved than the obligation I am I obliged, and My servant continues to approach Me with the sunnah act until I love him, so if I love him, I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes and his foot with which he walks, and if he asks Me for sure I gave, and if he asks Me definite protection I protect him, I have never hesitated from doing something, such doubts against the soul of a believer who does not like to die and I did not like to hurt him " (H.R. Shohih Bukhari, 1997: No.6502)
This indicates that the human being has received permission to use a the attribute of God. Then their obligation is take care of it, so he can still use them optimally.

The illustration contained in this verse are the benefits of people who can keeping nature from the damage, then Allah will reward them with plants that thrives with abundant harvests.

5. At- Taubah verse 105

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: “And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did” (Q.S. at-Taubah: 105).

The Content of Verse:

a. Tafsir Jalalain

(وَقُلِ اعْمَلُوا - and say) to them or to the people (أعمالوا - Work) with your willing (فَسَيَرَى اللَّهُ عَمَلَكُمْ - Allah and His Messenger and the believers will see your work, and you will be returned ) raised from kubur- (إِلَى عَالِمِ الْغَيْبِ - to the
Knower of unseen and real) that is God-  
فینبینکم بما کنتم تعملون (then
proclaimed unto you what you've done) then he will get back to
you (Al-Mahalli and Imam, 2003a: 765).

b. Tafsir Al- Maraghi

And say to those who are repent, work you to your world
and hereafter, for yourself and your nation, because it is the key of
happiness. Allah will see your work, good or bad job. Therefore, it
is obligate for you to fear Allah in the work, and Allah The
Almighty know about your goals and intentions. And our charity
will be known, weighed by the scales of faith that distinguish the
sincere and hypocritical. They will be witnesses over others.

This verse implies that the pleasure mu'minin who fulfill
the rights of faith, occupies a position after the pleasure of Allah
and His Messenger. From Ibn Abbas every good thing of muslimn,
is the better things in the side of God.

وستردون إلى عالم الغيب والشهادة فینبینکم بما کنتم تعملون

You will not be refunded on the dums day to the god who
knows your heart's content. Moreover, everithings you were
explain will be returned to God who knows everythings. Then you
will be rewarded on the charity with a good reward or the bad
c. Tafsir Al- Misbah

This verse explains about the command executing pious charity, having previously been described about forgiveness. This is highly related because although repentance has been obtained but in the past time has been filled with iniquity, and we cannot be returned again. Than the great loss it is necessary to operate in order to do good the loss suffered is not too large.

In his words "you do see your charity" is a charity that is done in this world, and the word: "You will be returned" refers to the day of resurrection later. We know that everyone will know the essence of their charitable in hereafter, human only look at the birth of the deeds in this world, not the essence (Shihab, 2002V: 671).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلا عَلَى الَّذِينَْ هَدَى

Meaning: "Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change)
momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful. (Q.S al-Baqarah: 143).

This verse, aimed to push the human being to do self correction and caring for their charity, through remembrance that every charity has the essence that cannot be hidden. Allah will open the screen that hide their eyes, so they can know and see the essence of their charity, Allah said:

لَقَدْ كُنْتُ مِنْ غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Meaning: “(It will be said :) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!" (Q.S. Qaf: 22).

6. At-Taubah verse 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: “O ye who believe! Fear Allah and be with those who are true (in word and deed).” (Q.S. al-Taubah: 119).

The content of verse:

a. Tafsir Jalalain

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ (O ye who believe, fear you to Allah)

by leaving immoral acts- وَكُونُوا مَعَ الصَّادِقِينَ (and let you with the
right people) in matters of faith and keeping promises, and you should followed the truth (Al-Mahalli and priest, 2003a: 773).

b. Tafsir Al- Maraghi

O those who believe in Allah and His Messenger, fear Allah, and fear Him through fulfill the obligations that He has obligated and avoiding His prohibitions. And be in the world belongs to those who are faithful and obedient to Him in the Hereafter undoubtedly belong to the people who actually went to heaven. And do not join the hypocrites and ignoring of their sins with false confessions, and reinforce it with an swear (Al-Maragi, 1974X: 76).

c. Tafsir Al- Misbah

The word الصادقين is the plural form of the word الصادق, it derived from the word صدق "true". The correct news is appropriate to the circumstances. In the view of religion, the truth is accordance with the believed. This meaning developed to covers the meaning of the fact news, the incompatibility of act with confidence, and the seriousness of the effort and determination regarding what is desired (Shihab, 2002,V: 83).

Al-Biqa'i understood that the word معا "together" as a gesture of togetherness, despite in the minimal form. It is said that anyone who is always with something, they will get habitual to it, the Prophet said: "Be ye (say and act) properly”. The truth will
deliver to the virtue, and the virtue led to the heaven. And someone who always (say and act) in the truth, eventually will be choosen as صديق besides Allah (Shihab, 2002, V: 85).

7. Ar- Ra’d verse 11

لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لا يُعَيّرُ ما بِقَوْمٍ حَتَّى يُعَيّرَ مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ وَالٍْ

Meaning: “For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change what is within themselves. But when (once) Allah willeth a people´s punishment, there can be no turning it back, nor will they find, besides Him, any to protect.” (Q.S. ar-Ra’d: 11).

The Content of Verse:

a. Tafsir Jalalain

له (for each (such person)) human معقيبات (there are angels in succession) the angels who have to follow him- من بين يديه (in front)in his front- يحفظونه من (and behind) in his behind- أمر الله (they guard by the command of Allah) based on the command of Allah, from the jin and other creatures disorders. إن الله
(verily, never will Allah change the condition of a people) means that He does not pull out of their favor (until they change what is within themselves) from the good situation until do vices. (but, when Allah willeth a people’s punishment) giving azab- (there can be no turning it back) from these torments, and His provision (nor will they find) for people who have desired evil by Allah- (besides him) but Allah (any to protect) that can prevent the punishment of Allah from them. The Letter “من” was zaidah (Al-Mahalli and Imam, 2003a: 941).

b. Tafsir Al- Maraghi

معقبات: The plural form of معقبة, is the angels who take turns in keeping and maintaining them. Derived from the word عقبه, which comes later.
من بين يديه: from the front.
ومن خلفه: from behind.
من أمر الله: the command and the help of Allah SWT
وال: helper.

Humans has angels who take turns watching them in the night and the day, keep it out of danger, and caring for situation. There are angels for day time, and at night. Two angels on the right
of each record the good deeds and bad deeds in the left, two other angels keep and maintain from behind and front. So, a man flanked by four angels in the daytime, and at the night (Al-Maragi, 1974XIII: 140).

الله يحفظونه من أمر الله

The angels keep humans with orders, permits, and maintenance of Allah Ta'ala.

Allah has made for those sensory things based on its prudence. As the angels who send to us for keeping all of our activities. Although we did not know what kind of pen and ink they were used. Their book? Where are they located? And what the wisdom? In fact, Allah has power to know the human actions, so enough for Him to give a reward or punishment for their actions (Al-Maragi, 1974XIII: 142).

Ibn Abbas argued about this verse, that they are the angels who oversee soften night, noting human actions, and keep it out of the front and backside. The guard on the orders and permission of Allah, because no one can protect them from the determination of Allah, except in the permission and commands of Allah (Al-Maragi, 1974XIII: 142).
إن الله لا يغير ما يقوم حتى يغيروا ما بأنفسهم

Indeed, Allah will not change what is filling in the people, a delicious and health. Then pull it out of them, so they change what is in themselves, as part of their rebelliousness against others, and the crime undermined the social rules and destroying the people (Al-Maragi, 1974XIII: 143).

From Ibn Khaldun, explaining that rebelliousness had fallen down the throne, humiliating people, and made them as ridicules of their enemy and example for other people. If you see the state of Muslims today, their areas dominated by western nations, and moslem was despise and domination. it is a lesson for those willing to contemplate and listen to the truth of al-Qur'an (Al-Maragi, 1974XIII: 143).

وإذا أراد الله يقوم سوءا فلا مرد له

If Allah want the vices of people, such as; disease, poverty, and other disasters arising out of their own act. Then no one can protect them from it, nor rejecting what has been destined Allah for them (Al-Maragi, 1974XIII: 144 ). There are several advice that are not worth to asking vices to be brought before the good, or torment before reward. Because, if Allah had willed and attributing to them, then no one can reject it (Al-Maragi, 1974VIII: 144).
They do not have helpers, besides Allah Ta'ala that can bring benefit and harm from them. Gods that they has can not make the least of it all, nor can deny the danger of itself and others (Al-Maragi, 1974XIII: 144).

c. Tafsir Al- Misbah

Allah knows the unseen and the visible, know the before, during and after the existence. So, there is no difference at all from his knowledge regarding the clear and hidden, although there are differences in the real and hidden things (Shihab, 2002VI: 553).

The word المعقبات the plural form of the word المعقبة, this word is derived from the word عقب i.e. “heel”, it can be interpreted as following, as if the followers put their heels in the heel of that follow. The mean is the angels of Allah follow every person conscientiously (Shihab, 2002,VI: 554).

The word يحفظونه can be understood in the sense of oversee every step of motion, both when visible and when in hiding. The word بأمر الله by many scholars' is understood as Allah commands. Thabataba’i underlines that human beings are temporal and spiritual who loaded all matter. Then appeared commands and prohibitions, sanctions and rewards, happiness and misery, good and bad deeds, the nature of faith and kufr, and the body as a tool used to achieve the goals and intentions (Shihab, 2002VI: 555).
Then the sentence من بين يديه is understood the whole totality of man, the whole direction of lifelong physical surrounds that covers all phases of life and psychic that they experienced. Then in verse إن الله لا يغير ما يقوم loaded about social changes (Shihab, 2002VI: 556).

The most fundamental Qur'an view to success the social change is the change of human inside. From there appear the positive and negative activity, and shape that colourize the state of society. جسم نفس is the human inside and the outer side of human is جسم، and both of the two sides were not always same (Shihab, 2002VI: 558). If نفس is a container, then it is a large container with a "box" that contains something that is constituted by humans. In the Qur'an the "box" was named قلب, something which has been forgotten by humans and will appear occasionally called "unconscious" by scientists, which is also located in the container نفس، but outside the "heart" (Shihab, 2002VI: 558)

According to M. Quraish Shihab there are three things that can be accommodated by نفس, there are:

1) The values are embraced and internalized by the public. Because every نفس has particularly positive and negative values, and base on that value motivates human steps, and create the good or bad character.
2) The human inside "Iradah" ie press and willpower. Iradah born from the values or ideas offered and selected by the mind. If common sense, it will be born goog iradah and the opposite.

3) Regarding capabilities. Capability consists of physical and non-physical, in the social change context called comprehension. The ability to comprehend will help society manage everything properly, and led him to use the ability of the material in the good and right. Even if have not the capability of understanding, the iradah eventually be eroded.

In the sentence of "إذا أراد الله بقوم سوءا فلا مرد له" "if God wills evils against, then nothing can resist" an assertion about the content of sunnatullah for the change.

In addition, this verse to put the great responsibility on humans, because of it is understood that the will of Allah over man has set trough the Sunnah of His messenger that closely related with the will and human behavior. This verse also confers great respect to the human of the assertion that changes of Allah upon man, will not happen before human take the step (Shihab, 2002VI: 560).
8. As-Syūrā verse 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning: “Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance” (Q.S. asy-Syūrā: 38).

The content of the verse:

a. Tafsir Jalalain

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

(And for those who receive the command of the Lord) who adhere the Lord commend, worship-Him and believe the ones of Him (and prayers) preserve it- (while their business) relating to themselves - (they decided they delivered with command argumant) decide it by consultation and not decide in hurry- (and some of what We have gave to them) or some of what we have gave to them- (they gives it) to the way of Allah SWT. And those who have mentioned earlier is a group (Al-Mahalli and Imam, 2003b: 770).
b. **Tafsir Al- Maraghi**

�”ثوابوا

: They fill the exclamation of those who call the God.

They who are carrying obligations of Allah and left his prohibitions.

شورى

: Consultation (the common agreement), reviewing each opinions, to get the clearest one.

From the the previous verses it is explained that the reward of Hereafter is not considered good except the person who has the qualities, such as; faith, rely on God in all matters, to avoid committing a major sin, can hold anger when angry.

This verse clarifying those characteristics which contained in this verse, there are:

1) والذين استجابوا

And those who fulfill what is called by Allah to them, like believe that He is The One and break away from worships anything except Allah (Al-Maragi, 1974,XXV: 93).

2) وآقاموا الصلاة

And they do the oblige prayers in time with the most perfect manner. Prayer mentioned as special pillar than other pillars of Islam, because prayer is very important in purifying the soul and heart, leaving the contemptible, both of the real and unreal (Al-Maragi, 1974,XXV: 94).
When they face a matters, then they do consultation (Common agreement) among them, so that the affair was discussed and studied together especially in the matter of war and others.

Prophet Muhammad PBUH, invite the sahabah to consulted in many affairs, consulted in matters of law, because laws are derived from Allah. The companions consulted the laws and concluded it from the Book and the Sunnah (Al-Maragi, 1974,XXV: 94).

And they spend out of what Allah was bestowed to them in the virtue streets, and donated to the things that are beneficial to individuals and society, to heighten the people and elevate the fate and glory (al-Maragi, 1974,XXV: 95).

c. Tafsir Al- Misbah

This verse described about the thing which always adorn themselves. And the eternal enjoyment prepared also for people who completely fill the commend of their Lord and doing prayers continuous and perfect. All matters relating to their communities is consultation (common agreement) among them that is all decided by consultation, none of them are authoritarian to impose his
opinion. In addition they also confer most of their fortune to be sincere and continuous (Shihab, 2003 XII: 511).

The words سُخْرَى derived from the word شُرَى. The word شُرَى mean "take the best and the opinion issued by forcing one opinion with another opinion". This word implies that whoever deliver the right opinion, it will take without considering who is the deliver (Shihab, 2003 XII: 512).

The word أمرهم "their affairs" shows that their consultation matters was relating to their business and within their authority. The Qur'an does not explain how the shape of Syura (شورى) recommended. This is to provide an opportunity for each community to formulate the form شورى based on what they want according to characteristics of each community (Shihab, 2003 XII: 152).

Furthermore, the sentence مما رزقناهم ينفقون signaled that the believer work as good as possible to obtain the best results that exceed the short and medium needs, so they can help others. Some scholars asserted that despite all of owned has been bestowed, essentially just part of it bestowed. Because there are many other sustenance is obtained which is not escaped from human being, such as; favor of life, air, etc. (Shihab, 2003, XII: 153).
9. Al- Hujurat verse 13

 يا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُم شُعُوبًا وَقَبَائِل لِتَعَارَفُوا

إِنَّ أُكْرَمَكُمْ عِنْدَ اللَّهِ إِنَّ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Q.S. al-Hujurat: 13).

The Content of verse:

a. Tafsir Jalalain

يا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِنْ ذَكَرٍ وَأُنْثَى (O mankind, indeed We created you from a single male and a female) that is from Adam and Hawa- وجَعَلْنَاكُم شُعُوبًا وَقَبَائِل (and We have made you in nations ) lafadz شعوبًا is the plural form of lafadz شعب, which means that the high lefel of nasab وقبائل (and tribes) the position of tribe is under the nation, after tribe was Inmarah, Batn, Fakhż and the last is Faşilah. Lتعارفوا (then you know each other) lafadz تعارفوا derived from تعارفوا, then one of the two letters "ta " dumped so become تعارفوا, means that some of you know each others. Not prides
nasab each other, indeed the pride was only assessed in terms of piety. (Verily, the most honorable among you in the sight of Allah is the most piety. Allah is aware) about you-(Exalted Know) what is stored in your mind (Al-Mahalli and Imam, 2003b: 895).

b. Tafsir Al- Maraghi

: from a man and a woman

: the plural form of , the major tribes descent from ancestors, such as Rabi'a and Muhdar tribe. Than Kabilah is the smaller than tribes, such as Kabilah Bakr the part of Rabi'a, than Kabilah Tamim are part of the Muhdar tribes(Al-Maragi, 1974,XXVI: 235).

O mankind, indeed We have created you from Adam and Eve. So why do you mock and taunt each other, when you bersaudar in nasab and very surprisingly, each denouncing a fellow brother or teasing, or calling call with degree ugly.

This verse was revealed as a prevention for those who brought arrogant of the , treasures and insulting the indigent. Allah explained that the superiority is in the piety (al-Maragi, 1974,XXVI: 237).
وجعلناكم شعوبا وقبائل لتعارفوا

And We have made you tribes in order to be know each other, not to deny each other. While mocking, taunt and gossip lead to deny each other (Al-Maragi, 1974,XXVI: 237). Then Allah mentions the banning of prides each other, with continued the following verse:

إن أكرمكم عند الله أتقاكم

Verily the most honored in the sight of Allah and the highest position on either side of Him in the world and Hereafter who are the most piety. So if you want to be proud, than proud your piety. This means that who want to obtain a high degree than let him fear to Allah (Al-Maragi, 1974,XXVI: 237).

From Umar ra. while the Fathul Mecca the Prophet PBUH said in his sermon and he was on top of his vehicle. Prophet Muhammad PBUH praised Allah with noble praise. Then Rasulullah PBUH said: O people, Allah has removed completely from your arrogance and pride of jahiliyyah with their ancestors. Because humans are defided in two kinds, the good and piety to Allah and noble besides of Allah, and the sinner, miserable and contemptible beside Allah. Then he said, "I said my words and I ask forgiveness of Allah for myself and for you." (Al-Maragi, 1974,XXVI: 238).
Verily Allah knows about you and about your charitable deeds, and the Most Alert of your heart attitudes. Therefore, make piety as your herafter supplies (al-Maragi, 1974, XXVI: 238).

c. Tafsir Al- Misbah

This verse provides the basic principles overview of human relationships. Therefore, in this verse the call word is not addressed to believers, but to the human kind. The beginning of this verse is an introduction to emphasize that all human beings have same degree of humanity on the side of Allah, there is no difference between one group to another group, and there is no difference in the value of humanity between men and women. Those introduction is bring to the conclusion in the end of this surah, that we have to struggle to increase piety in order to be the most glorious beside Allah (Shihab, 2003, XV: 260).

The words تعارفوا derived from the word عرف means "to know". The used words in this verse implies reciprocity, means "know each other". If the introduction to other is strong, than it will open the opportunities of mutual benefit ended. Introductions were needed to bring and take lessons from the others experiences, in order to increase the piety to God Almighty that the impact will reflected in the earthly life of peace and prosperity and happiness (Sihab, 2003 XV: 262).
10. Al- Mumtahanah verse 8

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوك من دياركم أن تبروهم وتقتسطوا إليهم إن الله يحب المقتسطين

Meaning: “Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just (Q.S. al-Mumtahanah: 8)

The Content of Verse:

a. Tafsir Jalalain

لا ينهاكم الله عن الذين لم يقاتلوكم (Allah forbids you not, with regard to those who fight you) among those unbeliefer-
في الدين ولم يخرجوك من دياركم أن تبروهم (Faith nor drive you out of your homes, from dealing kindly and justly with them) the word أن تبروه (and become a badal isytimal of lafadz الزين - وتقتسطوا إليهم (and justly) do justice- (to them) fairly. This verse was revealed before the command to against them. إن الله يحب المقتسطين (for Allah loveth those who are just) do justice (al-Mahalli and Imam, 2003b: 1071).
b. Tafsir Al- Maraghi

وتقسطوا إليهم: You do justice to them in virtue and goodness.

المقسطين: People who are fair.

Allah does not forbid you to be kind to the pagans who do not fight you because of religion, does not drive you out from your hometown and do not help people in the expulsion. They are Khuza’ah and other tribes that negotiate with the Prophet PBUH. For do not fighting and expulsions. Allah commanded His Prophet to do good and keep our promises to them during their agreement (Al-Maragi, 1974,XXVIII: 114).

c. Tafsir Al- Misbah

The commands that decompose in the verse above to against non-Muslims group, it could lead to the subjective conclusion that all non-Muslims should be regarded as an enemy. Then, this verse clarifying by outlining the basic principles of interaction between Muslims and non-Muslims as follows:

1) Allah commands Muslims to stand firm against the non-Muslims, as well as good relations with those who do not fight Muslims.

2) Muslims are encouraged to do good in any form to the non-Muslims who are not boycotting the justice.
3) Defending the right side in the social interaction of people, although non-Muslims, and vice versa (Shihab, 2003,XIV: 168)

The word "do not fight you" are selected using fi' il mudhari'. It means "being factually they fight you", and the word في "in" when it contains a hint that the conversation partner is like to be in the room so that none of those circumstances which are outside the room. Then the word في الدين "religion" here specified in war that is not because of worldly interests and unrelated to religion (Shihab, 2003,XIV: 169).

The word تبروهم derived from the word بر means "extensive benevolence". The applicability of this verse, reflecting permission to do good for the people of various non-Muslim, as long as do not bring negative impact for Muslims. Then the word تقسطوا derived from the word قسط "fair" according to Al-Biqā'i ought to the things are to be ordered delivered (known) to them إليهم.

According to Sayyid Quthub the interpretation of this verse explained that Islam is a religion of peace, love and faith. Islam is a system that aims to overshadow the whole of universe by the peace and love, and gather all human being under the banner of the divine in the human position as brothers who know and love each other.

Even if in a state of hostility, Islam still maintains the soul harmony with doing dishes honesty and fair treatment behavior,
Waiting for the time when the opponent receives negotiations virtue offered. Because Islam never despair in which man awaits the human heart becomes clear and straight path of truth preformance (Shihab, 2003, XIV: 170).

11. Al-Jumu’ah verse 9 – 10

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ❭قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الأرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُوْْ ❮(Q.S. al-Jumu’ah: 9-10) ❯

Meaning: “O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah. and celebrate the Praises of Allah often (and without stint): that ye may prosper” (Q.S. al-Jumu’ah: 9-10).

The Content of Verse:

a. Tafsir Jalalain

Ayat 9th

يا أيها الذين آمنوا إذا نودي للصلاة من (O ye who believe, when you are called to pray on) the letters "min" here means "fi", ie
(Friday, then made haste you) quickly you Depart - (remembrance of God) by Pray - (and leave the sale and purchase) leave of the transaction. ذلكم خير لكم إن كنتم تعلمون (That is better for you if you know) that it is better, then Execute it (Al-Mahalli and Priest, 2003b: 1089).

Ayat 10th

فإذا قضيت الصلاة فانتشروا في الأرض (Where prayer has been fulfilled, then you spread out on earth) This command shows the permitting - (and seek) the bounty - (God's gift, and remember Allah) with memory - (as much as possible so you are lucky) the obtaining of luck. On Friday of the Prophet PBUH, is making sermon, suddenly there came a caravan carrying merchandise. Then the drum is beaten to welcome as usual. Then, the people were spread out of the mosque to meet the group, except twelve people who remain with the Prophet, then the verse came down (al-Mahalli and Imam, 2003b: 1090).

b. Tafsir Al- Maraghi

Verse 9th

نودي للصلاة : The second call is performed in the presence of the Prophet, when he came out and sat on the pulpit. The first call in the highest house in the
Medina near with the mosque has been added by Usman because the overload of people.

فاسعوا : So walk away ye
ذكر الله : Prayer
وذروا البيع : Leave it to you buying and selling

يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله
وذروا البيع

When mu'azin call azan in the presence of the Imam, while the imam was sitting on the pulpit on Friday for prayers, then leave the sale and purchase, and walk to listen to the advice of the imam in the sermon. And walk calmly, quietly and peacefully, until you get to the mosque (Al-Maragi, 1974, XXVIII: 164).

ذلكم خير لكم إن كنتم تعلمون

Walk to the prayer, is better to left the sale and purchase and seek the worldly benefits, for the benefit of akhirati it is better and ever lasting. And what is in the side Allah is better for you, if you are people who have knowledge both the dangerous and the helpful things (Al-Maragi, 1974, XXVIII: 165).

Verse 10th
فانتشروا : Then, spread out of you
من فضل الله : To seek the sustenance Allah
When you have prayer on Friday, then spread out of you to take care of your worldly interests after you perform what is helpful for your hereafter. Look for the reward from your Lord, remember Allah and realize the muraqabah (His Supersion) in every business, because He is the All-Knowing all the secrets and whisper. There is not the slightest hidden to Him. May you get the luck in the world and hereafter (Al-Maragi, 1974XXVIII: 166).

c. Tafsir Al- Misbah

This verse explains the invitation to the believers to hasten the Divine summons. The call to prayer that is mentioned in that verse and command to stop all activities, is the call to prayer (adzan) that exclam while Khatib up to the pulpit.

The word ذكر الله is prayer and sermon, and the word فاسعوا were derived from the word سعى originally means "walk away", but not running. The meaning here is the Prophet command to go Mosque with authority (Shihab, 2003.XIV: 231). From Abu Hurairah he (Prophet) said:
"If the prayer was soon to be implemented (Qamat), so do not get there quickly (sa'i) but attend with calmness and dignity"
(HR. Sohih Muslim, 1997: No.602).

Friday prayer is considered as a replacement for the Dzuhur prayer, then it is no obligatory to those who have do Friday prayer to do Dzuhur prayers. Two men who sermon at the Friday prayer replace the two rekaat of Dzuhur prayer. The prohibition to sale and purchase was understood by Imam Shafi'i that a prohibition for those who do it, but from Imam Malik it will be void and had to cancel the sale if it is done when the imam delivering the sermon and prayer (Shihab, 2003XIV: 231).

The verse is tended to the believers, includes men and women, both living in the place or Musafir. The command scattered in the earth and looking for most gifts in that verse shall not obligate command. In ulama' theorem stated: "If there is a mandatory command, and then followed by subsequent orders, both of them only signed able to do it". In the verse nine, commanded to the believer attend the Friday prayer, this command is mandatory, then the command scattered is not a mandatory command (Shihab, 2003XIV: 234).
12. Al- Muddaṣṣir verse 38

كُلُّ نفسٍ بِمَا كَسَبَتْ رَهِينَةٍ

Meaning: “Every soul will be (held) in pledge for its deeds.” (Q.S. al-Muddaṣṣir: 38).

The Content of Verse:

a. Tafsir Jalalain

كل نفس بما كسبت رهينة (Every soul will be (held) in pledge for its deeds) they were mortgaged, which is punished in hell due to their own deeds (Al-Mahalli and Imam, 2003b: 1205).

b. Tafsir Al- Maraghi

رهينة : Spout by its charitable and redeemed by its, will be saved or be destroyed.

Every soul spout with his charitable besides of Allah and bound, both unbeliever and believer, lawless and disobedient (Al-Maraghi, 1974XXIX: 238).

c. Tafsir Al- Misbah

The word كسب is derived from the word كسب means "intentional acts to obtain a benefit or reject the mudarat". The word رهينة is derived from the word رهن means "pawning" is something that becomes a guarantor to obtain debt. Usually, something that were retained by the creditor referred to something in the hold.
In this verse explained that every human being is pawning beside of Allah. So, they have to redeem themselves by the good deeds (Shihab, 2003XIV: 606). The content of the verse associated to the word دين "religion" that has the same arrangement of letters with the word دين "debt". Each person has a countless amount of debt to God, they were able to repay their debts through carried out his religious beliefs.

The human effort to pay off the debt showed that human being have to responsible for the gift of life by the Lord. Not only being creature without doing useful things. Then Allah says:

وما خلقت الجن والإنس إلا ليعبدون

Meaning: “I have only created Jinns and men, that they may serve Me. (Q.S. adh-Dzariyat: 56).

So to train to be responsible person it must begin with ourselves, and to see how big sense of responsibility of person can seen from how much responsibility on himself.

13. Al-‘Alaq verse 1 – 3

اقرأْ بِاِسْمِ رَبِّكَ الَّذِي خَلَقَْ

Meaning: “Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created-. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful.” (Q.S. al-‘Alaq: 1-3)
The Content of Verse:

a. Tafsir Jalalain

Verse 1

اقرأ (read) means start to reading and start it باسم ربك الذي خلق (in the name of thy Lord and Cherisher Who created) all creatures (Al-Mahalli and Imam, 2003: 1354).

Verse 2

خلق الإنسان (He has Created man) or the type of human من علق (out of a (mere) clot of congealed blood) lafadz علق is the plural form of علقة, means a clot of congealed blood (Al-Mahalli and Imam, 2003b: 1354).

Verse 3

اقرأ (Read) this verse confirms the first same verse- وربك الأكرم (And thy Lord is Most Bountiful) no one can match his generosity. This verse as “hal” of dhamir contained in the word اقرأ (Al-Mahalli and Imam, 2003b: 1354).

b. Tafsir Al- Maraghi

Verse 1

اقرأ باسم ربك الذي خلق

Be you are people who can read by the power and will of the Allah SWT. Prior to that he was not good at reading and writing. Then came the command of Allah for him to read even he can not
write. And Allah revealed to him a book (kitab) to read, although he can not write (Al-Maraghi, 1974,XXX: 345).

Indeed the Substances that creates being able to get you to read, though although you never learned to read. Then Allah describes the process of human events, through the next verse:

Verse 2

خلق الإنسان من علق

Verily Allah created man from a clot of congealed blood, then provided him the ability to think. So they can control all of earth creatures, was able to also make Muhammad PBUH could read, although he never learned to read and write (Al-Maragi, 1974XXX: 346)

Verse 3

اقرأ وربك الأكرم

Read command is repeated, because we can not emphasize the texts without repeated and habitual. The God's command is equated with the read command to repeat. Thus, reading is a talent Prophet PBUH (Al-Maragi, 1974,XXX: 347).

c. Tafsir Al- Misbah

Verse 1

The word اقرأ take from the word قرأ meaning "to gather" in dictionaries found a variety of different meanings; delivere, study, read, studied, researched, knowing the characteristics of something
and so on, which all related to the meaning of collecting (Shihab, 2003:XV: 393). Then the letter ب in the word اسم understood as the word of participation, and thus the verse means "read along by name of your Lord".

Relating work read by the name of Allah will guide the human do read because of Allah, it would produce eternity because only Allah is The Eternal One. The activities that undertaken outright will be accepted by Him, without sincerity all the activity will end in failure and extinction (Shihab, 2003,XV: 394).

According to Sheikh Abdul Halim Mahmud states that the Qur'an does not merely ordered to read, but "reading" is a symbol of all that humans do, whether they are active or passive. That sentence in terms of proficiency level and enthusiasm would like to state "Read by your Lord, Move the sake of your Lord, and Work for the sake of your Lord" (Shihab, 2003,XV: 394).

The word رب has same root with the words تربية "education", although this word contain the various meaning, that word refers to developing, enhancement, height, excess and refinement (Shihab, 2003,XV: 394). If The word رب stand alone means "God" that He is doing education "تربيته". The use of the word رب aims to be a basic command to sincere themselves to Allah, and to shows He to be worshiped and obeyed (Shihab, 2003,XV: 395).
Verse 2

This verse introduces the God who worshiped by the Prophet Muhammad PBUH. In introducing his actions, creation is the most emphasized because it is a requirement for the implementation of other actions. That introduction not only for human reason, but also for the inner consciousness and the intuition in whole totality of human. Through the heart introduction, it is expected to guide the intellect and mind, so that members of the body can produce good work and maintain the commendable traits (Shihab, 2003,XV: 396).

The word "human" taken from the root word أنس "happy, docile, and harmonious, or نسي which means forgotten. And the word نوس that means “motion or dynamics”. Those meaning give a cursory overview of the potential or the creature behaviour, that he had forgotten, and the ability to move that create the dynamics. Humans are also creatures who always create happiness harmonious to other (Shihab, 2003,XV: 396).

Verse 3

Having previously ordered the reading and increase motivation in the name of Allah, the following verse has ordered the reading with Allah's promise to deliver the benefits of reading. The repetition command apparently mean to read a lot more reading, analyzing, pay attention to the universe and read the
written and not written book in order to prepare yourself before enter to the society (Shihab, 2003,XV: 398).

The word "الاكرم" "Almighty /The most generous /The noble", this word is taken from the word كرم meaning ascribed easily and without any strings attached, high-value, honorable noble, loyal, and the nature of nobility (Shihab, 2003: 398). The superlative form of the word which is the only one in the Qur'ān in the form of the Lord qualifies. This word implies that Allah can confer the culmination of all prises for each human, especially relating with the read command. The command to read is not fair if only to understoot the extent of the Prophet intended to reject reason, instill confidence, or as a replacement but more broadly, it relates to word *akram* that shows that we as creatures can reach the greatness the *Karam* of Allah (Shihab, 2003,XV: 399).

In this verse Allah promises that when someone reads sincerely for Allah, then Allah bestows right knowledge, understanding, new insights although just read one thing. This promise is clear, that "reading" the verses of al- Qur'ān lead to interprete the development of new or existing opinion. Similarly, "reading" the universe has lead to a new discovery that opens the secrets of nature. The verses of al- Qur'ān that read by the older generation and the former universe is not different, but their
understanding and the discovery of the secret grow continuesly
(Shihab, 2003, XV: 400).
A. Values of Character Education in Curriculum 2013

Curriculum 2013 is a new curriculum that is programed by the Ministry of Education to replacing School Based Curriculum (KTSP). Curriculum 2013 promotes the understanding, skills, and character education. Students are required to understand the above material, active in the discussions and presentations, and have to be discipline.

Curriculum 2013 promoted Character Education theme in order to educate, teach good behavior and create a good character (Listyarti, 2012: 4). In order to realize this vision, Curriculum 2013 has a 18th character value that guide the achievement of learning goals. The 18th character values are:

1. Religiosity
   Attitudes and behavior of the obedient in carrying out their religion, tolerant implementation of worship of other religions, and live in harmony with other religions.

2. Honesty
   Behavior based on an attempt to make himself as one who can always be trusted in words, actions, and employment.

3. Tolerance
   Attitudes and actions of respect to the differences of religion, race, ethnicity, opinions, attitudes and actions of others who are different from themselves.
4. Discipline
Measures indicating orderly and obedient behavior on various rules and regulations.

5. Hard work
The behavior that indicate an earnest effort to overcome barriers of learning and completing assignments and tasks as well as possible.

6. Creativity
Think and do something to produces new ways or results based on what you have.

7. Independence
Uneasy attitude and behavior to depend on other in completing the task.

8. Democratic
The way of thing and behave that balancing between rights and obligations of himself and others.

9. Curiosity
Attitudes and actions are always find more depth and breadth of what he learned, seen, and heard.

10. The Spirit of Nationality
The way of think, act, and insight, that set the importance of nation out above self-interest and group.

11. Nationalism
The way of think, and act exhibit of loyalty, care, and high appreciation of language, physical environment, social, cultural, economic, and national policy.
12. Rewarding Achievement

Attitudes and actions that encourage him to produce something useful for society, and recognize the success of others.

13. Friendliness

Act showed pleasure to talk, hang out, and in cooperate with others.

14. Peace Loving

Attitudes, words and actions that make other people feel happy and safe over her presence.

15. Reading Interest

Sparing time habit to read the various readings that provide a virtue for him.

16. Social Concern

Attitudes and actions always want to help to others and in need communities.

17. Environmental Concern

Prevent damage action to the surrounding natural environment, and develop to measures the occurred damage.

18. Responsibility

The attitude and behavioral of person to carry out the duties and obligation that he should do, to himself, society, environment, the state, and the Almighty God.

B. The Relevance Between the Values of Character Education in Al-Qur’an with Character Education in Curriculum 2013

Character education has close relation with Islamic education, it is as the main focus (Syafri, 2012: 98). Islam is moral religious that concerned in the
content, not the appearance, and forming the soul with moral values. Islam begins with the struggle of growing the aspects of theology and ethics within the follower. Along with the objectives of the Indonesian national education, Islamic education also has the goal to develop human potential in which the character is one aspect that must be developed through education (Syafri, 2012: 94). Moreover, the character or the perspective of the Islamic religion is more often referred to as character cannot be separated from other aspects, such as aspects of the theology. The discussion about morality is always associated with a creed, because morality is one indicators faith of a Muslim.

Based on the relevance of the goal of national education with Islamic education, in this research researcher analyzed the relevance the character education from curriculum 2013 with character education conveyed in al-Qur'ān as the guidelines of Muslim.

1. Religiosity

Religiosity is the noun form of religious, behaving a strong belief in a religion (Oxford, 2006: 647). In the curriculum 2013 religiosity is attitudes and behavior of the obedient in carrying out their religion, tolerant implementation of worship of other religions, and live in harmony with other religions (Listyarti, 2012: 6) According to Rokeach and Bank, religiosity is an attitude or consciousness emerged based on the belief of religion (Sahlan, 2009: 66).

Religiosity is not identical with religion. Religion refers to the institutional, the worship of God, the formal aspect, juridical, regulations and
laws. Religiosity tend to look at the inside of heart. Then, the understanding of religiosity is broader than religion (Sahlan, 2009: 66).

Students’ s religiosity is necessary inculcated in each individual in order to solve a moral crisis faced in this globalization era. In the context of learning, inculcating religiosity, is not only responsibility of the religion teacher it self, but also all the components that live together with learners.

a. The value of religiosity

The realization of human religious is realized in various aspects of life. Religious activity not only occurs when someone is worshiping, but also when people truly meet the command of Allah and their prayers are continuous and perfect (Shihab, 3003l: 511 ). In broader explanation, when doing other activities driven by supernatural powers. Both physical and spiritual activity (Sahlan, 2009: 69).

The value of religiosity is the values of life that reflects the growth of religious life which consists of three main elements, there are; aqidah, worship, and morals that guide behavior to achieve well-being and happiness of living in the world and the Hereafter (Sahlan, 2009: 69).

b. The Importance of Religiosity

If the values of religiosity has been embedded in the soul of learners, then it will grow into the soul of religion. The soul of religion is an inner strength, power and ability of human, lodged in the mind, willing and feelings. If the spirit of religion has been unity, the next step is to make religious values such as religious attitudes of students. Religious attitude is individual condition which pushed to behave loyalty to the religion (Sahlan,
2009: 70). Sahlan citing religiosity attitude of person, according to Gay Hendricks and Kate Ludeman (2009: 67), there are:

1) Honesty  
2) Justice  
3) Useful for others  
4) Humble  
5) Work efficiently  
6) Progress in Vision  
7) High Discipline  
8) Equality

Those explanations, drive to the said of Allah SWT:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning: “Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance” (Q.S. asy-Syūrā: 38)

The verse above explains that the people who will receive the reward of the Hereafter are those who categorize in; faith, rely on God in all matters, avoiding major sin, and be able to control anger (Al-Maragi, 1974: 92).

All of the categories described in that verse shall not owned by someone who does not have an attitude in religiosity. Because according Qurais Shihab, this verse describes the neighbor thing adorn our selves, and those jewelry was prepared for people who include in categories above (Shihab, 2003XII: 511)

Then, the value of religiosity is considered necessary investment in education as internal guidelines within each individual, in order to direct all acts. Although sparkling modern world offers a extra ordinary thing, they are still controlled by the value.
The religious activity in school have been implemented in practicing prayer together between teacher and student. The obligation to pray Friday prayer for every student (man and woman), giving religious activities in religious organization in school etc.

![Religious activity in school](image)

**Picture 4.1**

Religious activity in school

2. **Honesty**

Honest is not telling lies, not cheating or stealing, straightforward (Hornby, 1974: 409). Honesty is the quality of being honest (Hornby, 1974: 409). Honesty is Behavior based on an attempt to make himself as one who can always be trusted in words, actions, and employment (Listyarti, 2012: 6)

The meaning of honesty regard to human behavior both word and deed. Then, to know someone was honest or not, should be observed the behavior and habits of the person within the daily life. The necessity of inculcating honest behavior in each child is of interest for every parent, teacher and the surrounding environment. Allah says:
**Meaning:** “O ye who believe! Fear Allah and be with those who are true (in word and deed).” (Q.S. at-Tauba: 119).

The verse above explains, about the right information is appropriate with the condition, reality, and mutual accord between act and believe (Shihab, 2002e: 682). Honesty has same base value as rightness, then honesty has same elements as the rightness.

The Prophet Muhammad PBUH said:

ِإنَّ الصِّدْقَ يَهْدِي إِلَى البِرِِّ، وَإِنَّ البِرَّ يَهْدِي إِلَى الجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِِّيقًا، وَإِنَّ الكَذِبَ يَهْدِي إِلَى الفُجُورِ، وَإِنَّ الفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًَ

"Should you always be honest. Because it delivers to goodness and goodness leads to heaven. Someone will always strive to be honest will be recorded by Allah as Siddiq (a very honest person.) And beware of falsehood. Therefore, the lie leads to evil and evil leads to the hell. And who will always strive to lie and recorded by Allah as a liar," (H.R. Bukhārī. No. 6092).

Successful people toward the paradise of God are those who keep themselves strong impersonal and attitude. One of the essential attitudes to built is honesty.

According to Kelly Honesty is the basic of effective communication and health (Kelly, 2005: 1). A good communication must be built from the closest environment, i.e. the family. By means of honesty, a good communication between parents and children will be formed, and create a
sense of trust. Children are pure personal and sensitive to the outside stimulations. Thus, children age is the ideal time for parents to inculcate the value of honesty.

Inculcating attitude of honesty is not only enough in giving material in the classroom between teachers and students. Because honestly is the attitude attached to the habit. Then, it is will be suitable by giving examples directly from model. Who is always with something, then little by little he will get used to it (Shihab, 2002,V: 683).

Honest is an attitude that cannot learn in theoretical only, it has to learn by habituation and the environmental support. To support implementation of honest attitude, some school have apply the honesty canteen.

**Picture 4.2**

Implementation of honest attitude in school
3. Tolerance

Tolerance is willingness to allow people to be, do, say, or believe what they want without criticizing them (Longman, 2000: 1674). In the character education curriculum, tolerance is attitudes and actions of respect to the differences of religion, race, ethnicity, opinions, attitudes and actions of others who are different from themselves (Listyarti, 2012: 6).

Etymologically tolerance is an attitude of allow and respect each other relating the others beliefs without requiring approval (Hasyim, 1979: 22). Generally, tolerance is defined as giving freedom to his fellow man or citizens to practice their faith or organize their life and determine their fate, while not in contradiction with the requirements of law and peace in society.

In social and political aspect tolerance is an attitude of allowing people to have a various belief. Accepting the statement as a recognition and respect for human rights. Tolerance should be based on spaciousness to others with regard to the principles themselves and respecting other people.

Actually, tolerance born from the Islamic character, as described in the Qur'an that support the ethical difference and tolerance. The Qur'an not only expect, but also accept difference and diversity in the community. This is in accordance with the word of Allah:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلًا لِتَعَاوَنُوا إِنْ ْأَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌَ

Meaning: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most
honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Q.S. al-Hujurāt: 13).

The verse indicates the human obedience to ignore the essential differences between the groups were split one another, because everyone are pillar of a large family.

This verse provides an overview of the basic principles of human relations. The stronger introduction of one side to others, increasing the opportunities for mutual benefit (Shihab, 2003,XIII: 262). Introduction was necessary to take experience and lesson one another from others. Those act needed in order to increase the devotion to Allah that its impact is reflected in the peace and welfare of the living world and hereafter.

The tolerance attitude in school can be implemented in living together with other religion in a classroom. Accepting the various argument of other, as looks in this illustration:

**Picture 4. 3**
Illustration of Tolerance in school
4. Discipline

Discipline is a way of training someone so that they learn to control their behavior and obey rules, which involve punishing them if they do not obey rules (Longman, 2000: 452). In curriculum 2013, Discipline was defined as measures indicating orderly and obedient behavior on various rules and regulations (Listyarti, 2012: 6).

Self-discipline is the main aspects of education in the family carried by parents. Because they are the responsible one in laying the foundation of life for their children. The efforts of parents and educators will be achieved, when children has been able to control their own behavior with moral values. If a child has been able to discipline themselves, it means that they has the ability to anticipate, accommodate, and control themselves in facing the globalization (Shohib, 1998: 6).

Parents are obliged to direct the child's behavior to be disciplined. Parents are strongly encouraged to allow children to ignore the value of discipline (Mustaqim, 2005: 133). Because it will be a negative impact on their personal. Inculcating the value of discipline must be inculcated early, in order to be a good habit.

According to Shohib (2005: 134) there are some tips on planting the value of discipline, such as:

a. Directing the purpose of life

It can be trained to live with discipline that can lead them into a mature of human. By encouraging the spirit to achieve the vision in life.
b. Exercising the positive habit

Positive habit are most instrumental to achieving discipline. So that the child will find a effective pattern of life and good concentration abilities.

c. Provide good example

Modeling, directly gives lessons to children, so that children can understand the benefits of the discipline.

d. Establishing strict rules

e. Involve children in assessing a rule

Provide opportunities for children to assess the rules and guidelines in the family, together with instilling the children of consistency in the act.

f. Reigning children based on the ability

As the says of Allah in His book:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا البَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Meaning: “O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!” (Q.S. al-Jumu’ah: 9).

This verse explains the invitation to the believer to immediately fulfill the divine call, if the call "adzan" has been called (Shihab, 2003n: 231). Hasten in the verse represented the word "فاسعوا" indicates a command to be disciplined. When it has scheduled an important plan, then leave other things outside the plan. As told to leave all matters when the call to prayer has called.
Discipline which embedded in the learners will train them to manage all elements of life, from the time management, money management, work management etc. In the school activity, the discipline attitude can implemented in scout activities.

5. **Hard work**

Hard work is working seriously and with a lot of effort (Longman, 2000: 736). In the Curriculum 2013 hard work is behavior that indicate an earnest effort to overcome barriers of learning and completing assignments and tasks as well as possible (Listyarti, 2012: 6)

Hard work means trying hard to get the maximum results (Venkat, 2010: 1). In hadith the Prophet PBUH said:

ما أكل أحد طعاماً فقط، خيراً من أن يأكل من عمل يده، وإن نبي الله داوود عليه السلام كان يأكل من عمل يده

**Picture 4.4**

Discipline in school
"There is no single food that is better eaten than his own sweat foods. Verily Prophet Dawud eating from the results of his own sweat. " (HR Sahih Bukhārī, 1966, No. 2072).

As in the following the words of Allah:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتَُ مِنْ تَعْمَلُونَ

Meaning: “And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did” (Q.S. at-Taubat: 105).

This verse is an explanation of the command executing pious charity, having previously described about forgiveness. This is relevant because although repentance has been obtained, but previous time has been filled with iniquity, and would not be restored again. Relating to the hard work, this surah analogy in terms of forgiveness. Although God gives opportunity to everyone to repent, but we are not allowed to relax without doing pious deeds. Although we have opened the doors of repentance, we still have to do pious charity.

The verse commanded Prophet Muhammad to convey to his people that: Work with a variety of charities since Allah helpful, both to themselves and the general public (Shihab, 2012, I: 588). God will judge their deeds then reward them.

Pious charity we do after repentance would be closing the sins we have done in the past. Although we have obtained the ideals that we want to
achieve, we can not just relax. We still have to strive to achieve the results that we can develop better than what we are targeting.

6. Creative

Creativity is the ability to use your imagination to produce or use new ideas, make thing etc. (Longman, 2000: 373). According to Psychologist creativity is an ability to make new combination based on available data, information, and elements. Based on specialist said that creativity is willingness to create something new (Mustaqim, 2005: 117).

Creativity belongs to everyone, even though each individual was different. In the world of education, developing creativity is very important, because without creativity education tend to only transfer of knowledge. Though ideal education should include three aspects; cognitive, affective and psychomotor.

Understanding the talents of children and develop their creativity is very important. Talent and potential will not develop properly, even going if not trained and developed. Then the prophet Muhammad commanded parents to train their children and teach archery, sewing, swimming, and so on. Therefore, it could be from the process of the exercise, the talent and creativity will flourish (Mustaqim, 2005: 115).

Relating with the development of talent and creativity, we need to detect the characteristics of attitudes and feelings concerning called affective traits of creativity. In this case, the motivation to do something and devotion to duty, including in the affective traits of creativity. There are the essential characteristics in determining individual accomplishments; curiosity, interested
in the tasks that are challenging, risk-taking, not easily discouraged, and appreciate the good results of the own achievements and others (Mustaqim, 2005: 119).

As the word of Allah SWT:

إنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالَّيْلِ لَآيَاتٍ لأولِي الْأَلْبَابِ

Meaning: “Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding” (Q.S. ‘Ali Imrān: 190).

The verse above describes the creation of the heavens and the earth prepared by God, and the command to think about it (Shihab, 2000,II: 290).

Those illustrations shows that Allah was created the universe and its contents as the object of thinking for those who want to think. And who has willing to pay attention to the universe is called Ulul albab.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.” (Q.S. ‘Ali Imrān: 191).

Ulul Albab is they who have a high sense of curiosity to his surroundings. In the verse above described characteristics of Ulul albab, there are; a. Always remember God in all circumstances, b. Thinking about the creation of the heavens and the earth (Shihab, 2000.II: 293).
The characteristics of *Ulul albab* equal with the characteristics of creativity affective that has a high sense of curiosity and always creates innovation of new things encountered. These characteristics refer to the creative attitude which always want to make a new ways and discovery of what is owned.

Creative attitude is attitude that always want to make innovation. This attitude can be implemented in applying learning process outside of the classroom. That activity can support the creative activities of student.

![Illustration Creative in School](image)

**Picture 4. 5**

Illustration Creative in School

7. **Independence**

Independency is confident and able to do things by yourself in your own way, without needing help from other people (Longman, 2000: 818). In the character education curriculum, independency is uneasy attitude and behavior to depend on other in completing the task (Listyarti, 2012: 6).

An expert wisdom says: "If the child is raised in comforting, he will learn to be selfish" (Mustaqim, 2005: 128). As we know that the difference of
indulgent and loving is thin, then it should be limited in loving so that children do not fall into indulgence. These limitation can be done by embedding independent attitude.

With independent personality, a learner can be expected to have: the principle of life, solid personality, optimistic mental, positive thinking, responsible, and able to put himself in the right position. The positive benefits of independent attitude same as contained in the Word of Allah:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لا يُغَيِّرُ مَا بِأَنْفُسِهِمْ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلا مَرَّةً لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مَّا مُعَقِّبَةٌ مِنْهُ وَالٍ

Meaning: “For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change what is within themselves. But when (once) Allah willeth a people’s punishment, there can be no turning it back, nor will they find, besides Him, any to protect.” (Q.S. ar-Ra’d: 11).

The verse above explains that the social changes of a people will not be done by Allah, before they do step first (Shihab, 2002, VI: 560). This verse shows that Allah teaches independence to His servant, even though Allah is the Powerful one, Allah still provide an opportunity to people to try it first.

In this verse also explained that in man there is a "iradah" (press and willpower). Iradah is put on human beings that humans are not entirely surrender to the will of destiny. Those who do not want to use their iradah, are
those who are not independent and rely on others. Allah does not promise anything for those who do not want to try.

In the world of education, independence needs to be applied so that learners accustomed to do the task without the help of others. In addition, the independence of will grow strong personality and not easily influenced by the things around him.

The implementation of independence attitude can be show in the picture 4.4. Scout activities also teach student to be independent in daily life.

8. Democratic

Democratic is having or supporting equality for all member (Oxford, 2006: 208). Democratic in the curriculum 2013 is the way to think, behave and act the same rights and obligations judging himself and others. In this definition of democracy directs learners to understand the equality. There is no differences between people that drive the social gap.

According to Abdurrahman Wahid in Ghofur (2002: 162), states that the value of democracy not only a consultative, but also other basic values included, such as;

a. Freedom

Individual freedom in the presence of power state or balance between the individual rights with the collective rights of the community.

b. Justice

Is a foundation of democracy, it means opening up opportunities for everyone, and the independence of individuals for implementing the desired, without disturbing the rights of others.
c. Consultative (Common Agreement)

The ways to preserve freedom and fight for justice.

From these three basic values of democracy, freedom is the most inclined underlying intent of democratic values promoted in 2013. Where equality of rights and obligations of human beings must be upheld and applied in social life. However, freedom will not run optimally without the other values, justice and consultative.

The justice value explains that every human being has the same rights and obligations, and each individual has the same opportunity to go ahead. However, it is restricted to not interfere with the rights of others. Then the control of freedom and justice, embodied in the value of consultative. Where this value aims to maintain the fight for freedom and justice.

It is same with the word of Allah SWT:

وَالَّذِينَ اسْتَجَابَوْا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning: “Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance” (Q.S. asy-Syūrā: 38)

The verse above explains that all matters relating to the society, it should be decided by consultation between them. No authoritarian to impose his opinion (Shihab, 2003,XII: 511). Consultation (common agreement) has taught by Prophet Muhammad PBUH to his friend since the war. When they face a matters, then they carry parley between them, so that the matter can be discussed and studied together (Al-Maragi, 1974,XXV: 94).
9. Curiosity

Curiosity is the desire to learn about something or to know something (Longman, 2000: 388). Curiosity is an emotion related to the curious behavior such as; exploration, investigation, and learning, evident by observation in human and many animal species. This term can be used to show the behavior itself caused by the emotion of curiosity. As an emotional, curiosity in an encouragement to know new things. Curiosity is the main driving force behind scientific research and other disciplines of human study.

In the world of human education, human curiosity developed along with the development of human life and the time in which it lives. The historic period of human life from hunting and farming are moving from one place to another, then increases to farmers and ranchers who settled. Until the 20th century known tissue culture methods, which reproduce the plant through a single leaf or a young twig to produce many crops.

These developments, discuss about the curiosity that need to enter in the world of education. Human curiosity will never run out, when innovation appear, it would appear the other curiosity. This is similar to the education that develop over the times.

According to Donald Latumahina in (Latumahina, 2013: 3) there are four benefits of curiosity, there are:

a. It makes your mind active instead of passive

Curious people always ask questions and search for answers in their minds. Their minds are always active. Since the mind is like a muscle which becomes stronger through continual exercise, the mental exercise caused by curiosity makes our mind stronger and stronger.
b. It makes your mind observant of new ideas

When you are curious about something, your mind expects and anticipates new ideas related to it. When the ideas come they will soon be recognized. Without curiosity, the ideas may pass right in front of you and yet you miss them because your mind is not prepared to recognize them.

c. It opens up new worlds and possibilities

By being curious you will be able to see new worlds and possibilities which are normally not visible. They are hidden behind the surface of normal life, and it takes a curious mind to look beneath the surface and discover these new worlds and possibilities.

d. It brings excitement into your life

The life of curious people is far from boring. It’s neither dull nor routine. There are always new things that attract their attention, there are always new ‘toys’ to play with. Instead of being bored, curious people have an adventurous life.

From the benefits above, suggests that people who have more curiosity can interpret the essential of lives in this world. They will pay attention to everything they see, hear or feel. As in the words of Allah:

انَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالْطَّارِ لَا يَنْثَرُ لَآيَةً لأَوَّلِ الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
Meaning: “Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding,- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.” (Q.S. ‘Ali Imrān: 190-191).

The verse above explains that the laws of universe which spawned the habits, essentially defined and governed by Allah Almighty. Those essence form of an invitation people to think as proofs (Shihab, 2000,II: 290). Thus the whole creation of the heavens and the earth, as an object that is prepared by Allah to all human. And who are willing to pay attention to the creation of Allah called Ulul albab.

Ulul albab are people who have pure sense, whose mind can not be shrouded by fog ideas that can generate confusion in their thinking. They pondering about the phenomena of the universe (Shihab, 2000,II: 291). In verse 191th mentioned the characteristics of Ulul albab, as follow:

a. Human (male or female)
b. Always remember Allah in all circumstances
c. Keep attention to the surrounding

From the explanation of the verse, the albab Ulul the same as those that have a high curiosity. Then, long time before the world of education has formed the cabinets, Allah has chosen candidate who will classified in the world education.
Teenagers Scientific Work (KIR) is one of implementation of curiosity, the KIR competition held to upgrade and accommodate the curiosity of student.

10. Nationalism or The Spirit of Nationality

Nationalism is a strong love for your own country and the belief that it is better than any other country (Longman, 2000: 1058). Nasionalism derived from Latin “natio” (a nation united natural birth) objectively that nationalism is closely related to language, race, religion, civilization, region, state, and citizenship (Moesa, 2007: 28).

Nationalism is an understanding realized in a movement that crave a common interest, i.e. the nation interests. Nationalism implies a mental attitude, in which the supreme loyalty of the individual is for the nation state (Moesa, 2007: 29). The keyword of nationalism is national supreme loyalty. The loyalty arises from the awareness of different collective identity from the
others. However, the most important thing in the presence of a nationalism is living and active cooperative will.

Normally, nationalism analyzed in ideas and policies. In the realm of ideas, nationalism is analyzed as a state of mind which is known as imagination political community; namely the creation of national solidarity that is described as the process of development of imagination among community members about their community.

According to the scholars, nationalism is the sense of attachment (al-ashabiyah) a group of people who are in a specific geographical, who have a common goal to build an order of life system (Moesa, 2007: 307). Basically, nationalism was built on behalf of the plurality (al-umma), a sense of brotherhood (al qaumiyah), solidarity in diversity (asyu'ubiyah), equality (al musawah), and patriotism (al wathaniyah).

The national spirit has to rise in order to reinforce learner’s mindset that the interests of nation and state are more important than the interests of individuals or groups. All the the rules of the Nation should be implemented as the realization of nationalism. As the word of Allah in His Book:

\[
\text{بِأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً}
\]

Meaning: “O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do
believe in Allah and the Last Day: That is best, and most suitable for final determination.” (Q.S. an-Nisā’: 59).

Particularly, this verse contains the basic principles of Islamic teachings in terms of power and government. Where instructed to create a just and prosperous society, obey Allah and His Messenger, follow to ulil amr, and make the values of the Qur'ān and Sunnah as the basic law to resolve the problems (Shihab, 2000, II: 459).

This verse commands to the believers to obey the laws of any authority decision to determine the law called "Ulil Amr". The obedience to ulil amr, is a form of participation in realize the spirit of nationalism. Those things implemented to realize the just society, prosperous, and peaceful nation.

Nationalism attitude has been implemented in school since the Independence of this nation. Held the flag ceremony in every Monday, explicitly to inculcate the value of nationalism.

![Illustration of Nationalism in School](image)

**Picture 4.7**

Illustration of Nationalism in School
11. Rewarding Achievement

Rewarding is something that is given in return of work, effort, etc. (Oxford, 2006: 660). Achievement is something that you succeed in doing by your own effort (Longman, 2000: 13). Then, Rewarding achievement is giving something to someone (student, child, etc.) to appreciate of what have been achieved.

In Character Education curriculum, rewarding achievement define as Attitudes and actions that encourage him to produce something useful for society, and recognize the success of others (Listyarti, 2012: 7).

The development of culture education and nation character can be implemented through lesson integration. Self development and school culture with educational process conducted by learners in active and fun process. By means of the process of learning every subject leads to develop cognitive, affective, psychomotor and spirituality abilities.

Leadership, exemplary, hospitality, hard work, nationalism and spirit of achievement should be the school culture, especially for the teachers who should be the best figure. Proven by the teacher’s behavior and classroom learning indicators were created to motivate student-learning achievement.

In His book, Allah SWT said:

انَّ فِي خُلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالْيَوْمِ لآيَاتٍ لأُولِي الألْبَابِ الدِّينِنَذَّكُروْنَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكُّرُونَ فِي خُلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
Meaning: “Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.” (Q.S. ‘Ali Imrān: 190-191).

The verse above describes the creation of universe intended as human learning objects (Shihab, 2000,II: 290). Knowledge source of God has been evident from all the pleasure given to humans. The enjoyment of life in this world must be balanced with attention to their surroundings, so that life becomes helpful.

However, every individual has a different mindset. Then explained that who were willing to pay attention to the incidence of heaven and earth will be classified in Ulul albab "people who have a pure sense" (Shihab, 2000,II: 290). Those who have a pure mind has a tendency to take advantage of everything surrounding, trying to find new things out that beneficial to himself and others. It was driven by a sense of high curiosity.

Appreciating the achievements of both self and others will motivate learners to improve his achievement. This context trains students to be humble and be high solidarity personal to others. This attitude is necessary to apply in the education world to build a community that respect each other and qualified community as a nation successor.
12. Friendliness

Friendliness is behaving toward someone in a way that shows you like them and are ready to talk to them or help them (Longman, 2000: 647). An quote said: “Good friends are like stars. You don’t see them but you know they are always there” (Kompas, 4 Mei. 2014, p. 33). In Curriculum 2013 friendly is Act showed pleasure to talk, hang out, and in cooperate with others (Listyarti, 2012: 7).

Make a friends is one of the important life skills, it is equal to embed on individual socialization values. Friendship environment is an important environment after the family. So in that environment, parental controls are necessary for the child to be affected negatively.

From several studies in this decade, friendship can accepted moral values, such as; learn to care, share, and empathize. Besides that, through make a friends learned will make children gain new skills in terms of speaking ability, interpersonal skills, and the ability to control the emotions of selfishness (Kompas, May 4th, p. 33).

However, we need to choose and noticed to people who want to be friends. Because a friend was a big influence in shaping the character of individual. Yusuf and Ahmad quote from Imam Ja'far as-Sidiq in (2007: 82) explains those prohibited person to be friend are: a. People who are liars, b. Fools, c. Stingy, d. Coward, and e. The wicked.

It has to consider, because the Prophet Muhammad PBUH equate good friend is like a person who carries oil drawbacks and evil friend such as blower of ubupan (Yusuf and Ahmad, 2007: 80). So if we want to be a good
people, we have to get along with good people too. The word of Allah SWT said:

َّيَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أُكْرَمَكُمْ عِنْدَ اللَّهِ أَنَّفَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (Q.S. al-Hujurat: 13).

The verse above describes the basic principles of public relations (Shihab, 2003, XV: 260). That public relations will invite mutual symbiosis that is beneficial to all parties. Friends is an useful form of social interaction. Having a friend, will help obtain information from various parties, and exchange ideas about a problem. But, not everyone can give a good effect, then every student needs to have a strong fortress to counteracting bad incitement. In addition, students should be trained to be a strong faction that can put others in useful of good friendship.

Friendliness attitude in curriculum 2013, implemented in cooperative learning. Where in this kind of learning method tries to inculcate the cooperative from one student to other.
13. Peace Loving

Love peace is believing strongly in peace rather than war (Longman, 2000: 1165). In the curriculum 2013 love peace define as attitudes, words and actions that make other people feel happy and safe over her presence (Listyarti, 2012: 7).

Islam is a peace religion, upholding the right of every member of society, promoting tolerance of other religions. The Islamic concept of Allah revealed to the Prophet is really perfect. Islam is a universal religion, completed with all the attributes to take on the modernization (Yahya, 2012: 1).

In facing modernization the world needs peace, we must first know the meaning of peace. Peace means not only include physical security or absence of war and conflict among us humans on earth (Hermanto, 2008: 7). Peace is a good adjustment in which the parties concerned can resolve
problems or disagreements by peaceful. By means of peaceful will discovery a way out which is equally harmful and create conducive atmosphere. Peace is an impulse of conscience which starts from the human mind.

Due to peace is geared in conscience, the sense of peace it must be completely embedded in the soul of every human being. Someone who has a peace-loving attitude will make people around them feel comfortable and happy.

As the word of Allah STW, below:

لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارَكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الُْْقْسِطِينََ

Artinya: “Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”

(Q.S. al-Mumtahanah: 8)

The verse above explains that Islam is a religion of peace. Islam is a system that aims to shelter under the banner of the Divine (Shihab, 2003,XIV: 170). The protection of Allah, as an example for Muslims to practice the peaceful behavior for all classes of people.

Although since the period of the Prophet have been many wars, but the law of God forbids fighting to people who do not fight us (Shihab, 2003,XIV: 169). From the description above, we should not attack first, if there is no attack there is no response. Then, we are taught to not reply an attack to outperform the opponent.
Even in hostile circumstances, Islam still maintains harmony with the spirit of honesty behavioral conduct, to be fair, while the opposing party accepts the offer negotiation virtue. Islam never give up in waiting for the day where the dead man became clear to establish world of peace.

If this love peace attitude has been ingrained in each individual, it will be interwoven the affection between people. Allah says:

إِنَّمَا الَّذِينَ آمَنُوا إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لِيُرْحَمُوكُمْ

Artinya: “The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy” (Q.S. Al-Hujurāt: 10)

The purpose of this peace love attitude is to foster a sense of brotherhood among fellow especially between faiths. By means of the affection between people it will not be easy to split and provoked by a crisis of confidence.

Peace loving can be cultivated by many activities in school, such as; giving general advice in each Monday ceremony, do halal bi halal in Aidil Fitri etc.

Picture 4. 9
Illustration of Peace Loving
14. Reading Interest

Reading is the activity of looking at and understanding written word (Longman, 2000: 1312). Interest is a desire to learn or hear more about something or to be involved with something (Oxford, 2006: 416). Then, reading interest is the desire of grateful to looking at and understanding the written word. According to Suyadi reading is an activity that is capable of constructing scientific thinking. If we read various text, it will establish person's cognitive (2013: 89). Reading is a means to broaden and enhance knowledge.

The importance of reading is supported by the verse the Qur'an was first revealed, which is on the command to read “iqra’”. As stated in the surah of al-'Alaq:

اقرأ بِاسْمِ رَبِّكَ الَّذِي خَلَق

Meaning: “Proclaim! (or Read!) in the name of thy Lord and Cherisher,” (Q.S. al-'Alaq: 1).

From these verses, we know that the command read already should inherent in every individual, because it is the Lord's commands to humans.

Reading will be able to help character building of the individual, because the reading is not only to obtain information, but also to understand, and learn to choose intelligently and selectively in critically reading activities (Suyadi, 2013: 89). Critical reader will form his own personality in daily life. They would become sturdy founding members of the community, not easily
provoked, can control self, critical thinking, and always carefully assess the truth of each event encountered.

The verse above is strengthened with the next verse that describes human nature with all its limitations. In following Allah's Word:

خَلَقَ الإنْسَانَ مِنْ عَلَقٍ

Meaning: “Created man, out of a (mere) clot of congealed blood:” (Q.S. al-‘Alaq: 2).

God created human with a natural tendency to be able to accept the things they learned. Then, the form of learning is reading both concrete or abstract. Reading is a symbol of everything that humans do. Then affirmed the benefits of reading in the next verse:

اقْرَأْ وَرَبُّكَ الأكْرَمَُ

Meaning: “Proclaim! And thy Lord is Most Bountiful,- (Q.S. al-‘Alaq: 3)

This second command to read reinforce the reading motivation for learners. The aim of this read command transform and prepare the individual to go into the community. By means of reading will broad the knowledge, increase the insight.

The benefits of reading above, has the same vision to be achieved in the implementation of curriculum 2013. That establish sturdy personality generation and have a critical spirit in every instance by taking lessons from each events happened.

Reading interest is one of advantages value, this attitude has many benefit. One of benefit that can accommodate this attitude is looked in the
picture 4.9. By means of KIR activities, the student have to be critical and always want to make innovation by exploring the knowledge from book.

15. Social Concern

Social is concerning the relation between people or groups of people, relating to the organization of society (Oxford, 2006: 735). Concern is give attention to something (Oxford, 2006: 157). Then, social concern is interest feeling concerning the relation of people relating the organization of society.

In the character education curriculum, social caring define as an attitudes and actions always want to help to others and communities in need (Listyarti, 2012: 7).

Essentially, humans are social creatures who can never live alone. Then the social environmental factors are very important in their survival. Immediate environment is influential in determining the level of social awareness. Those environment are; family, friends, and environments community.

Social environment undertaken by a person will affect its personality and character in certain form, whether it is meaningful, or material (Murshafi, 2009: 56). If the individual's social environment teaches good social values, then individual’s social caring would be formed properly.

Sense of the social care should be cultivated, in order to realize human essence that according to Aristotle called zoon politicon which is predetermined to live in a society and interact each other. The aim of social caring is to relieve distress or difficulties of others in facilitated in every difficulty.
Social caring can be realized in variety of community activities, such as; alleviate the burden of others. The Prophet Muhammad PBUH said:

أبو حريرة رضي الله عنه قال: قال رسول الله صلی الله علیه وسلم: من نفس عن مسلم كربة من كرب الدنيا والآخرة ومن يسرى على معسره الله عليه في الدنيا والآخرة والله عون العبد ما كان العبد في عون أخيه.

Meaning: "Abu Huraira said, the Prophet Muhammad PBUH said, "Whoever release of a Muslim of the distress of afflictions in the world, then surely Allah release him from doomsday afflictions. And whosoever members leeway to someone who is difficult, Allah will give him leeway in the world and in the Hereafter; and whosoever cover the disgrace of a Muslim, Allah will cover the disgrace him in the world and in the hereafter. And God help His servants forever, as long as His servant helps his brother ",(H.R. Ibn Majah, 1997: No. 4946).

Help others who are having trouble is the realization of solidarity. The concern is not based on sense of self-interest, but because they feel that helping other people is the duty of every human being. As explained on the unity of the believers in following God's word:

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهرون عن المنكر وؤمنون بالله ولهو أمن أهل الكتاب لكان خيرًا ليهم منهم المؤمنون وأكثرهم الفاسقون

Meaning: “Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah.434 If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors” (Q.S. Ali Imran: 110).
The verse describes the good people, which in the context of human sociology is the set of all its members together towards the same direction, help each other, and dynamically moving under the leadership (Shihab, 2000, II: 174). So the good people in the life of the community is that who help each other, share a common vision for the mutual benefit of people and caring social environment.

To establish good character of individual, it starting from the environmental community's social life. Good people were explained in verse represent people who has the soul of social caring.

Social concern activities in school can be implemented in social activities. Since in elementary school, the student included in social activities. The student directed to concern in their social live. So, the implementation of this attitude such as; social service in disaster place, help the other who had the unfortunate, visiting the patient etc.

![Illustration of Social Concern](image-url)
16. Environmental Concern

Environmental concern is an action to prevent damage in the surrounding environment, and develop to measures the occurred damage (Listyarti, 2012: 7).

In Curriculum 2013, environmental concern is an action to prevent damage in the surrounding environment, and develop to measures the occurred damage (Listyarti, 2012: 7).

Environmental concerns declared general attitudes of willingness to declared the actions that can improve and maintain the quality of the environment (Galuh, 2013: 6). The awareness on environmental issues needs to be empowered to avoid damage of natural resources. It will maintain the viability of the earth. If we are able to preserve the environment, then we have given respect for nature.

The essence nature appreciation is the awareness that human being is part of nature. Then, loving the nature is loving the human life. Loving environment direct the loving life attitude. When, everybody loves the environment and nature, then everyone will care to maintain the viability of the environment. Never destroy and exploit the environment, to create an environment that benefits for all humans as part of the environment.

In His book, Allah said:

وَلا تَفْسِدُوا فِي الأرْضِ بَعْدَ إِصْلاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ المعْسِلِينَ
Meaning: “Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good” (Q.S. al-A’rāf: 56)

The verse above contains the prohibition of Allah to not do mischief on earth (Al-Maragi, 1974: 314). Do not perform the damage on earth that can be realized with environmental concern. Environmental concerns will lead individuals to be cautious in acting and trying to preserve the environment.

To protect the environment, then in subsequent verse explain how to protect the environment.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِِّتٍ فَأَنْزَلْنَا بِهِ الَْْاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الَْْوَتَى لَعَلَّكُمْ تَذَكََّرُونَ

Artinya: “It is He Who sendeth the winds like heralds of glad tidings, going before. His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: per chance ye may remember” (Q.S. al-A’rāf ayat 57).

The verse above describes how God fertilize barren land by sending rain. So if there is no rain, it is necessary to cultivate land through flowing water so that humans can use it. The effort is aimed to protecting the environment in order to remain under standard conditions to be used.

After being able to preserve nature well, surely there are benefits that can be take from these activities. Allah has promised the rewards that can be
gained from keeping His natural environment, which is implied in the following verse:

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لا يَخْرُجُ إِلا نَكِدًا كَذَلِكَ نُصَرِّفُ الآيَاتِ لِقَوْمٍ يَشْكُرُونَ

Artinya: “From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful” (Q.S. al-A’rāf: 58).

From nature that has been preserved by the man with all the effort to fertilize it, then people may take benefit from it. Allah will give reward to those who care with the plants that grow fast and yield a bountiful harvest from it (Shihab, 2002,V: 123).

The application of environmental concern is deemed necessary attitude instilled in students in order to build an intellectual community that modern spirit and care about the environment. Toward the era of modern technology, educational institutions was important to share in protecting the environment to not lose by the development of era. Then the realization form is to establish the agent of change to leads the creation of go green.

Environmental concern applied in activities that has mission to protect the nature. Because nature is the grace of God that can utilized it, if we use it. Voluntary work is one of activities that illustrate the value of environmental concern.
Responsibility is an ability to behave sensibly and make good judgment in a way that shows you can be thirsted (Longman, 2000: 1350). In the 2013 curriculum, the responsibility means the human’s attitude to be responsible to do his duties that should do toward his self, society and environment (nature, social and culture), nation and God (Listiyarti, 2012: 8).

The responsibility is a noble attitude and it had become basic human’s attitude that can be called as natural tendency (fitrah). However, this attitude can be moved by the external factor. It is everybody attitude and it will be better when his personal is better. This attitude is always being a basic human’s attitude because they have been a part of society who can’t detach their self from the social life. This condition makes the responsible frequency of each people is different.

The responsible attitude is human characteristic as a noble people. Human be liable because they know their good or bad action and aware that the other needs
their subservience (Damayanti, 2014: 2). People can be responsible humans through education, information, model and piety (takwa) to God. Thus, the responsible attitude has many kinds that everyone should complete it.

According to Damayanti (2013: 3) there are kinds of responsibility. They are:

a. Responsibility toward ourselves means the responsible our action, measure and behavior.

b. Responsibility toward family, which is responsible toward the safety and prosperity of the household and the best life.

c. Responsibility toward human and society, nation and state for life association and defend the social belief toward himself.

d. Responsibility toward God through his piety and believe to God beside God blessing (ridho) to him.

In the Islamic discourse, responsibility means the individual responsibility. A Muslim will not load the responsible of others. Allah said:

كل نفس بما كسبت رهينة

Meaning: “Every soul will be (held) in pledge for its deeds.” (Q.S. al-Muddaśśir: 38).

That verse explains about human those are pawned by Allah and they have to do charity (Shihab, 2003.XIV: 606). That verse also describes the lesson of responsibility attitude that means human should be responsible to pay their selves as Allah pawning. The meaning sense of this is to learn human in order to thank God for his blessing.

The responsible attitude will show and educate person to have big curiosity within the positive response toward himself or others.
Someone who has responsibility will be more careful on his actions, carrying out the task based on trustee (amanah) and discipline on the rule and can lead himself because all sides of life need responsibility. Prophet said:

أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: "Each of you is a leader, and every leader will be asked for accountability for the lead" (H.R. Bukhāri, 1996: No. 5200).

Be responsible, should be started on our selves. Who can be good responsible people are the success people and the self good leader. Properly, educational institute should educate and inculcate this attitude to the students early. Moreover, it will be necessary when this attitude included on every subject. Because the educational institute has big role on achieving the nation leaders beside it is the formal organization.

Responsibility attitude is the important attitude that must exist within every student. Responsibility attitude will make the generation of the nation become qualified generation. The implementation of this value can be applying trough giving lesson assignment to student. This implementation has apply in every school which used curriculum 2013, no day without assignment in every lesson. This activities will asses, how far the student’s effort to complete their duty.
Picture 4. 12
Illustration of Responsibility
A. Conclusions

Based on the discussions and analyzes in previous chapters, it can be concluded that the value of Character Education in the Qur'ānic verses (Comparative Analysis of Tafsir Jalalain, Al-Maraghi, and Al-Misbah). Are as follows:

1. The values of Character Education in Qur’ānic verses (Comparative Analysis of Tafsir Jalalain, Al-Maraghi, and Al-Misbah)

   Al-Qur'an is guidance book for Muslims. The contents are source of knowledge, instructions and inspiration of truth that nothing ever runs out. Therein, the Qur'an invites His people to be religious, honest, tolerant, discipline, hard work, creative, democratic, curious sense, the spirit of nationality, loving the country, rewarding achievement, friendly, peace loving, reading interest, social concern, environmental concern and responsibility. All of the content is referring to the value of 18th character values curriculum in 2013.

2. The Relevance between Character Education values in the Qur'ānic verses with concept of character education in curriculum 2013.

   Nowadays, Education in Indonesia has experienced a shift in the value of ethics and only focused on the cognitive value. Affective and psychomotor values are less considered so that the nature of science has not fully obsesses the soul of learner. As the result from
the phenomena are self disorientation and moral crisis among the students from school age until they enter the community. such as; corruption among officials, free sex, engaged in a gang of fight etc.

This phenomenon illustrates that educational process perceived does not success yet in building Indonesian character. Thus, character education is to eradicate the moral, ethical and personality’s crisis in the world of education. And the aim is to establish the personality to be a good man, and a good citizen. Through education institution as official organizations is responsible for instilling values in the personality of learner and directed to be able to fulfill the void essence of education. Through character education curriculum promoted by 2013 that contains 18 character value, namely: religious, honesty, tolerance, discipline, hard work, creative, democratic, curious sense, the spirit of nationality, rewarding achievement, friendly, peace loving, reading interest, social concern, environmental concern and responsibility.

B. Suggestion

1. For Education (Generally)

The essence of education, lies in the achievement of the three values, namely; affective, cognitive and psychomotor. If one of the values have not mastered so, the essence of knowledge mastery has not been achieved perfectly. Ministry of education expected through curriculum 2013 that brings education character, can incorporate these three
aspects in the lives of learners. So that students not only know, but also be able to practice it in daily life.

2. Educators (Teacher or Parents)

Both formal educators (teacher) or non-formal educators (parents) occupy a prime position in character education, because educators is the real model of the character value taught. Beside educators, educational environmental factors also greatly affect the success of character education. To support the internalization of character values in self-learners, educators as to prepare as much as possible to be a model of character values that are taught.

3. Student

As candidate of educator in the future, surely the challenge of education will be greater. So, from now it is suggested for student to begin to practice the values of good character in everyday life, so it would become a good habit that can be emulated others. Because students are the agents of change that is expected to bring a good effect in the place where he lives.