

**AL-QALB IN THE HOLY QUR'AN AND ITS IMPLICATION  
FOR CHARACTER EDUCATION**

**A GRADUATING PAPER**

Submitted to the Board of Examiners in Partial Fulfillments  
Of the Requirements for the Degree of Sarjana Pendidikan Islam (S.Pd.I)  
in English Education Study Program



By:

Mar'atus Solihah

NIM. 113 08 013

**English Education Study Program of Educational Faculty  
State Institute of Islamic Studies (STAIN)**

**Salatiga**

**2012**



## DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*"In The Name of Allah the Most Gracious and the Most Merciful"*

Hereby the writer declares that this graduating paper is made by the writer herself, and it is not containing materials written and has been published by other people and other people's ideas except the information from the references.

The writer is capable to account to her graduating paper if in the future, it can be proved of containing others' idea or in fact, the writer imitates the others' graduating paper.

Likewise, the declaration is made by the writer and she hopes that this declaration can be understood.

Salatiga, September 4<sup>th</sup>, 2012

The Writer,

Mar'atus Solihah

NIM: 113 08 013



Salatiga, September 4<sup>th</sup>, 2012

**Dr. H. Sa'adi, M.Ag.**

The Lecturer of Educational Faculty  
State Institute of Islamic Studies Salatiga

ATTENTIVE COUNSELOR NOTE

Case : **Mar'atus Solihah's Graduating Paper**

Dear  
The Rector of State Institute  
of Islamic Studies  
Salatiga

*Assalamu'alaikum, Wr. Wb.*

After reading and correcting Mar'atus Solihah's graduating paper entitled "*Al-qalb in the holy Qur'an and its implication for character education*", I have decided and would like to propose that if it could be accepted by Educational Faculty, I hope this graduating paper can be examined as soon as possible.

*Wassalamu'alaikum, Wr. Wb.*

Counselor

**Dr. H. Sa'adi, M.Ag**

NIP. 19630420 199203 1 003



**MINISTRY OF RELIGIOUS AFFAIRS  
STATE INSTITUTE OF ISLAMIC STUDIES (STAIN)  
SALATIGA**

Jl. Tentara Pelajar No. 02 Telp. (0298) 323706 Fax. (0298) 323433 Salatiga 50721  
Website: [www.stainsalatiga.ac.id](http://www.stainsalatiga.ac.id). E-mail [administrasi@stainsalatiga.ac.id](mailto:administrasi@stainsalatiga.ac.id)

**GRADUATING PAPER**  
***AL-QALB* IN THE HOLY QUR'AN AND ITS IMPLICATION FOR  
CHARACTER EDUCATION**

**CREATED BY:**  
**MAR'ATUS SOLIHAH**  
**NIM: 113 08 013**

Has been brought to the board of examiners of English department of education faculty State Islamic Studies Institute (STAIN) Salatiga on September, 25<sup>th</sup> 2012, and hereby considered to completely fulfillment of the requirement for the degree of SI Kependidikan Islam

**Boards of examiners,**

1. Head : Prof. Dr. H. Budiharjo, M. Ag
2. Secretary : Ari Setiawan, S.Pd, M.M
3. 1<sup>st</sup> Examiner : Hanung Triyoko, S.S, M.Hum, M.Ed.
4. 2<sup>nd</sup> Examiner : Faizal Risdianto, SS, M.Hum
5. 3<sup>rd</sup> Examiner : Dr. H. Sa'adi, M. Ag

Salatiga, September 26<sup>th</sup>, 2012

Head of STAIN Salatiga

**Dr. Imam Sutomo, M.Ag**  
NIP. 195808 27 198303 1 002

## MOTTO

*Ridlo Allah itu Ridlo orang tua,,terutama ibu..maka muliakanlah ibu  
maka kemudahan, kelancaran, dan keberuntungan yang kan  
mengiringi setiap langkah dalam hidup*

*(Mar'atus Solihah)*

*Thank God for what you have, trust God for what you need*

*(No Name)*

*Being success is not the end, failure is not something wrong. It is  
courage to continue what has been taken into account*

*(No Name)*

## DEDICATION

*I dedicate this graduating paper to:*

- ✓ *My beloved father and mother, who always give me sincere prayers for success in my life.*
- ✓ *My big family, my brother (M. Azka Rosada), my sister (Badi'atul Azmina) and my grandparents.*

## ACKNOWLEDGEMENT

*Assalamu'alaikum Wr. Wb.*

In the name of Allah, the most gracious and merciful, the Lord of universe. Because of Him, the writer could finish this graduating paper as one of the requirement for the Degree of Sarjana Pendidikan Islam (S.Pd.I) at English Department of Educational Faculty of State Institute of Islamic Studies (STAIN) Salatiga in 2012.

Secondly, peace and salutation always be given to our Prophet Muhammad SAW who has guided us from the darkness into the lightness.

However, this paper would not be finished without those supports, advices, guidance, help and encouragement from individual and institution, and I somehow realize that an appropriate moment for me to deepest gratitude for:

1. Dr. Imam Sutomo, M.Ag as the rector of STAIN Salatiga, thanks for the time I spend studying in STAIN Salatiga.
2. Suwardi, M.Pd. as the chief of Educational Faculty, thanks for the Islamic education that you gave me.
3. Maslihatul Umami, MA as the chief of English Department thanks for the guidance.
4. Dr. H. Sa'adi, M.Ag, as the writer's counselor who has given the writer support, motivation, direction, suggestion, and recommendation for this graduating paper from the beginning until the end.
5. Faizal Risdianto, S.S, M.Hum, who have given me inspirational idea of this graduating paper.
6. Drs. Bahroni, M.Pd, who have helped the writer in finding references and supporting sources.
7. All the lecturers in English Department.
8. All the staff who have helped the writer in processing of graduating paper administration.

9. My beloved parents, my father (Nursalim) and my mother (Mualimah), who always give me sincere pray for successfulness in my life.

Beloved grandfather (H.Ghozali) who gives me helpful effort to finish this graduating paper. Beloved brother (Azka) and beloved sister (Ina) who always give their support to me.

10. My beloved friends (Risty, Ari, Yunita, Ayik, Mazi, Dedy ) who always motivated and helped me finish this graduating paper, all of my friends at STAIN Salatiga, and the dearest one (Ampriyanto and Anirotul Umma at Yayasan Tarbiyatul Amri) who give me unforgettable valued-understanding.

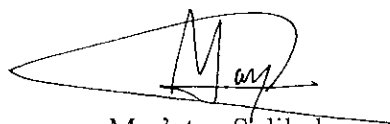
11. My best friends (Slamet, Fafa, Lina and Reny)) thanks for your kindness.

Finally, this graduating paper is expected to be able to provide useful information to the readers.

*Wassalamu'alaikum Wr. Wb.*

Salatiga, September 4<sup>th</sup>, 2012

The Writer,

A handwritten signature in black ink, appearing to read 'Mar'atus Solihah', written over a horizontal line.

Mar'atus Solihah

NIM: 113 08 013



## ABSTRACT

Solihah, Mar'atus, 2012. *Al-qalb* in the holy Qur'an and its implication for character education. A Graduating Paper. Educational Faculty. English Department. Counselor: Dr. H. Sa'adi, M.Ag.

**Key Words:** *Al-qalb*, Koran, character education.

This study is carried out to describe the implication of *al-qalb* in the holy Qur'an for character education. It is started with the explanation of *al-qalb* in the Qur'anic perspective, since the Quran is the guidance of humans. Then, it is followed by brief description of character education. The research method used is descriptive qualitative by using documentation, library research and some resources from some references. The data is analyzed by selecting data which relates with the topic. Afterwards, the information is organized and is decided in which form should be entered in the context of analysis. And finally, the data is tested for plausibility and confirmability that is well-described in the conclusion and verification. The result of the research shows that *al-qalb* has two kinds of meaning in the context physical and psychological. Here, *al-qalb* in the psychological perspective is the center of human personality. It has close relation with the basic of character education, good and bad value. Moreover, *al-qalb* is also the main foundation of emotional, spiritual and intellectual quotient, for reason the main function of *al-qalb* in the human body. As a result its important role of *al-qalb* in the human character can be figured out that character education is mainly *al-qalb* education.

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## CHAPTER I

### INTRODUCTION

In this chapter, the writer presents about general background of the study, statement of the problem, objective of the study, benefit of the study, clarification of the key term, review of previous research, research method, and graduating paper outline.

#### A. Background of Study

The Quran as the guidance for human beings contains teaching to guide humans to find their happiness in the world and hereafter (Qs. *Al-Baqarah*(2) :28). It is believed because the content of the Qur'an has close relation with nature of human (*fitrah*). The Qur'an is the holy book for human beings in the world not only moslems but also all the humanity (Qs. *An-Nahl*(16) :16). The Qur'an teaching is relevant with the life since the beginning until the end of the world because it is the sources of all sciences and knowledge in the universe as said in verse *al-A'raaf*(7) : 52, saying:

وَلَقَدْ جَعَلْنَاهُمْ بِكِتَابٍ فَضَلَّنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

*We have bestowed on them on book which we have made plain with knowledge, a guidance and a blessing to true believers.* (Mahmud Y. Zayid, 1980: 110).

The position of human being is the highest creature among others, that is, by making them as His vicegerent in the earth. By the role, Allah has made everything in the universe just for humans and gives them potential of knowledge about it. These potentials consist of physical and psychological aspects.

Physically, Allah gives perfect figure to human as said in verse *at-Thiin*: 4, saying:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

*We created man with the most noble image.* (Mahmud Y Zayid, 1980: 456)

Its function is to keep and promote the optimal growth in order to support learning human process and do the role as vicegerent in the earth.

On the other hand, human also has psychological elements based on the holy Qur'an. Psychological elements of human always include *al-fithrah*, *al-qalbu*, *an-nafs*, *ar-rukh*, and *al-'aql*. According to Viktor Frankl, the context of psychological element itself has no religious meaning, but this dimension is the main of mankind and the sources of human's ability and characteristic (Hanna Djumhana Bastaman, 1997:53). For reason, human is union of physic, spiritual and psychological elements. It is proved by the holy Qur'an in verse *al-Nahl*: 78 as follows:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٦٦﴾

*Allah brought you out of your mothers' wombs devoid of all knowledge, and gave you ears and eyes and hearts, so that you may give thanks. (Mahmud Y Zayid, 1980: 196)*

The psychological element of human that becomes the center of personality and moral for human is *al-qalbu*. It determines a person in the perspective of good or bad person. In the holy Qur'an, *al-qalbu* is like a certain place or box of faith, love and anxiety, sad and happy, mankind and religiousness instruction. It contains description and spiritual experiences include signs and high meaningful event with full of good-value. It has the essence of advantage and disadvantage, the essence of faith and atheism (M.Thoyibi, 2001:42). In the condition of the box, it can be filled or taken as said in verse *al-Hijr: 47*

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

*We shall remove all hatred from their hearts, and they shall recline on couches face to face, a band of brothers. (Mahmud Y Zayid, 1980: 188)*

Related to its characteristic that becomes the center of human's personality, *al-qalbu* has close association with the character of human. For reason, it influences the human's point of view toward the world and the

entire phenomenon's around it. So, character education has important role in the human life. It is an umbrella term loosely used to describe the teaching of human in a manner that will help them develop variously as well mannered and well-behaved person. The concept itself includes social and emotional learning, life skills education, critical thinking, ethical reasoning, and conflict resolution.

Following the word, "teaching the heart is teaching human character, because heart is the mirror of someone personality" it can be assumed that character education will make someone to be good and be wise person. For reason, its objective goodness of virtues is based on the fact that it affirms human dignity, promote the well-being and happiness of the individual, serve the common good, and define human rights and obligations.

Based on the explanation above, the writer would like to conduct research entitled "*AL-QALB* IN THE HOLY QUR'AN AND ITS IMPLICATION FOR CHARACTER EDUCATION". Like learning as long life education, people need to know the theory about *al-qalbu* in the Qur'anic perspective to find details about its character.

## **B. Statement of The Problem**

To clarify the problem that is going to be analyzed, the statement of the problem is formulated as follows:

1. How is the concept of character education in *Quranic* perspective?
2. How is the concept of *al-qalbu* in the holy Qur'an?

3. What is the implication of *al-qalbu* for character education in *Quranic* perspective?

### **C. Objective of Study**

Based on the statement of the problem above, the objective of the study is as follows:

1. To explain the concept of character education.
2. To explain the concept of *al-qalbu* in the holy Quran.
3. To describe the implication of *al-qalbu* in the context of character education

### **D. Benefits of Study**

1. Theoretical

Theoretically, this graduating paper gives the theoretical discourse, about the concept of *al-qalbu* in the holy Qur'an perspective and its implication for character education. Furthermore, it also gives contribution to the Islamic science that relates with the educational discourse.

2. Practical

Practically, the writer hopes that this graduating paper would be reference to looking for approach or methods in Islamic education in the effort to create intellectual moslems. Moreover, this graduating paper will give certain comprehension to English University student in case they will be a teacher in the future to build character education in the teaching learning process.



## E. Clarification of Key Terms

### 1. The meaning of concept

Concept is mental's impression, thinking, concrete idea or abstraction that is used in abstract thinking (Lorens Bags, 1996:481)

### 2. Al-qalbu

Al-qalbu is the organic material (الاضوالمدي) that has cognition system (جهاز ادركي مرفي) with emotion power (الشور) (lin Tri Rahayu: 83).

### 3. Koran

Koran is the Arabic speech of Allah that revealed to the Prophet both in word and in meaning. It is collected between two covers of the *mushaaf*, narrated in *mutawatir* chains and is a challenge to humankind. The Koran is divided into 30 part, 114 chapter and 6666 verses (Fahmi, 2008:1).

### 4. Character education

As defined by Ellen G.White in Sarumpaet (2001:12), character education is the deliberate effort to develop virtues that are good for the individual and good for society.

## F. Review of Previous Study

In this graduating paper, the writer takes review of related literature from other thesis as comparison of this research. The writer uses other graduating paper from Sani Fajrul Hasanah with her thesis entitled "Semantic Analysis on the word *Iqra'* found in the holy Qur'an Surah *al-*

'*alaq*'. Sani Fajrul Hasanah comes to the following explanation: in her graduating paper, a word can be analyzed from three aspect of meaning, which is lexical, syntactical and contextual meaning.

The writer also reviews the research written by Hanik Sulistyowati with her graduating paper entitled "The concept of Intellect (*Aql*) in Qur'anic Perspective and its implication for education". This thesis focuses on the analysis of how the concept of Intellect (*Aql*) in the holy Qur'an gives implication for education.

This graduating paper is different from the previous one. The differences are the following:

1. To explain the concept of *al-qalbu* in the holy Quran.
2. To explain the concept of character education in the holy Quran.
3. To describe the implication of *al-qalbu* for character education of human.

## **G. Research method**

### **1. Research Method**

In this research, a qualitative descriptive method is used. Bogdan and Taylor (1972:5) as cited by Lexy J. Moleong (2011: 4) define "qualitative method" as a kind of research that produces descriptive data as the result include theoretical review, people's common perspective and unique human's behavior. Deal with this concept in the same page, Kirk and Miller (1986:9) state that qualitative descriptive is a part of sociology

which depends on observation to human's language and human's attitudes fundamentally.

## 2. Data source

Sumanto states that data sources are divided into primary and secondary sources (Sumanto, 1990:11). In order to know more detail, the writer will present as below:

### a. Primary sources

Primary sources have relation with the object of the research. The primary resource is taken from the holy Quran, and a book, entitled "*Pendidikan Karakter: Membangun Karakter Anak sejak dari Rumah by Abdullah Munir*".

### b. Secondary sources

There are sources of data, which support and complete the primary data source. This data are acquired from any kinds of literary books and sources, dealing with underlying theories of literary work and articles.

Some of secondary data sources are as following:

- 1) Abdul Halim Mahmud, Ali. 1995. *At-Tarbiyah ar-Ruhiyyah*. Jakarta: Gema Insani Press.
- 2) Baharuddin. 2004. *Paradigma Psikologi Islam*. Yogyakarta: Pustaka Pelajar.
- 3) Hidayatullah, M.Furqon. *GURU SEJATI: Membangun Insan Berkarakter dan Cerdas*. Surakarta: Yuma Pustaka.

- 4) Sukardi. 2009. *Metodologi Penelitian Pendidikan*. Jakarta: PT Bumi Aksara.
- 5) Thoyibi, M.Ngemron. 2001. *Psikologi Islam*. Surakarta: Muhammadiyah University Press.

### 3. Technique of Data Collection

In this research, the technique of data collection is documentation. Documentation is a number of data that presents the verbal data such as correspondence, journal, memory, report and others which can be mutually responsible (Suharsimi Arikunto, 2006: 231). In addition, the writer also uses library research or study of the library (Sutrisno Hadi, 1981:4).

### 4. Method of Data Analysis

Matthew B. Miles and A. Michael Huberman (1994: 10-11) define analysis as consisting of three current flows activity: data reduction, data display and conclusion drawing/verification.

#### a. Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field or transcriptions. Data reduction is a form of analysis that sharpens, sorts, focuses, discards, and organizes data in such a way that “final” conclusions can be drawn and verified.

Qualitative data can be reduced and transformed in many ways: through selection, summaries or paraphrase and so on.

b. Data Display

A display is an organized, compressed assembly of information that permits conclusion drawing and action. Designing a display-deciding on the rows and columns of a matrix for qualitative data and deciding which data, in which form, should be entered in the cells-are analytic activities.

c. Drawing Conclusion and Verifications

From the start of data collection, the qualitative analysis is beginning to decide what things mean-is noting regularities, patterns, explanations, possible configuration, casual flows and prepositions. Verification may be as brief as a fleeting second thought crossing the analyst's mind during writing, with a short excursion back to the field notes, or it may be thorough and elaborate, with lengthy argumentation and review among colleagues to develop "intersubjective consensus" or with extensive efforts to replicate a finding in another data set. The meanings emerging from the data have to be tested for the plausibility, their sturdiness, their "confirmability"-that is, their validity.

## H. Graduating Paper Outline

This thesis will consist of five chapters. Each chapter has different elements as follows:

Chapter I tells about introduction. The writer will explain about general background of the problem, statement of the problem, objective of the study, benefit of the study, clarification of the key term, review of previous research, research method, and graduating paper outline. Chapter II describes about theories of character education. Chapter III discusses about data of *al-qalbu* in the holy Qur'an. Chapter IV presents the analysis of *al-qalbu* in the context of character education. Chapter V is conclusion and recommendation. It contents all of data analysis an gives some suggestion of the problems discussed. The last part is bibliography and appendix.

## CHAPTER II

### THEORITICAL REVIEW OF CHARACTER EDUCATION

#### A. THE CONCEPT OF CHARACTER EDUCATION

##### 1. Definition of character education

###### a. Definition of character.

In *The New Lexicon Webster Dictionary of the English language* (1972: 164), character is the total quality of a person's behavior, as revealed in his habits of thought and expression, his attitudes and interests, his action, and his personal philosophy of life.

Literally, character means the quality of mental, moral, the power of moral, name or reputation as mentioned by Hornby and Parnwell (1972: 49) in the book *Pendidikan Karakter*. According to *Kamus Lengkap Bahasa Indonesia*,

*Karakter adalah sifat-sifat kejiwaan, akhlak atau budi pekerti yang membedakan seseorang dari yang lain, tabiat, watak. Berkarakter artinya mempunyai watak, mempunyai kepribadian (Kamisa, 1997: 281)*

Character is certain mental quality, moral that differentiate one to another. Well-character means having character and personality (Kamisa, 1997: 281)

Based on the *American Heritage Dictionary of the English language* (2006: 312), character is the combination of quality or features that distinguish one person, group, or thing from another. In the *Psychology's Dictionary*, character is a personality in the

perspective of ethic or moral, such as honesty: usually having relation with constant character (Dali Gulo, 1982: 29).

Regarding Hermawan Kertajaya (2010: 3), character is special identity of certain thing or individual. This special identity is “original” and “machine” that influence how someone acts, behave, speech and response something. Character possibly improves company or individual to reach continual development because it provides consistency, integrity and energy. Good and strong character person will have good moment to reach destination.

From some definitions above, it can be concluded that character is quality or power of mental or moral, ethic or attitude of individual which is special personality that differentiate one to another. Well-character person is someone who can comprehend value and belief of society and is used as moral power in the life.

In the context of education, character of teacher is quality or power of mental or moral, ethic or attitude of teacher which is special personality of teacher and sources of motivation in doing activities. In addition, teacher is said to have well-character if the teacher has value and belief based on nature and purpose of education where it is used as moral power in completing the duty of teacher.



Aa Gym (2006: 66) states that character consists of four types. First, there is weak character; such as, lazy, fear, easy to give up, etc. Second, it is strong character; such as, brave, diligent, persistent, high spirit, etc. Third, bad character: for example, egoist, greedy, arrogant, tricky, etc. Fourth, good character: like honest, trusted, humble, etc. The main value that becomes basic of character education is well-model.

As said in the holy Qur'an, human is creature with many various characters. In the broaden frame, human has two opposed-characters, good and bad.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ

مَنْ دَسَّاهَا ۗ

“By the soul and Him that moulded it an inspired it with (knowledge of) sin and piety: blessed shall be the man who has kept it pure, and ruined he that has corrupted it! Thamous rejected (their Apostle) in the rebellious pride when the most wicked of them broke forth.” ( Q.S. *Asy-Syams*: 8-10)

In the Islamic psychology (Abdul Mujid, 2006: 45), there are three words that point at terminology of character, *al-khuluq*, *al-thab'u*, and *al-sifat*.

1) *Al-khuluq*

*Khuluq* is spiritual condition, no physical appearance of individual consist of *al-thab'u* and *al-sajiyah*. A benevolent person will easily give good things of theirs, but difficult to share if it is used for sinful acts. On the contrary, stingy person is difficultly put out good things of theirs, but easy to spend much money for badness. *Khuluq* is a condition of pure soul, and from this situation, it appears certain easy action to do without need any thoughts and consideration before. *Khuluq* is able to be similar with the character which each individual has its own uniqueness.

2) *Al-thab'u*

*Al-Thab'u* is permanent (*al-sukun*) internal concept of human. The concept itself exists in certain place (*al-jabilah*) of individual that is created by Allah since born. As quoted in *Ikhwan al-Shafa* (1957:63) in the book *Rasail Ikhwan al-Shafa wa Khalan al-Wafa*, Abdul Mujid declares that *al-thab'u* is power of *nafs kulliyah* potency that activate physical body of human. Based on the definition above, *al-thab'u* is equivalent with unchangeable human nature, but in the Koran *al-thab'u* indicates good and bad attitude. For reason, the Koran is guidance for human being to do good action and avoid the bad one.

### 3) *Al-sifat*

*Al-sifat* is special identity of human and relatively constant, continue and consequent that is described in the certain chain of condition. Totality characters of person are categorized in three parts, differentiation, regulation and integration. Differentiation is distinguishing of function each part of body, such as, physic and spiritual function. Regulation is encouragement to do improvement after obstacle happens in the internal of human organism. Integration is process of harmonic physic and spiritual unification, because there is well-regulated management system.

#### b. Definition of education

Deal with *The New Lexicon Webster Dictionary of the english language* (1972: 298), education is instruction or training by which people (generally young) learn to develop and use their mental, moral and physical powers, the art of giving such training, a gaining of experience, either improving or harmful,

The term of education comes from Greece, *Paedagogy*, means a child who goes to school and come back to home with attendant. And the attendant itself is called *paedogogos*. In the Roman, education has term "educate" means to put out something inside. In English, education has technical word "to educate"

means improve moral and teach intellectual (Noer Muhadjir, 2000: 20-21).

There are many different views of education, but education continues developing without waiting similar concepts. One of the concepts stated that education is product of nation's civilization that is developed from basic philosophy of country where it becomes the philosophy of education; a certain purpose that becomes motive; the way nation think and behave from time to time (Siti Mechaeti, 1975:5).

According to George F.Kneller (1967:63), education has specific and general meaning. In general context, education is an action or experience that influences mental development, character or planning of the individual. In the specific meaning, education is process of knowledge, values and skills transformation from time to time, which is done by society through educational institution, such as schools, universities, etc.

John Dewey (1950:89-90) defines education is a reconstruction or reorganization of experience in order to be more meaningful, so this experience is able to lead to next event.

In accordance with Driyakarya (1945:145), the essence of education is humanizing of young humans. Basically, education is development of young humans into mankind level. Meanwhile, Ki Hajar Dewantara assumed that education is assertion of children

growth. It means that education requires all of the character power in the children ability in order to reach the highest happiness and safety.

In *UU No. 20/2003* about National Education System, attached the definition of education is:

*Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya sehingga memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta ketrampilan yang diperlukan oleh dirinya, masyarakat, bangsa dan Negara.*

Education is aware and well-planned effort to actualize teaching and learning situation so that student will develop the potency actively, for reason having spiritual mental, self control, personality, intelligent, well-behaved and skill which is needed for the student, society and nation.

Based on some explanations above, it can be concluded that education can be defined as follows:

- 1) Education contains establishing personality, development of capability, or potential that needs to be extended; improvement of knowledge from illiterate to literate, and the purpose where students can actualize their selves optimally.
- 2) In education, there is relation between teacher and student. In this relation, both have different position and feeling, but having same expedient.

c. Definition of character education

The term of character is specifically used in education context in the end of 18<sup>th</sup> century, the terminology of character refers to spiritual idealism approach in the education or often called as theory of normative education, where the major priority is transcendental values that are trusted as motivator and dynamisator of history, for individual and social adjustment.

Doni A. Koesoema argued that character education has begun from Greek. From this era, concept of *arête* from Greek people appeared, then concept of Socrates that persuades human to start step with “recognize of myself” and “illusion of truth-thinking”.

From Islamic perspective, historically education character is the most important mission of the prophet. Prophet Muhammad realized his first task to perfect character of human. Manifestation of Prophet Muhammad indicates that character building is the central necessity in the developing of religion way that is able to create civilization. In addition, human has different characteristic that required perfecting.

In accordance with Ni'matullah in the book *Character Education* by Thomas Lickona, character education is a education to construct individual personality through manner instruction,

where the result will be reflected in the real action of person, like well-style, honest, responsible, respect, work hard, etc.

There are two fundamentals of character education:

- 1) First, paradigm that views character education in the perspective of narrow scope to moral education. In this paradigm, it is prearranged that certain character is ready to present to students.
- 2) Second, taking a deeper look in the point of view of broader moral issues understanding. This model observes character education as pedagogy, arranging involved-person in the education world as main actor in the character building. Paradigm stares at student as agent of interpretation, comprehension and organizer that distributes the value through freedom.

Character education based on the Koran and the *Sunnah* is investing particular character and giving motivation, so that the student can develop unique character in the life. Allowing the student to realize much potential inside their self since the beginning will build creative and tough personality to face change of time.

With the combination of both paradigms, character education will be looked and be succeeding if the student does not

only understand about value instruction as knowledge, but also make it as part of life.

## **B. BASIC OF CHARACTER EDUCATION**

In the many literatures, doing habit repeatedly which is preceded by consciousness and insight will become character of human. And genetic heredity is just one of the determining factors. But, it does not mean unimportant. Although it is not the only determining factor, it is the first determination in the child body. If there is no next process that has strong effect, it may become the character of the child (Abdullah Munir, 2010: 6).

In Islam, gen heredity factor is also admitted. One of the examples is Islam acknowledgement about the reason of choosing wife based on heredity. Prophet Muhammad ever mentioned that most of factor in the selecting wife is physical appearance, wealth, heredity and religion. Even though Islam claims that the best one is marrying woman because of her religion, but in fact, Islam surely declares that there is tendency among people consider three others factors. One of them is heredity. Usually, someone who chooses wife for this reason wants to get specific social status and esteem like the parents of woman. Or it may be want to get many children that inherit the character of woman's parents.

Abdullah Munir (2010: 7) states that the basic of character education is good and bad value. Good value is symbolized by Angel's value and bad value is symbolized by devil. Human character is product of



stretched and released between good value in the form of positive energy and bad value in the shape of negative energy. Positive energy consists of religious-ethic value originate from believe in Allah, meanwhile negative energy includes immoral value source from *thaghut*. Moral-ethic value has function as medium of purifying and generating mankind esteem.

Tobroni (2010: 1) explained that positive energy can be described as follow:

1. Spiritual power. Spiritual power consists of *iman, islam, ihsan* and *taqwa*, those has function to guide and provide strength to human in order to reach majesty and glory (*ahsani taqwim*).
2. Human's positive potency power, consist of *aqlu salim* (well mind), *qalbu salim* (well heart), *qalbu munib* (pure heart from sin), and *nafs muthmainnah* (calm heart), all of those is human's asset or human resource that has extraordinary power.
3. Ethical attitude and behavior. This is implementation from spiritual power and human's personality power that produce normative concept about ethos of cultural values. Ethical attitude and behavior consist of *istiqamah* (integrity), *ikhlas, jihad* and virtuous deed.

Positive energy in the individual perspective will generate character-person, someone faith, having integrity (*nafs al-muthmainnah*) and righteous activity. Actualization of this qualified person in life and work will create well-mannered and attitude because having good personality, capacity, and competency.

On the other hand, negative energy is symbolized by materialistic power and destructives value. It has function to embezzle humanity value.

Tobroni (2010: 2) gives the specification of negative energy, as the following:

1. *Thaghut* power. *Thaghut* power consists of *kufir*, *munafiq*, *fasiq*, and *syirik*, these are powers that make humans far away from nature (*ahsani taqwim*) and ethical creature become materialistic creature (*asfala safilin*).
2. Negative humankind power, like *jahiliyah* thought, *qalbu maridh* (painful heart), *qalbu mayyit* (dying-heart), and *nafs lawwamah* (bad soul) where all of it encourages human to do worship except for Allah. It perhaps wealthy, sex and authority.
3. Non-ethical attitude. This manner is implementation of *thaghut* power and humanity negative power that build normative concept about non-ethical culture value. Some of the characters include *takabbur* (arrogant), *hub al-dunya* (materialistic), *dlalim* (injustice), and *amal sayyiat* (destructive).

Negative energy in the individual context will generate bad-character person, someone who is at the top of the worst, *syirk*, *nafs lawwamah*, and *amal al sayyiat*. Actualization of this type of people in life and work stimulate terrible action, such as no well-personality person and difficult to improve the potency.

Human personality building through insight instruction can not take apart from environment factor, family or society. Relate with it, good deed value should be taught since childhood through habits and civilizing. Then, those habits is developed and applied in the social life. It needs innovating, religious figure, and religious institution who can take leading participation in establishing of good deed.

### **C. METHOD OF CHARACTER EDUCATION**

In general, because of complexity of individual character building process, Ratna Megawangi (2007: 84) accuses necessary to apply four aspects in character education, knowing, loving, wish for, and carry out. This method shows that character is something that is carried out according to complete consciousness. While complete consciousness is something that is known by aware, being love, and wished. From this complete consciousness, then action can produce complete character too.

Doni A. Koesoema (2007: 108-110) suggests five character education methods (in implementation at school institution), that is:

#### **1. Educating**

Conceptual comprehension still is needed as supply concepts of value that then become reconciliation for certain character realization. Educate character means give comprehension for students about certain value structure, prominence (if be done), and benefit (if not be done). Education value has two advantages, first give knowledge of

new conceptual, second increase student knowledge of competition. Because of that, so process or education is not monotonous, but involve student's participation.

## 2. Model

Humans study more from what they see. Model occupies very important position. Teacher must have character that wants to teach earlier. A teacher is someone who is followed and imitated; students will imitate what the teacher does than what the teacher says. Even, sometimes students will imitate negative character more extremely than the teacher.

Model is not just based on the teacher, but also from people who exist in those educational institutions. It also originates from parents, family relations, and whoever that often contacts with students. In this point, character education needs whole educational environment, which teach character each other.

## 3. Priority orientation

Clear priority decision must be determined so that evaluation process of success or not the character education can become clear. Without priority, character education can not be focus so can not be assessed or failed. Character education gathers value compilation that is regarded important for accomplishing and realization of institution's vision. Therefore, educational institution has some duties. First, determine standard demand that will be offered for students; second,

all of people who are involved in character education must know clearly what will be emphasized in character educational institution; third, if institution wants to decide standard behavior that become institution's identity, so that identity must be comprehended by students, parents, and society.

#### 4. The practice of priority

Another important component after character priority is proof of implementation or that character priority. Educational institution must be able to make verification how far the realization of priority in education environment through various kinds of components which present in that educational institution.

#### 5. Reflection

Reflection means reflecting into our own self. What have been done will still separate with self-consciousness before it has not associated yet, reflected with someone's consciousness content. Reflection also can be called as mirroring process, settle self up at event or concept that is happened: what do I like that? Is there any positive character like that in my own self?

Meanwhile, transformative pedagogy, as mentioned by Iganasian in Doni A. Koesoema (2007: 108-110) applies five steps of the important of character education that must be done, such as:

a. Context

Well education is an instruction that gives attention and introduction to every student. In order to reach this, teacher must recognize well the context and background of students, like life style, same age group, culture, social pressure and politic problem. Self-introducing assumes that every person is unique personal; background of their life, learning style, and others.

Beside context that becomes background of student; transformative pedagogy also must provide conducive learning-teaching contexts. Context of school environment must full of appreciation, respect, and service that are done by students-teachers, among students, or among education organizer. In character education, an educational institution has requirements, such as:

- 1) Place where people are believed, respected, and noticed.
- 2) Place where personal ability is recognized.
- 3) Place where personal contribution is respected.
- 4) Place where everyone is treated fairly.
- 5) Place where everyone find support, motivation, and chance to develop become human as complete as possible.

b. Experience

Experience means that undergo something in internal thing that assume existence of fact and definition. Experience is an

activity that involve cognitive and affective dimension. Method that can be done to carry the students at experience can be together activity, problem solving, independent activity, and peer group learning. All of ways can assume unique and human freedom, beside also appreciation to others. Through experience students involve in a challenge against knowledge that they have with fact, idea, and new input. Through experience context that students bring is faced with new challenge, something that enable to like-minded or contrast with previous concept that they have.

c. Reflection

Reflection is “considerations that full of thought about experience” or “ideas that make someone can seize the real meaning completely.” Slattery describe “in reflection, memory, meaning, imagination, and feeling used for capture meaning and base value that is learned, find its relation with other knowledge aspect and respect the implication in continuously search about truth and freedom”. Reflection is a process:

- 1) To bring up meaning achievement in experience human with better comprehension about truth that is understood.
- 2) To comprehend about feeling and reaction that is experienced someone through what they learn.
- 3) To deepen comprehension about implication for their selves or others.

4) To get personal understanding about events and idea that exists.

Advantage of reflection is as formative process and release. Reflection will build student's awareness, including faith, value system, attitude, and all of their way of thinking, so they can be brought going forward to do an action in new paradigm.

d. Action

Action is founded on purpose of education that does not only competent, but also full of attention to other. In truth, student should be clever in analyzing situation and apply knowledge that is acquired in the school for public necessity.

Action is a kind of effort to train student in selecting choice of values. In this situation, action is determination of choice that modifies conventional view to contemporary one. In this phase, standard of scoring has important role, because it will help student to take, guide, and selecting decision.

e. Evaluation

Evaluation means student centered evaluation, evaluation undertaken in the perspective of student as subject, no teacher's view. Teacher is just facilitator, so the main role is guiding the student in establishing criteria in the evaluation.

There are two actions that should be done together by teacher and student. First, discussion about quality of examination



result that is needed to evaluate. Second, a certain effort which explain what kind of good-task.

Character education has two essentials basic. First, there are specific characters in the human and any points to do good-action certainly. But, it still needs education and development to get maximum quality. Second, education is an instruction of re-recognizing and affirmation what have known in the certain actualization.

#### **D. PURPOSE OF CHARACTER EDUCATION**

*UU No.23, 2003* about National Education System affirms that National education has purpose to develop ability and construct character and prestige nation civilization in order to make progress of nation life, having task to expand student's capability to be faith person, healthy, well-mannered, clever, creative, independent and be responsible and democratic citizen.

-- Sutari Imam Barnadib (1984: 50-51) as said by Langeveld, differentiates six purpose of education:

1. General purpose. General purpose is a goal that wants to be reached in the end of education process, achieving physical and spiritual maturity of student.
2. Specific purpose. Specific purpose is limitation of general purpose rooted in age, sex, character, talent, intelligent, socio-cultural background, development steps, etc.

3. Incomplete purpose. Incomplete purpose relates to some of human aspects, such as, psychological, biological or sociological aspect.
4. Temporary purpose. When temporary purpose has been accomplished, it will be removed by the next one.
5. Intermediate purpose. Intermediate purpose is a mediator goal to complete the main goal.
6. Incidental purpose. Incidental purpose is specific target that is attained in the certain time.

Education in the perspective of Islam is a chain of steps to prepare cadres as vicegerent of Allah on the Earth, so that capable enough to set up prosperous, dynamic, harmonic and everlasting world. It means, Islamic education is ideal model because giving concern more in the academic. The main point is, vicegerent is outcome of education process who able to take advantage from entire world for public need.

M. Amin Abdullah quotes Immanuel Kant word, character education is humankind education to build good and well human. Character education is needed for every country; because of successful character education will make well-citizen and society without any precondition.

Character education here is parallel with moral autonomy of human in the social activity context. Successful character education is in line with aim of good public movement in the multicultural, multiethnic, multilanguage of globalization.

Overall, the purpose of character education is encouraging to “produce” good children. With good character, children will grow in well capacity and commitment to do the best in right way and having goal of life. Effective character education can be found in the school which enables all of students to show the ability in order to achieve main-goal.

## **E. STEPS OF CHARACTER EDUCATION**

In reference to M. Furqon Hidayatullah (2010: 32-38), steps of character education are as follow:

### **1. Politeness (5-6 years old)**

In this phase, children are taught some character value as follow:

- a. Honesty
- b. Identify which is right and wrong
- c. Recognizing which is good and bad
- d. Find what is allowed and forbidden.

Honesty learning is liable value for children since it is a key of life. It should be integrated in every aspect of life. If honesty instruction is successful to do, it means strong basic of country have set up.

Moreover, children is taught about good and bad character, correct and wrong character, and also is given description about what is allowed and is forbidden. The goal is children can identify, analyze and select the best one.

## 2. Responsibility (7-8 years old)

One of the ways to teach responsibility is commanding to do prayer (*shalat*) in this age. The implication is children will learn to be discipline and regular. Furthermore, it will establish their future. As consequence, children will gain knowledge in the choice of future life, decide dream, and invest faith and belief. It means that the dream will be achieved if it is based on strong faith. Faith will be realized if the best effort and high discipline are done.

## 3. Caring (9-10 years old)

After children know about responsibility, the next phase is children need to care to other, especially peer-friend. Respecting the older people and giving attention to the younger one, appreciate other's right, cooperating with friends, etc.

On the other side, impact of this cooperation and togetherness will affect important point of leadership which is basically needed in the social life.

## 4. Independence (11-12 years old)

"Experience is the best teacher in our life", it means that more experiences that children have will stabilize character and guide into independency. Independence is marked by readiness to take a risk as consequences of no-obedient to the rule.

This independence is also showed by attitude of children who can differentiate which one is right and wrong, no just identify. In

addition, children are able to apply what is ordered and prohibited, comprehending the consequences of irregularity.

#### 5. Social participation (13 years old)

In this stage, children are regarded to be ready involving in the society. There are two minimum main values that is basically needed for children, first, integrity and second, adjustment ability.

If all of the steps above are able to complete perfectly, the next phase is just developing and perfecting.

## F. KORAN VERSES OF CHARACTER EDUCATION

According to Nur Azizah (2010: 61-89), some Koran verses about character education are as the following:

#### 1. Basic of character education

QS. *al-Syams*: 8

فَأَنهَمَهَا جُورَهَا وَتَقْوَاهَا ۝

“By the soul an Him that moulded it and inspired it (knowledge of) sin and piety”

#### 2. The golden age of character education

QS. *al-Nahl*: 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ

السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ۝

“Allah brought you out of your mother’s wombs devoid of all of knowledge, and gave you ears and eyes and hearts, so that you may give thanks”

### 3. Subject and object of character education

QS. *al-Tahrim*: 6

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا قُوْا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُوْنَ اِلٰهَ مَا اَمَرَهُمْ  
وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٦﴾

“O believers, guard yourselves and guard your kindred against the Fire which has fuel of men and stones, whose keepers are fierce and mightly angles who never disobey Allah’s command and promptly do His bidding”

QS. *ash-Shaf*: 2-3

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا  
عِنْدَ اِلٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

Believers, why do you say what you never do? It is the most odious in Allah’s sight that you should say that you which you not do.

## 4. Steps of character education

QS. Luqman: 13-19

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ  
 الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا  
 عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ  
 ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
 تُطِعْهُمَا ۚ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ  
 ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ  
 مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي  
 الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ  
 بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ ۗ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ  
 عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ  
 مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ  
 وَأَغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

And (remember) when Luqman said to his son when admonishing him: "my son, associate none with Allah, for to associate others with Him is a tremendous wrong. And we enjoined man (to show kindness) to his parents, for weakness after weakness his mothers bear him and

he is not weaned before he is two years of age. We said: "give thanks to me and to your parents. To me shall all things return. But if they press you to associate with me what you know nothing of, do not obey them. Be kind to them in this world, and follow the path of those who turn to me. To me you shall all return and I will declare to you all that you have done". My son, Allah will bring all things to light, be they as small as a grain of mustard seed, be they hidden inside a rock or in heaven or earth. Allah is wise and All-Knowing. My son, be steadfast in prayer, enjoin justice, and forbid evil. Endure with fortitude whatever befalls you. That is a duty incumbent on all. Do not turn away from men with scorn, nor walk proudly on the earth: Allah does not love the arrogant and the vain-glorious. Rather let your gait be modest and your voice low: the harshest of voices is the braying of the asses".

QS. *Fushshilat*: 46

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

He that does good does it for his own soul: and he that commits evil does so at his own peril. Your lord is never unjust to His servants.

QS. *Al-Ahqaaf*: 13

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١٣﴾



Those who say: “our god is Allah’ and follow the straight path shall have nothing to fear or to regret.

QS. *Al-Ahzaab*: 21

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

You have a good example in Allah’s Apostle for anyone who looks to Allah and the Last Day and remember Allah always.

QS. *Hud*: 112

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Follow then the right path as you are bidden, together with those who have repented with you, and do not transgress. He is aware of what you do.

## CHAPTER III

### *AL-QALBU* IN THE HOLY QUR'AN

#### A. THE CONCEPT OF *AL-QALBU*

The word *al-qalb* is the basic form (*masdar*) from word *qalaba* means transform, move, or turn around, whereas, the word *al-qalb* implies heart or liver. Liver is called *al-qalb* because it continually beats and pumping the blood physically. In the psychology context, *al-qalb* is a certain spiritual condition that always turns around in determining any decision (Baharuddin, 2004: 124).

Related to this topic, al-Ghazali (451-505 H/1059-1111 M) divides *al-qalb* into two types, physical (*jasmani*) *qalb* and spiritual (*ruhani*) *qalb*. Physical (*jasmani*) *qalb* is a plump of flesh placed in the inside of chest specifically left side. Meanwhile, spiritual (*ruhani*) *qalb* is a soft thing (اللطيف), *rabbani* and having the character of religiousness, indicating the nature of human who are able to apprehend concept, knowledge and *arif*. It associates with the physical heart (Iin Tri Rahayu, 2009: 83).

The view of *al-qalb* is in the spiritual context and it cannot be seen, except by spiritual vision (*mukasyafah*). It is a place to get feeling, such as love, learning, knowledge, information, scare, faith, and goodness.

M. Hamdani Bakran adz-Dzaky (2004: 47-49) asserts that Allah uses three words explaining the meaning of *qalb* in the holy Qur'an:

1. *Al-qalb* means the heart that still turns around, non-stable in deciding any determination and non ready to differentiate which one is right and wrong.

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً ۖ وَرَحْمَةً ﴿٢٧﴾

“And place compassion and mercy in the hearts of those who followed him”.(QS. *al-hadid*: 27)

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

“Lord! Therein verily is a reminder for him who hath a heart, or give the ear with full intelligence”.(QS. *Qaf*: 37)

2. *Ash-shadr*, the basic form is phenomenon, return, the beginning of everything, strong heart and chest.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ

لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

“Then who into those whose hearts are hardened against remembrance of Allah. Such are in plain error”. (QS. *az-Zumar*: 22)

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غَلٍ ۖ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٢٤﴾

3. *Al-fuad* implies death, consistency, benefit and result.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

“The heart lied not (in seeing) what it saw”. (QS. *an-Najm*: 11)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ  
عَنْهُ مَسْئُولًا ﴿٣٦﴾

“(o man), follow not that where of you has no knowledge. Lord!  
The hearing and the sight and the heart of each of these it will be asked”.  
(QS. *al-Isra*: 36)

All of three words above which are often used in the holy Qur’an  
have similar function generally:

1. As a media of Allah to explain the verses of al-Qur’an containing moral and spiritual description that is full of values.
2. As a certain first place of foresight appearance includes sign of God which contains instruction and prohibition, essence of advantage and disadvantage, essence of faith and sinfulness, etc.
3. It is a room inside of human which is full of feeling, like love and anxiety, sad and happy, mankind and divinity.

*Ma’rifat*’s expert (*’irfan*) or *shufi* frequently differentiate three words above. If a heart is not steady enough in receiving faith or belief, it is called *qalb*, when the heart has stabled enough to get it, it is referred to *shadr* and if the heart has tough consciousness, it is stated *fuad*.

Furthermore, Baharuddin (2004: 131-132) added two technical terms of *qalb* as follow:

1. *Lubb* implies place of rising *tauhid*.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

“Allah has prepared a woeful scourge for them. Have fear of Allah, you men of understanding, who have believed. Allah has now sent down to you a Reminder.” (QS. *ath-Thalaaq*: 10)

2. *Syagaf* means a place of existing love to human and other creatures.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْلَهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرْنَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

“Some women in the city said:’ the prince’s wife has sought to seduce her servant. He has made her fond of him. It is clear that she has gone astray.”(QS. *Yusuf*: 30)

## B. THE DIFFERENCES OF GODLY POTENCY OF *QALB* AND NON-GODLY POTENCY OF *QALB*

Al-Ghazali suggests that *qalbu* has tendency called *al-nur ilahiy* (the light of religiousness) and *al-bashirah al-bathinah* (internal vision) which reflect faith and belief. *Qalbu* has function as guide, controller and

manager all of human attitudes. If this *qalbu* is used in the normal condition, human life will be nice appropriate with the basic nature of life, because this *qalbu* has *ilahiyah* and *rabbaniyah* nature. *Ilahiyah* nature is supernatural awareness aspect which is reflection of God. With this nature, human does not only acknowledge physic and social environment, but also recognize spiritual and religious situation. Because of this nature, *qalbu* is also referred to *fitrah ilahiyah* or *fitrah rabbaniyah-nuraniyah* (Hartati N, dkk: 2004). In the actualization, the potency of *qalbu* is not always good, it depends on the personal choice.

Psychologically, *qalbu* has emotional power (*al-infialy*) and cognition. But emotional power is often clear than cognition. The emotional power consists of positive and negative one. The positive emotional power is like love, happy, cheerful, faith, and sincere, etc. while the negative emotional power, such as hate, sad. and disavows (*kufir*), etc. the emotional power of *qalbu* can be actualized by intellectual, ethical, esthetical, social, economical, and religious sense (Iin Tri Rahayu, 2009: 84).

M. Hamdani Bakran adz-Dzaky (2004: 50-53) affirms that the indicators of non *ilahiyah* potency *qalb* are:

1. *Qalb* is rather difficult in understanding the verses of Allah, so that this type of person will be occupant of the hell, as Allah says :

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۗ لَهُمْ قُلُوبٌ لَّا  
يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا  
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“Already have we urged unto hell many of the jinn and humankind, having hearts where with they understand not, and having eyes where with they see not, and having ears where with they hear or not. These are as the cattle nay, but they are worse! These are the neglectful”. (QS. *al-A'raaf*: 179)

2. *Qalb* feel scared because there are a lot of corrosion in the heart as result of doing rebelliousness and sin in heaps.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ  
يُنزَلْ بِهِ سُلْطَنًا ۗ وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

“We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong doers”. (QS. *ali Imran*: 151)

3. *Qalb* becomes dead locked and is sealed by Allah, because too much in opposing and deceiving Allah's verses.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٥٢﴾

“Thus doth Allah print upon the hearts of disbelievers (that they are not hearing)”. (QS. *al-A'raf*: 101)

4. Allah commands to the angels to do execution with decapitation part of body people who deny, because in the chest there are a lot of destruction viruses.

سَأَلِّقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ  
وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٠١﴾

“I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger”. (QS. *al-Anfaal*: 12)

5. Allah will fill the heart of people who deny with stimulate feeling to do denial and sneer the truth.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

“Thus do we make it traverse the hearts of the guilty”. (QS. *al-Hijr*: 12)

6. *Qalb* feels unpleasant hearing kindness and truth Allah and the Prophet, even they tend to avoid it. Because of afraid feeling if the verses will prevent them from their pleasure in the earth.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا  
ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿١٣﴾



“And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! They are glad”. (QS. *az-Zumar*: 45)

7. *Qalb* is so difficult to receive kindness, truth, and to touch divinity’s advice.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ



“As for the disbelievers, whether you warn them or you warn them not is all one for them, they believe not”. (QS. *al-Baqarah*: 6)

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

“Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness”. (QS. *al-Baqarah*: 74)

8. *Qalb* is full of bad preconception for people who are hypocritical and scared in struggle in Allah’s way.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ

ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا

“Nay, but you deemed that the messenger and the believers would never return to their own folk, and that was made fair seeming in your hearts,

and you did think an evil thought, and you were worthless folk”. (QS. *al-Fath*: 12)

9. *Qalb* is being blind, deaf and mute from truth so that it can not receive and see Allah’s verses, even can not grab hold of news and events transcendently from nature *Malakut*, *Jabalut*, and *Lahut* as *mukasyafah* (supernatural vision), but just darkness which heart can see.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

“Are not they indeed the mischief makers? But they perceive not”.

(QS. *al-Baqarah*: 12)

فَأَنبَأْنَا لَّا تَعْمَىٰ أَلَّا بَصُرُوا وَلَكِن تَعْمَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

“For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind”.(QS. *al-Hajj*: 46)

People who do not have *qalb illahiyah*’s potency; can never know the essence of the true Islamic doctrines, that is having applicative and empiric character. Islam is not merely will exist and present in rhetoric, seminars, symposiums, and conferences; however it will always present in chest and is being implication at all of life activity aspect. The raw science is science or knowledge which is in discussion level and in mind, while the

ripe science is in the chest. It shows light of science essence that beautiful, clean, pure and fragrant.

With this potency, someone can understand the essence of truth and the truth of essence clearly and purely, along with the revealed nature divinity and knowledge. With this potency someone can read wisdoms and secrets from Allah's laws, Islamic laws, trial and temptation, warning and reminder from Allah.

M. Hamdani Bakran adz-Dzaky (2004: 54-56) uttered that the indicators of *qalb ilahiyah* potency are:

1. *Qalb* becomes safe and always peaceful, because of repeating faith confession mentioning and remembering Allah, every time and everywhere. (QS. *ar Ra'du*: 29)
2. *Qalb* always attends virtue and spread mercy and eminence of Allah's instruction whether in wide-open situation or not. (QS. *al-Hajj*: 32)
3. *Qalb* is always happy because the creed increase into Allah's attendance, heart meets with Allah and feel happiness and pleasure. (QS. *al-Fath*: 1-5)
4. *Qalb* tends to and loves to creed, obedience and hates to paganism, atheism, and rebelliousness. (QS. *al-Hujurat*: 7, QS. *ali-Imran*: 8)
5. *Qalb* becomes very sensitive to creed and dearest to Allah, so the heart tremble if called Allah's name and the creed increase if the verses is read. (QS. *al-Anfal*: 2, QS. *al-Hajj*: 35, QS. *az-Zumar*: 23)

6. *Qalb* is closed with the angels, because they are always present in the heart by bringing revelation, God's guidance, divinity intuition to verify and affirm creed and virtue. (QS. *al-Baqarah*: 97, QS. *asy-Syu'ara*: 194)
7. *Qalb* is filled with the essence of Islam and empiric science, so submission and feel of wanting improve Islamic application increase and quality of *Ilahiyah*.
8. *Qalb* is always guarded and watched by Allah with shown pleasure and heaven's secret.

M. Hamdani Bakran adz-Dzaky (2004: 55) adds the main potencies of *qalb ilahiyah* are:

1. Receive command, information and divinity word from Allah trough the Angel *Jibril*.
2. Show signal, hint and mark which have allusion (high and sacred lesson) that are phenomenon and something in event with *mukasyafah* like shown nature existence *Malakut*, *Jabarut* and *Lahut* or heaven, hell, angels, spirit, and the essence of another creature.
3. Seize the signal that are feeling (*dzauq* or *syu'ur*) from the essence of space, time, events like existence of hazard of something that is not permitted or something wrong and others.
4. Seize love and real softness, even can distinguish between permitted and forbidden, the true and the wrong, advantage and disadvantage.

For that *qalb* intelligence Prophet Muhammad said that, “Allah does not see your face and wealth but Allah will always estimate your existence and *qalb* potency and your deeds.” And he always gives guidance and directions so that heart did not enter into moral illness that can break the essence of *qalb* potency. He suggested avoiding self as far as possible from rebelliousness, atheism and sinfulness.

M. Hamdani Bakran adz-Dzaky (2004: 56) also stated that Rasulullah SAW said that *qalb* has four kinds:

- a) Clear *qalb*, which is therein shine lamp. This is the heart of righteous people.
- b) Covered *qalb*, this is the heart of people who deny Allah.
- c) Reversed *qalb*, this is the heart of people who are hypocritical.
- d) *Qalb* that in the inside combine two things which are the base of faith and the base of hypocritical. Heart in this condition that can defeat each other.

The clear heart has good function and right *Ilahiyah* potency, because it is always illuminated by Allah’s light that is produced from the essence religious, praise and purified Allah essence.

### **C. TYPE OF *AL-QALBU***

Ibnu Qayyim Al-Jauziyyah (2005: 1-5) supposes three types of *al-qalbu* as follow:

### 1. *Qolbun Salim*

*Qolbun Salim* is pure heart that anyone can not be able to be safe in doomsday except if he comes to Allah with it, as said in *asy-Syu'ara*: 88-89.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

“The day when wealth and children will avail nothing and when none shall be saved except him who comes before his Lord with a pure heart.” (*asy-Syu'ara*: 88-89)

It is called *qolbun salim* (pure heart, healthy) because pure character and healthy have merged with his heart, as word *al-Alim*, *al-Qodir* (All-knowing, Almighty). Beside it is also the opposite of sick and disgrace.

People have different opinion about *qalibun salim*. The summary of those opinions is said that *qalibun salim* is pure heart and safe from several desires that is not appropriate with Allah's command and prohibition, pure and safe from any hesitancy against His news. This person saves from doing servitude except for Allah, safe from laws decision except His Prophet, pure in loving Allah and in obeying the law, pure in fear and expectation to Allah, trusting in God, in coming before His God, in humbling the self in front of Him, in prioritize looking for blessing in every condition and in avoiding repudiation because of anything. And this

is the essential of servitude (*ubudiyah*) that may not be addressed except for Allah.

So, *qalbun salim* is the heart that is safe from making ally to Allah with any reason. This individual only accepts wholeheartedly and devotion to God, as wish, love, trusting in God, *inabah* (return), humble, *khasyyah* (fear), *raja'* (expectation), and he is sincere his deed just for Allah. All of the actions done because of Allah include loving, giving or refusing. And it is perfected by obedient to Prophet Mohammad, following all of His words, attitudes and determination in life as main source and guidance. It consists of inner self, such as belief; oral utterance, such as wish, love, and hate; attitude, this heart become judge for the self in all of aspect, involve big or small matters. All of them are based on the instruction of Prophet Mohammad, as said in *al-Hujurat*: 1

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

“Believers do not be forward in the presence of Allah and His Apostle. Have fear of Allah: He hears all and knows all.”(QS. *al-Hujurat*: 1)

The meaning is, do not say anything before Prophet says and do not do any action before Prophet instructs. Some of *salaf* figure said, “Every action, small or big will be faced by two questions: why and how?” It implies that why you do it and how you do it? The first question asked about the reason or motivation of your action; it has short term-purpose for

private business or the motivation of the action is to act *ubudiyah* right (servitude), finding love and closeness to God and getting *wasilah* with Him.

The main point of first question is what you do the action for your God or just for your own need? While the second question is a matter of *mutaba'ah* (follow) Prophet Mohammad in worship. In other word, the first one talks about sincerity and the second one focused on *mutaba'ah* (follow) Prophet Mohammad, because both of them are the condition of deed acceptance from Allah.

The way to solve the first question is purifying sincerity and for the second question is applying *mutaba'ah*, the heart will be safe from desire against sincerity and desire that opposed to *mutaba'ah*. This is the essence of heart safety that guarantees security and happiness.

## 2. *Qolbun Mayyitun*

The second type of heart is died heart, that there is no life in it. It does not know the God, not worship Him appropriate with command that He loves and blesses. It even always follows desire and its own pleasure, in spite of with that God will wrathful and hates him. He does not care at all, only if can get his art and wants, God will bless or not. He provides service except for Allah in love, fear, expect, bless and hate, glorification, and lowness. If he gives, so he gives because of his desires. If he refuses, so he refuses because of his desires too. He prefers to prioritize and love his desire than his God's bless. Desire is his leader, lust is his commander,



foolishness is his driver, and negligence is his transportation. He is swayed by thought of secular purpose. He does not care people who give advice, on the hand follows every step and devil's wants. World sometimes make him hate or happy. Desire makes him deaf and mute from futility.

So, assimilate with this kind of person is illness, deal with him is poison and accompany him is destruction.

### 3. *Qolbun Maridl*

The third type of heart is life heart but defect. It has two substances that pushed and pulled. When it wins the fight so in it there is love to Allah, faith, sincerity, and trusty to Allah, which is life substance. In it also has love to desire, want and great effort to get it, envious, conceited and arrogant, love to authority and make destruction in earth, which is destructive and devastate substance. He is examined by two commanders: the one is command to Allah and His prophet including the afterlife, while the other one is command to an erroneous pleasure. And he will fulfill one of them that the closet to himself.

The first heart is always *tawadhu'*, kind, and aware, the second heart is dry and died, while the third; it can closer to safety or destruction.

Allah gives explanation about three types of heart in His commandment,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ الَّذِينَ  
أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ  
لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

“We have never sent a single prophet or apostle before you, but when he desired (recited), Satan tampered with his desire (recitation). But Allah abrogates the interjections of Satan and confirms His own revelations. And Allah is Wise, All-knowing. (This He permits) so that He may make Satan’s interjections a temptation for those whose hearts are diseased and hardened-and the wrongdoers are in wide schism; and so that those whom knowledge has been given may realize that this (Quran) is the truth from your Lord and thus believe in it and that their hearts may be open to it. Verily Allah will surely guide the faithful to a straight path.” (Q.S. *al-Hajj*: 52-54)

In this verse, Allah divides heart become three kinds: Two hearts that caught slander and one heart that is safe. Two hearts that caught slander is heart which in it, there is illness and tough heart (dead), while the safe one is heart of believers that is humble to his God, that s heart which feel calm with Him, surrender, self dedication, including obedient to Him.

For reason, heart and other part of body are expected to safe and there is no illness in it, and do the purpose from its creation. As regards to

the deviation may because it is dry and though also does not do as it should be to it.

There is illness and damage which prevent to do perfectly and truly. Because of that, heart is divided into three kinds:

1) Healthy and safe heart

Heart always accepts, loves and favors the truth. The knowledge about the truth perfectly, also always obedient and receive thoroughly.

2) Though heart

Heart can not accept and obedient to the truth.

3) Sick heart

If the illness relapsed, the heart becomes though and dies, if it can defeat the illness, the heart become healthy and safe.

#### **D. TABLE *AL-QALBU* IN THE HOLY QUR'AN**

In the holy Koran, the word *qalb* is mentioned 122 times in 45 chapters and 112 verses. Like other terms, the word *qalb* is also used in varieties context, include group of verses, object and the word meaning.

Baharuddin (2004: 125-128) mentions the list of *qalb* in the holy Koran as the following:

NO.	WORD	PLACE OF VERSE	FORM OF WORD	GROUP OF VERSE	OBJECT OF VERSE	MEANING OF WORD
1	تَقْبِلُونَ	Q.S.29: 21	فعل مضارع	Makiyah	Human	Come back
2	اَقْبِلُوا	Q.S.9: 48	فعل ماضى	Madaniyah	Human	Organize
3	نَقَلِبْ	Q.S.6:110	فعل مضارع	Makiyah	Human	Turn away
4	نَقَلِبْهُمْ	Q.S.18:18	فعل مضارع	Makiyah	Human	Convert
5	يَقْلِبْ	Q.S.18: 24	فعل مضارع	Makiyah	Human	Convert
6	يَقْلِبْ	Q.S.24: 44	فعل مضارع	Madaniyah	Human	Replace
7	تَقْلِبْ	Q.S.33: 66	فعل مضارع	Madaniyah	Human	Back and Forth
8	تَتَقْلِبْ	Q.S.24: 37	فعل مضارع	Madaniyah	Human	Unstable
9	اَقْلِبْ	Q.S.22: 11	فعل ماضى	Madaniyah	Human	Return again
10	اَنْقَلِبْتُمْ	Q.S.3: 144	فعل ماضى	Madaniyah	Human	Defect
11	اَنْقَلِبْتُمْ	Q.S.9: 95	فعل ماضى	Madaniyah	Human	Come back
12	اَنْقَلِبُوا	Q.S.3: 174	فعل ماضى	Madaniyah	Human	Come back
13	اَنْقَلِبُوا	Q.S.7: 119	فعل ماضى	Makiyah	Human	Come back
14	اَنْقَلِبُوا	Q.S.12: 62	فعل ماضى	Makiyah	Human	Come back
15	اَنْقَلِبُوا	Q.S.83: 31	فعل ماضى	Makiyah	Human	Come back
16	اَنْقَلِبُوا	Q.S.83: 31	فعل ماضى	Makiyah	Human	Come back
17	تَنْقَلِبُوا	Q.S.3: 149	فعل مضارع	Madaniyah	Human	Come back
18	تَنْقَلِبُوا	Q.S.5: 21	فعل مضارع	Madaniyah	Human	Come back
19	يَنْقَلِبْ	Q.S.2: 143	فعل مضارع	Madaniyah	Human	Desert
20	يَنْقَلِبْ	Q.S.3: 144	فعل مضارع	Madaniyah	Human	Infidel again

21	يَنْقَلِبُ	Q.S.48: 12	فعل مضارع	Madaniyah	Human	Come back
22	يَنْقَلِبُ	Q.S.67: 4	فعل مضارع	Madaniyah	Human	Come back
23	يَنْقَلِبُ	Q.S.84: 9	فعل مضارع	Makiyah	Human	Come back
24	يَنْقَلِبُوا	Q.S.3:127	فعل مضارع	Makiyah	Human	Come back
25	يَنْقَلِبُونَ	Q.S.26:227	فعل مضارع	Madaniyah	Human	Come back
26	تَقَلَّبَ	Q.S.2:144	إسم مصدر	Madaniyah	Human	Come back
27	تَقَلَّبَ	Q.S.3:196	إسم مصدر	Madaniyah	Human	Come back
28	تَنْقَلِبُكَ	Q.S.26:219	إسم مصدر	Makiyah	Human	Come back
29	تَقَلَّبَهُمْ	Q.S.16: 46	إسم مصدر	Makiyah	Human	Come back
30	تَقَلَّبَهُمْ	Q.S.40: 4	إسم مصدر	Makiyah	Human	Come back
31	مَنْقَلِبِكُمْ	Q.S.47: 19	إسم مفعول	Madaniyah	Human	Come back
32	مَنْقَلِبُونَ	Q.S.7: 125	إسم فاعل	Makiyah	Human	Come back
33	مَنْقَلِبُونَ	Q.S.26: 50	إسم فاعل	Madaniyah	Human	Come back
34	مَنْقَلِبُونَ	Q.S.43: 14	إسم فاعل	Makiyah	Human	Come back
35	مَنْقَلَبَ	Q.S.26: 227	إسم مفعول	Makiyah	Human	Come back
36	مَنْقَلَبَا	Q.S.18: 36	إسم مفعول	Makiyah	Human	Come back
37	قَلْبٍ	Q.S.3: 159	إسم مفرد	Makiyah	Human	Heart
38	قَلْبٍ	Q.S.26: 89	إسم مفرد	Makiyah	Human	Heart
39	قَلْبٍ	Q.S.37: 84	إسم مفرد	Makiyah	Human	Heart
40	قَلْبٍ	Q.S.40: 35	إسم مفرد	Makiyah	Human	Heart
41	قَلْبٍ	Q.S.50: 33	إسم مفرد	Makiyah	Human	Heart
42	قَلْبٍ	Q.S.50: 37	إسم مفرد	Makiyah	Human	Heart

43	قلبك	Q.S.2: 97	إسم مفرد	Madaniyah	Human	Heart
44	قلبك	Q.S.26: 194	إسم مفرد	Makiyah	Human	Heart
45	قلبك	Q.S.42: 24	إسم مفرد	Madaniyah	Human	Heart
46	قلبه	Q.S.2: 204	إسم مفرد	Madaniyah	Human	Heart
47	قلبه	Q.S.2: 283	إسم مفرد	Madaniyah	Human	Heart
48	قلبه	Q.S.8: 24	إسم مفرد	Madaniyah	Human	Heart
49	قلبه	Q.S.16: 106	إسم مفرد	Makiyah	Human	Heart
50	قلبه	Q.S.18: 28	إسم مفرد	Madaniyah	Human	Heart
51	قلبه	Q.S.33: 32	إسم مفرد	Madaniyah	Human	Heart
52	قلبه	Q.S.45: 23	إسم مفرد	Makiyah	Human	Heart
53	قلبه	Q.S.64: 11	إسم مفرد	Madaniyah	Human	Heart
54	قلبيها	Q.S.28: 10	إسم مفرد	Makiyah	Human	Heart
55	قلبي	Q.S.2: 260	إسم مفرد	Madaniyah	Human	Heart
56	قلبين	Q.S.33: 4	إسم مثنى	Madaniyah	Human	Heart
57	قلوب	Q.S.3: 151	جمع التثنية	Madaniyah	Human	Heart
58	قلوب	Q.S.7: 101	جمع التثنية	Makiyah	Human	Heart
59	قلوب	Q.S.7: 179	جمع التثنية	Makiyah	Human	Heart
60	قلوب	Q.S.8: 12	جمع التثنية	Madaniyah	Human	Heart
61	قلوب	Q.S.9: 117	جمع التثنية	Madaniyah	Human	Heart
62	قلوب	Q.S.10: 74	جمع التثنية	Makiyah	Human	Heart
63	قلوب	Q.S.13: 28	جمع التثنية	Madaniyah	Human	Heart
64	قلوب	Q.S.15: 12	جمع التثنية	Makiyah	Human	Heart

65	قلوب	Q.S.22: 32	جمع التكثير	Madaniyah	Human	Heart
66	قلوب	Q.S.22: 46	جمع التكثير	Madaniyah	Human	Heart
67	قلوب	Q.S.22: 46	جمع التكثير	Madaniyah	Human	Heart
68	قلوب	Q.S.24: 37	جمع التكثير	Madaniyah	Human	Heart
69	قلوب	Q.S.26:200	جمع التكثير	Makiyah	Human	Heart
70	قلوب	Q.S.30: 59	جمع التكثير	Makiyah	Human	Heart
71	قلوب	Q.S.33: 10	جمع التكثير	Madaniyah	Human	Heart
72	قلوب	Q.S.39: 45	جمع التكثير	Makiyah	Human	Heart
73	قلوب	Q.S.40: 18	جمع التكثير	Makiyah	Human	Heart
74	قلوب	Q.S.47: 24	جمع التكثير	Madaniyah	Human	Heart
75	قلوب	Q.S.48: 4	جمع التكثير	Madaniyah	Human	Heart
76	قلوب	Q.S.57: 27	جمع التكثير	Madaniyah	Human	Heart
77	قلوب	Q.S.79: 8	جمع التكثير	Makiyah	Human	Heart
78	قلوبكما	Q.S.66: 4	جمع التكثير	Madaniyah	Human	Heart
79	قلوبكم	Q.S.2: 74	جمع التكثير	Madaniyah	Human	Heart
80	قلوبكم	Q.S.2: 225	جمع التكثير	Madaniyah	Human	Heart
81	قلوبكم	Q.S.3: 103	جمع التكثير	Madaniyah	Human	Heart
82	قلوبكم	Q.S.3: 126	جمع التكثير	Madaniyah	Human	Heart
83	قلوبكم	Q.S.3: 154	جمع التكثير	Madaniyah	Human	Heart
84	قلوبكم	Q.S.6: 46	جمع التكثير	Makiyah	Human	Heart
85	قلوبكم	Q.S.8: 10	جمع التكثير	Madaniyah	Human	Heart
86	قلوبكم	Q.S.8: 11	جمع التكثير	Madaniyah	Human	Heart

87	قلوبكم	Q.S.8: 70	جمع التثنية	Madaniyah	Human	Heart
88	قلوبكم	Q.S.33: 5	جمع التثنية	Madaniyah	Human	Heart
89	قلوبكم	Q.S.33: 51	جمع التثنية	Madaniyah	Human	Heart
90	قلوبكم	Q.S.33: 54	جمع التثنية	Madaniyah	Human	Heart
91	قلوبكم	Q.S.48: 12	جمع التثنية	Madaniyah	Human	Heart
92	قلوبكم	Q.S.49: 7	جمع التثنية	Madaniyah	Human	Heart
93	قلوبكم	Q.S.49: 14	جمع التثنية	Madaniyah	Human	Heart
94	قلوبنا	Q.S.2: 88	جمع التثنية	Madaniyah	Human	Heart
95	قلوبنا	Q.S.3: 8	جمع التثنية	Madaniyah	Human	Heart
96	قلوبنا	Q.S.4: 155	جمع التثنية	Madaniyah	Human	Heart
97	قلوبنا	Q.S.5: 133	جمع التثنية	Madaniyah	Human	Heart
98	قلوبنا	Q.S.41: 5	جمع التثنية	Makiyah	Human	Heart
99	قلوبنا	Q.S.59: 10	جمع التثنية	Madaniyah	Human	Heart
100	قلوبهم	Q.S.2: 7	جمع التثنية	Madaniyah	Human	Heart
101	قلوبهم	Q.S.2: 10	جمع التثنية	Madaniyah	Human	Heart
102	قلوبهم	Q.S.2: 93	جمع التثنية	Madaniyah	Human	Heart
103	قلوبهم	Q.S.2: 118	جمع التثنية	Madaniyah	Human	Heart
104	قلوبهم	Q.S.3: 7	جمع التثنية	Madaniyah	Human	Heart
105	قلوبهم	Q.S.3: 156	جمع التثنية	Madaniyah	Human	Heart
106	قلوبهم	Q.S.3: 167	جمع التثنية	Madaniyah	Human	Heart
107	قلوبهم	Q.S.4: 63	جمع التثنية	Madaniyah	Human	Heart
108	قلوبهم	Q.S.5: 13	جمع التثنية	Madaniyah	Human	Heart



109	قلوبهم	Q.S.5: 41	جمع التثنية	Madaniyah	Human	Heart
110	قلوبهم	Q.S.5: 41	جمع التثنية	Madaniyah	Human	Heart
111	قلوبهم	Q.S.5: 52	جمع التثنية	Madaniyah	Human	Heart
112	قلوبهم	Q.S.6: 25	جمع التثنية	Makiyah	Human	Heart
113	قلوبهم	Q.S.6: 43	جمع التثنية	Makiyah	Human	Heart
114	قلوبهم	Q.S.7: 100	جمع التثنية	Makiyah	Human	Heart
115	قلوبهم	Q.S.8: 2	جمع التثنية	Madaniyah	Human	Heart
116	قلوبهم	Q.S.8: 49	جمع التثنية	Makiyah	Human	Heart
117	قلوبهم	Q.S.8: 63	جمع التثنية	Madaniyah	Human	Heart
118	قلوبهم	Q.S.8: 63	جمع التثنية	Madaniyah	Human	Heart
119	قلوبهم	Q.S.9: 8	جمع التثنية	Madaniyah	Human	Heart
120	قلوبهم	Q.S.9: 15	جمع التثنية	Madaniyah	Human	Heart
121	قلوبهم	Q.S.9: 45	جمع التثنية	Madaniyah	Human	Heart
122	قلوبهم	Q.S.9: 60	جمع التثنية	Madaniyah	Human	Heart
123	قلوبهم	Q.S.9: 64	جمع التثنية	Madaniyah	Human	Heart
124	قلوبهم	Q.S.9: 77	جمع التثنية	Madaniyah	Human	Heart
125	قلوبهم	Q.S.9: 87	جمع التثنية	Madaniyah	Human	Heart
126	قلوبهم	Q.S.9: 93	جمع التثنية	Madaniyah	Human	Heart
127	قلوبهم	Q.S.9: 110	جمع التثنية	Madaniyah	Human	Heart
128	قلوبهم	Q.S.9: 110	جمع التثنية	Madaniyah	Human	Heart
129	قلوبهم	Q.S.9: 125	جمع التثنية	Madaniyah	Human	Heart
130	قلوبهم	Q.S.9: 127	جمع التثنية	Madaniyah	Human	Heart

131	قلوبهم	Q.S.10: 88	جمع التكثير	Makiyah	Human	Heart
132	قلوبهم	Q.S.13:28	جمع التكثير	Madaniyah	Human	Heart
133	قلوبهم	Q.S.16: 22	جمع التكثير	Makiyah	Human	Heart
134	قلوبهم	Q.S.16: 108	جمع التكثير	Makiyah	Human	Heart
135	قلوبهم	Q.S.17: 46	جمع التكثير	Makiyah	Human	Heart
136	قلوبهم	Q.S.18: 14	جمع التكثير	Makiyah	Human	Heart
137	قلوبهم	Q.S.18: 57	جمع التكثير	Makiyah	Human	Heart
138	قلوبهم	Q.S.21: 3	جمع التكثير	Makiyah	Human	Heart
139	قلوبهم	Q.S.22: 35	جمع التكثير	Madaniyah	Human	Heart
140	قلوبهم	Q.S.22: 53	جمع التكثير	Madaniyah	Human	Heart
141	قلوبهم	Q.S.22: 53	جمع التكثير	Madaniyah	Human	Heart
142	قلوبهم	Q.S.22: 54	جمع التكثير	Madaniyah	Human	Heart
143	قلوبهم	Q.S.23: 60	جمع التكثير	Makiyah	Human	Heart
144	قلوبهم	Q.S.23: 63	جمع التكثير	Makiyah	Human	Heart
145	قلوبهم	Q.S.24: 50	جمع التكثير	Madaniyah	Human	Heart
146	قلوبهم	Q.S.33: 12	جمع التكثير	Madaniyah	Human	Heart
147	قلوبهم	Q.S.33: 26	جمع التكثير	Madaniyah	Human	Heart
148	قلوبهم	Q.S.33: 60	جمع التكثير	Madaniyah	Human	Heart
149	قلوبهم	Q.S.34: 23	جمع التكثير	Makiyah	Human	Heart
150	قلوبهم	Q.S.39: 22	جمع التكثير	Makiyah	Human	Heart
151	قلوبهم	Q.S.39: 23	جمع التكثير	Makiyah	Human	Heart
152	قلوبهم	Q.S.47: 16	جمع التكثير	Madaniyah	Human	Heart

153	قلوبهم	Q.S.47: 20	جمع التكثير	Madaniyah	Human	Heart
154	قلوبهم	Q.S.47: 29	جمع التكثير	Madaniyah	Human	Heart
155	قلوبهم	Q.S.48: 11	جمع التكثير	Madaniyah	Human	Heart
156	قلوبهم	Q.S.48: 18	جمع التكثير	Madaniyah	Human	Heart
157	قلوبهم	Q.S.48: 26	جمع التكثير	Madaniyah	Human	Heart
158	قلوبهم	Q.S.49: 3	جمع التكثير	Madaniyah	Human	Heart
159	قلوبهم	Q.S.57: 16	جمع التكثير	Madaniyah	Human	Heart
160	قلوبهم	Q.S.57: 16	جمع التكثير	Madaniyah	Human	Heart
161	قلوبهم	Q.S.58; 22	جمع التكثير	Madaniyah	Human	Heart
162	قلوبهم	Q.S.59: 2	جمع التكثير	Madaniyah	Human	Heart
163	قلوبهم	Q.S.59:14	جمع التكثير	Madaniyah	Human	Heart
164	قلوبهم	Q.S.61: 5	جمع التكثير	Madaniyah	Human	Heart
165	قلوبهم	Q.S.63: 3	جمع التكثير	Madaniyah	Human	Heart
166	قلوبهم	Q.S.74:31	جمع التكثير	Makiyah	Human	Heart
167	قلوبهم	Q.S.83: 14	جمع التكثير	Makiyah	Human	Heart
168	قلوبهن	Q.S.33: 53	جمع التكثير	Madaniyah	Human	Heart

According to Baharuddin (2004: 128-132) the table above explained that there are 43 verses which explain *qalb* and its meaning of belief. Among of them is:

﴿ قَالَتِ الْأَعْرَابُ ءَأَمَّنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
 الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“The Arab of the desert declare: ‘We believe.’ Say: ‘You do not.’ Rather say: ‘We profess Islam,’ for faith has not yet found its way into your hearts. If you obey Allah and His Apostle, He will not diminish a thing from (the rewards) of your labors. Allah is Forgiving and Merciful.” (Q.S. *al-Hujurat*: 14)

Baharuddin (2004: 128-132) specified the table above into some classifications, there are 24 verses explain that *qalb* can contain fear, restless, expectation, and calm. Among of them is:

﴿ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ  
 الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴾

“He brought down from their strongholds those who had supposed them from among the People of the Book and cast terror into their hearts, so that some you killed and others you took captive.”(Q.S. *al-Ahzab*: 26)

Then, there are 20 verses explain that ‘*aql* can accept and keep characteristics like heart constancy, holiness, crudeness, hardness, and arrogant. Among of them is:

لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ  
وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

“(This He permits) so that He may make Satan’s interjections a temptation for those whose hearts are diseased and hardened-and the wrongdoers are in wide schism”. (Q.S. *al-Hajj*: 53)

In the verses above, is mentioned clearly that *qalb* receive heart illness (*marad*) and also can have character of rude, though, and cruel. Then in other five verses are explained that *qalb* has ability to recite God and with reciting Him, it can be calm. One of them is:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ  
﴿٢٨﴾

“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest.” (Q.S. *ar-Ra’d*: 28)

While in other seven verses, is explain that *qalb* has ability to comprehend (by using *'aql*) the historical facts by directing hearing, seeing, and thinking ability. Besides that, it can be blind because it is not used. Among of them is:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا  
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

“Have they never journeyed through the land so that they may have hearts to reason with, or ears to hear with? It is not the eyes, but the hearts in the breasts, that are blind.” (Q.S. *al-Hajj*: 46)

## CHAPTER IV

### ANAYSIS OF *AL-QALBU* IN THE CONTEXT OF CHARACTER EDUCATION

#### A. QALB AS THE CENTER OF HUMAN CHARACTER

*Qalb* is the intuitional power of human. Intuition (حكمة) refers to deeply rooted knowledge based on pure experiences of life. It is the place of faith, soul, light and belief in God. Moreover, it is centre of personality, good or bad, as mentioned in the *sunnah* as the following:

أَلَا إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Essentially, there is a plump of flesh in the human body. If it is good, the entire body will be good. And if it is bad, the entire body will be bad. And it is *qalb* (HR. Bukhari Muslim)

*Qalb* is the most important and noble thing in the human character. The role of *qalb* to human body is like the king and the soldier. All of it works based on the order of *qalb* and cannot deny it. Ibnu Qayyim stated that *qalb* is the king, the entire bodies do what it orders; accept its guidance, all of the actions in the right way because of the intention of *qalb*.

Because whole of bodies depend on *qalb*, so '*aql*' as development source of intellect and knowledge also relies on *qalb*. In other word, it can be said

that the centre of education is in *qalb*, not in *'aql*. *'Aql* is one of the parts of body will be operated by *qalb*. So in the teaching and learning process, it needs to take a function of *qalb* to improve the potency of student (Furqon Hidayatullah, 2010: 121).

*Qalb* activates our deepest values, modifies it from something that we think become something that we do. *Qalb* can know unpermitted things or unknowledgeable things by our thought. *Qalb* is the source of courage and motivation, integrity and commitment. *Qalb* is the source of energy and fixation that guide us to do learning, create cooperation, lead and take care (Ary Ginanjar Agustian, 2005: 40).

In the same chapter, Ary Ginanjar Agustian stated that *qalb* will become guide to what should we go through or what should we do. It means, actually everybody has heart's radar as guide. According to Habib Adnan, Islamic truth is always harmonious with human conscience. Therefore, Islam is natural religion that appropriates with requirement and human need it. So, all of Islamic principle is the demand of human fixation. But, following *qalb* is certain challenge of life that needs to be developed and considered in line with globalization era. Based on some views above, Islam is essentially able to be basic of emotional and spiritual quotient building, where *qalb* becomes the main basic and centre.

Emotional quotient (EQ), spiritual quotient (SQ), and intellectual quotient (IQ) will function maximally if it associates one another closely. All of the quotient potency will be integrated if the orientation of life is belief in God



and deciding Allah as the only one purpose of life. But, if the priority of life is material or wealth, those potencies will be separated (Ary Ginanjar Agustian, 2009: 227).

Then, he adds that if the orientation is material or wealth, when the problem comes, *qalb* will catch uncontrolled emotional signal and angry, sad, fear feeling appear. The effect of uncontrolled emotion, *God-spot* would be fettered, and godly potency of *qalb* has no possibility to appear and to be listened. When *qalb* is locked, emotion is the main role. Emotion which gives order to intellectual quotient (IQ), then IQ will calculate, but the basic is anger, sadness, and disappointment.

On the contrary, there is called Meta quotient. In this quotient, when the problem or challenge appears, *qalb* will catch frequency signal. As soon as the signal touches *tauhid* consciousness, it will control the emotion. The result is well-controlled emotion, like comfort and calm feeling. With controlled-emotion, *God-spot* will open and work. Then, the character such as justice, love, honesty, responsibility, care, creativity, commitment, togetherness, peace will appear. By those good character powers, intellectual quotient (IQ) will work optimally based on *qalb*. It is Meta Quotient, the integrity of IQ, SQ and EQ (Ary Ginanjar Agustian, 2009: 229).

In the simple way, belief in God (*tauhid*) is enough to stabilize pressure in *amygdale* (emotion nervous system), so that the emotion is controlled (high-EQ). Controlled-emotion will optimize the function of *God-spot* in *lobus temporal*, and produce godly potency of *qalb*. This potency gives the

important information so that human can take decision appropriate with spiritual quotient (SQ). Hence, the concrete step will be taken, rely on logical reasoning (IQ), which move in *manzilah* or orbit line that is centered in God (SQ). It is Meta Quotient.

In other word, it can be said that beside *qalb* is the centre of human character because it determines good or bad personality of person. *Qalb* is also the main foundation of emotional, spiritual and intellectual quotient. What *qalb* feels, understands, decides, determines will influence the concept and principal of '*aql*'. There is certain relation between *qalb* and '*aql*' as emotional and rational aspects of human. The development of thought ('*aql*') without *qalb* will generate superficial knowledge of the reality. On the contrary, *qalb* without thought ('*aql*') will make someone just take a spiritual view of reality. Morally, this person has high consciousness, but the capability of technique and theory is minim, because the physical dimension is not full-mastered. Hence, it needs proportional relation because it will build compatible connection (Baharuddin, 2004: 134).

## **B. CHARACTER EDUCATION = *QALB* EDUCATION**

*Qalb* is the precious asset, because it is like sunglasses which persuade the way human act or human view. Relate to the nature (*fitrah*) of *qalb*, actually human is created in pure *qalb*, but education and experience have certain power in creating fetter of paradigm. Those fetters close the nature of pure *qalb*, so that it is not be able to think and look objectively.

From person's opinion, it can be seen how strong the paradigm affect the way person interact to other. When someone think and look as objective and clear as possible, he will realize that other one can also do the same action with their own view and way. Human tends to think that we have seen all of the reality objectively, but in fact, human see the world, not the way world are, but how the way we are, or how we see in the certain context of condition (Ary Ginanjar Agustian, 2005: 365).

So, character education ought to be capable enough to stabilize the condition of *qalb* and change *qalb* in the better condition. Because as mentioned previously, the nature of *qalb* always turns around and change without any exact reason. Moreover, the main aim of character education is encouraging to produce good character.

Basically, the nature of *qalb* as said above has close relation with the basic of character education, where the main sources are good and bad value. Those values are described more in positive and negative energy of character, in line with *qalb* which has godly potency and non-godly potency. The implication of this relation, *qalb* of human can be categorized into *qalb salim*, *qalb maridl* and *qalb mayyit* based on each human condition of *qalb*. Moreover, each type will influence the human thought, view, attitude and personality in the big event, activity of work and daily activity. And unconsciously, it determines someone into good or bad human. So, educating character of human is essentially educating *qalb* because it is the centre of human intellect, emotion and character.

Ellen G. White in Sarumpaet (2001: 12) argues that character building is the best effort for humankind. Character building is major purpose of good education because it is the reason why the education exists. Consequently, character education in the family, school or society becomes the responsibility of parents, teacher and society.

Slamet Imam Santoso (1981: 33) states that the basic purpose of education is building strong self-esteem of student in order to survive in the society. The output of education institution should be able to produce smart student and good student in the broader context. Education is not enough to build smart students but capable enough to create noble and character values. Therefore, character education should start from the childhood, teenager until university students.

The smart person but not good one will be dangerous because the high intellectuality can be used to do damage and destruction. Minimally, education is better to create good student although having standard intellectual. This type will give conducive situation because of good attitude (M. Furqon Hidayatullah, 2010: 19).

Thus, this kind of condition becomes the consideration especially in developing high human sources. Education is not only giving the newest and the most complete knowledge, but building strong belief and character of student in order to improve the potency and find the aim of life. Additionally, education in the school is not enough just teaching the student to read, write,

and calculate, then, pass the examination and get good job. School must teach the student to be able to decide which one is right and wrong.

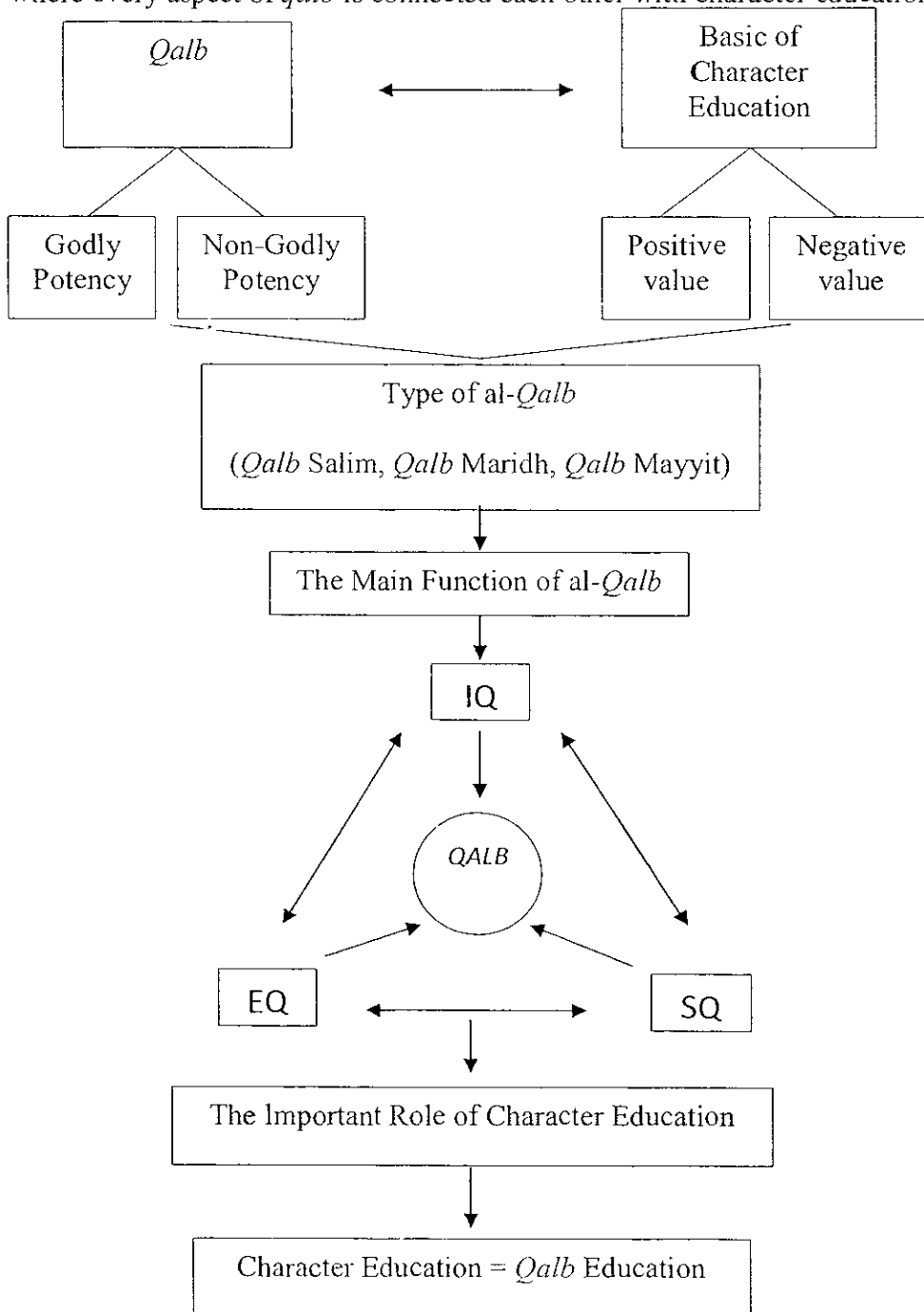
In the globalization era with complex and sophisticated technology, the education principle to form ethic, value and character of students must be applied. But, it is needed to do in the creative way rely on its era development.

Considering the importance of character in developing of strong human resource, well character education is exactly needed. It can be said that character formation is something that inseparable in life. Therefore, character education must engage all of life aspects including in education institution. Ideally, character formation or education integrates to all of school aspects.

Education institution especially school is viewed as strategic place to build students' character. In this case, it is intended in order to students reflect good and strong character in statement, attitude and their behavior (M. Furqon Hidayatullah, 2010: 22-23).

### C. CORRELATION BETWEEN *QALB* AND CHARACTER EDUCATION

The correlation between *qalb* in the holy Qur'an and character education as explained in the previous chapter can be described in the diagram below, where every aspect of *qalb* is connected each other with character education.



The simple description of diagram is the following:

First, *qalb* in the holy Qur'an is spiritual dimension that has intuitional power. It is the centre of good and bad, and place of faith and belief in God. *Qalb* becomes the media of God in explaining the verses of Qur'an which contains moral and spiritual description. This nature of *qalb* make *qalb* has godly and non-godly potency with each own indicator where the understanding ability of Allah's principle to be the main foundation.

This fact appropriates with the nature of human character, which is certain quality of human that distinguished one person, group, or thing from another. It relates to the basic of character education which the foundation is good and bad value. Both values are well-described in the positive and negative energy of human. The energy will generate character-person, someone faith, personality, capacity and potency. To get the best character building, good deed value should be taught since childhood through habits and civilizing.

This case make *qalb* is classified into three types, *qalb salim*, *qalb maridh* and *qalb mayyit*. *Qalb salim* is pure and health *qalb* from the desire to rebel God. *Qalb maridh* is sick heart with full of evil temptation where it makes someone far away from God. This *qalb* contains uncertainty and deviation. The last is *qalb mayyit*, it is died heart and there is no life in it. This *qalb* never knows who God is and if it is commanded to the God, the command itself is useless.

Then, regarding with the main function of *qalb* as the main point of individual personality and quotient so that the character education is very

important to do. For reason, it affects all of human parts include physical (IQ), psychological (EQ) and spiritual dimension (SQ). So, well-character education that is also educating *qalb* is required in order to get strong human character. One of the aspects to be considered is method and steps of character education which should be started from childhood (elementary school), teenager (high school) and adult (university and work place).

#### **D. CHARACTER EDUCATION IN THE UNIVERSITY**

The writer adds some concepts of character education in the university, because the earlier stage (childhood-teenager) has been explained before.

##### **1. University student and future**

University students as part of young generation and future are connecting each other. In the relationship with university students' duty and obligation as generation that continues nation's aspiration, so university students' status will have more important role, especially university students' position that are prepared as intellectuals and leaders of the future. In the reality, society opinion cherishes hope especially for university student to drum the nation up.

As candidate of a leader, beside university student must have and deepen the science in the college, which is as candidate of intellectual group, is expected to prepare their self especially about individual and character development.



Daed Joesoed (1978: 3) says that the essential responsibility of university student is arousing the power of individual upgrading, as the decisive foundation of analytic and statistic thinking ability. So university student in essence is not man of public meeting but man of analysis. As Analyzer, university student is not solely a diploma pursuer but an idea producer that is offered in well-ordered thought, that the quantity appropriate with the essence of science, that is *geordend denken*.

Slamet Imam Santosa (1981) says that education must produce minimal well-character graduation with high integrity. Nugroho Notosusanto (1983: 26) describes that university output will show educated person that is refined and sophisticated, and is not solely knowledgeable. Future description show research result does not only have high-quality but also relevant. And also will show original dedication to society, innovative, and decisive for national development.

## 2. Efforts at university student's character building

According to M. Furqon Hidayatullah (2010: 111-118), some efforts to build university student character as the following:

### a. Decide clear purpose and target.

One of weakness or failures is non-optimimum potency development of university student because of vagueness and know-less to what will they do and prepare. Description about the self will be prepared as what then, must be really aware and understood. Because of that, university student must know and decide clear purpose.

b. Study as a device not a purpose

Basically, study or learning is just a device to attain something, not as a purpose. Because study is viewed as device so it must be well-prepared in order to be used well. Then, quality and further development is the orientation of university student activity.

c. More oriented at performance than at status

Activity of university student should more emphasize at performance aspects than status ones, at quality than at quantity, and at process than at product. It does not mean that status and product are not important but well-process indirectly will make well-status and result. For example, no oriented at diploma pursuer but more oriented at content and study field ability or skill that is taken.

d. Look for angler, not fish

University student should anticipate several development of requirement, because one of society demands is human resource can fulfill society requirement. For reason, university student should get "angler" not just "fish" mastering knowledge in college. It means that university student is expected to expand the material than only receive it. One of the strategies that can be applied is exploring the subject. And getting the material than finding a lot materials but no well-mastered.

e. Find suitable learning method for self

Generally, learning method can be applied for all of students, but university student have specialty or habit that is easy to established and good for the self. At this case, university student need to search and find method or suitable approach for their self in studying and deepen the subject, for example more suitable with discussion, reading, or listening and more.

f. Develop the devise of future

There are several specific subjects that are not obtained in lecture but need further approach. That subject always accompanies and become the device of future for university student, especially (1) leadership (2) communication device, especially English (3) information technology etc. Communication device is very important to master because most of reference is in English (M. Furqo Hidayatullah, 2010: 115-116).

1) Leadership

It almost can be firmed that university student cannot get leadership experience in college optimally. Ability about leadership, including managerial ability is very helpful in developing the potency and in facing life challenge. So, university needs to dig and develop the potency through activities in the outside of college.

So, it is necessary to have character-leader as the following:

- i. Person who has strong in managing organization;
  - ii. Know the journey, the details of the organization (understand the history of the organization);
  - iii. Know the foundation that is used as organization policy;
  - iv. Be able to analyze the problems that are faced;
  - v. Be able to take decision effectively;
- 2) Communication device

Many of university student or output cannot speak English, including at lecture level, even just few of lecture who can speak English orally and written. Moreover in the era of globalization English is not only needed in college but also in life broadly.

- g. Not only oriented at academic activity

University student have extra in training their self in college, so they need to use that chance as well as possible. University student is actually faced with several activities except for academic activities. Because of that, university student should do another activity, like social activity. But the most important is academic activity, so if other activity can disturb academic activity, better if not do it.

According to the observation, there are some types of university student:

- 1) University student that have high academic achievement, but also have well organizational activity.

- 2) University student only do well at academic but not do another activity like organization.

Some activities that can be done: scientific activity (discussion, seminar, etc); organizational activity, scout, sport, art, military activities, etc.

- h. Want to improve self

University student should improve their self in order to have enough supply. Efforts that are done can be directed to characters elaboration like having firm principle, bravery at positive way, simple life, smart, competence, having life-plan, and work effectively.

## CHAPTER V

### CLOSURE

#### A. CONCLUSION

The conclusion of this graduating paper as the following:

1. The concept of character education in *Quranic* perspective :

Character education places important in building human character as part of education. For reason, the mankind will not attain perfection character level without educational process. Therefore, the essence of character education is forming the perfect human who have readiness and ripeness to create humanitarianism civilization.

Thus, it has a purpose to build smart human and the main point is good and well-character human who has responsibility to themselves, society and the wise creator the universe. In *Quranic* perspective, it seems on righteousness.

2. The concept of *qalb* in the holy Qur'an

Studying *qalb* in the holy Qur'an, it cannot be separated from the essence of human as the object of character education whereas *qalb* is the result of character education. Besides, it has purpose is encouraging to produce good humankind and making the perfect human (*insan kamil*).

*Qalb* is the one which is distinguished human from others. The difference is not in external form (physical) but in internal

(psychological). Actually, it manifests in attitude or behavior of human that related in the personality. The choosing of what kind of attitude or behavior toward the order and prohibition of the God that manifest in every activity, will determine what kind of person they are.

The Qur'an has clear explanation about this case, because *qalb* is created by Allah as the centre of human personality, good or bad. And it is the place of faith and belief in God.

### 3. The implication of *qalb* in the context of character education

Purpose of character education in *Qur'anic* perspective is creating well-behaved and strong-personality of human. For that reason, character education should be able to educate *qalb* as the center of human character. It determines good or bad of person in applying God order or worship, doing daily activity or other side of life

Moreover, *qalb* as the mirror of human personality also becomes the centre of human quotient include intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ). So, in the teaching learning process, character building principle should be considered and applied in order to create perfect students whom have high intellectuality, can interact to other people nicely with good attitude and use *qalb* (SQ) as the basic of all the actions

## B. SUGGESTION

By conducting this graduating paper, the writer tries to give several suggestions as follow:

### 1. For the teacher

Education has main role in creating qualified and characterized human. So that, it is required the teachers who have high-understanding how to apply principals of character education in teaching and learning process. Then, the student will be clever student who has good attitude and never ignore the spiritual value.

### 2. For the student

The main point of education is not high score in the examination, but changing the character and attitude in better condition is the determination. High score but no well-behaved is useless. High intellectuality without the consciousness of *qalb* has no advantage. So, make both of factors in balance condition is the best way.

### 3. For the reader

The writer expects that this graduating paper will be reference or source of knowledge for the reader. Relate to this topic, which talk about *qalb* and character education, the reader will understand the importance of *qalb* to build well-character person.



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## CURRICULUM VITAE

Name : Mar'atus Solihah

Place and Date of Birth : Salatiga, May 23, 1990

Address : Wiroyudan RT 02/RW 06 Tingkir Tengah, Kec.  
Tingkir, Salatiga 50745

Email/Phone Number : mara\_friend23@yahoo.co.id/085640688361

Educational Background :

1. RA Sudirman, Tingkir Lor, Salatiga, graduated in 1996
2. SDN Tingkir Tengah 02, Salatiga, graduated in 2002
3. MTs Negeri Salatiga, graduated in 2005
4. SMA Negeri 3 Salatiga, graduated in 2008

# APPENDICES

## **APPENDICES**

- **Surat Tugas Pembimbing dan Asisten Pembimbing Skripsi**
- **Lembar Konsultasi Skripsi**
- **Daftar SKK (Satuan Kredit Kegiatan)**



KEMENTERIAN AGAMA  
SEKOLAH TINGGI AGAMA ISLAM NEGERI (STAIN) SALATIGA

Jl. Tentara Pelajar 02 Telp.(0298) 323706 Fax323433 Salatiga 50721  
Website : [www.stainsalatiga.ac.id](http://www.stainsalatiga.ac.id) E-mail : [administrasi@stainsalatiga.ac.id](mailto:administrasi@stainsalatiga.ac.id)

Nomor: Sti.24/K-1/PP.00.9/I-1.3.16/2012

14 Pebruari 2012

Lamp. : Proposal Skripsi

Hal : Pembimbing dan Asisten  
Pembimbing Skripsi

Yth. Dr. Sa`adi, M. Ag

*Assalamualaikum w.w.*

Dalam rangka penulisan Skripsi Mahasiswa Program Sarjana (S.1). Saudara ditunjuk sebagai Dosen Pembimbing / Asisten Pembimbing Skripsi mahasiswa :

N a m a : Mar`atus Solihah  
NIM : 11308013  
Jurusan : Tarbiyah  
Judul Skripsi :

SEMANTIC ANALYSIS OF "AL QOLBU" IN THE HOLY QUR`AN AS  
PSYCHOLOGICAL ELEMENT OF HUMAN

Apabila dipandang perlu Saudara diminta mengoreksi tema Skripsi di atas.

Demikian untuk diketahui dan dilaksanakan.

*Wassalamualaikum w.w.*

a.n. Ketua,

Revisi Ketua Bidang Akademik



Dr. Rahmat Hariyadi, M.Pd.

19670112 199203 1 005

## DAFTAR NILAI SKK

Nama: Mar'atus Solihah  
NIM : 113 08 013

Progdi : Tadris Bahasa Inggris (TBI)  
Dosen PA: Dra. Woro Retnaningsih, M.Pd.

No	Jenis Kegiatan	Tanggal	Jabatan	Nilai
1	Piagam Penghargaan Orientasi Program Studi dan Pengenalan Kampus (OPSPEK)	August 27, 2008	Peserta	3
2	Piagam Penghargaan Sarasehan Keagamaan DEMA	September 09, 2008	Peserta	3
3	Piagam Penghargaan Seminar Nasional dan Sarasehan Gubernur Jateng 'Memberdayakan Ekonomi Syari'ah di Jawa Tengah'	October 17, 2008	Peserta	6
4	Sertifikat English Friendship Camp	November 16, 2008	Peserta	3
5	Piagam Penghargaan KMD Kwartir Cabang Kota Salatiga	February 9-14, 2009	Peserta	5
6	Intensive Course Practicum Program	February 20, 2009	Peserta	3
7	Intensive Course Practicum Program	February 20, 2009	Peserta	3
8	Sertifikat Scholarship Expo 2009 'Strategi Menembus Beasiswa di Dalam dan Luar Negeri'	March 11, 2009	Peserta	3
9	Piagam Penghargaan Milad VII LDK Darul Amal STAIN Salatiga	April 14, 2009	Peserta	2
10	Sertifikat Musabaqoh Tilawatil Qur'an I Jamiyyatul Qurro Walguffadz [JQH] & ITTAQO	April 2, 2009	Peserta	2
11	Piagam Bedah Film Laskar Pelangi dan Penggalangan Dana untuk Korban Situ Gantung	April 4, 2009	Peserta	2
12	Sertifikat TOEFL Training STAIN Salatiga	August 3-21, 2009	Peserta	3
13	Sertifikat Dialouge and Debate in the TVRI Relax Show	December 13, 2009	Peserta	3
14	Sertifikat Seminar Nasional 'Strategi Pembelajaran Kreatif, Menarik dan Menyenangkan menuju Siswa Cerdas bersama Kak Seto'	January 23, 2010	Peserta	6
15	Sertifikat SEMILOKA Nasional Penulisan Ilmiah 'Peningkatan Mutu Guru	March 14, 2010	Peserta	6

	melalui Pengembangan Karya Ilmiah Berkualitas dan Bermartabat'			
16	Sertifikat Seminar Nasional Profesionalisme Penulisan dan Penerbitan Buku	August 3, 2010	Peserta	6
17	Sertifikat Praktikum Pelatihan ILAIK	August 27, 2010	Peserta	3
18	Sertifikat Practicum Program	September 1, 2010	Peserta	3
19	Sertifikat One Day National Seminar on Internet-Based English Learning	November 9, 2010	Peserta	6
20	Sertifikat Workshop ESIQ	November 15-16, 2010	Peserta	3
21	Piagam Penghargaan Seminar Politik 'Pilwakot yang Ideal untuk Masa Depan Salatiga yang Lebih Baik'	January 26, 2011	Peserta	3
22	Piagam Penghargaan Bedah Novel Bumi Cinta bersama Ust. Habiburrahman El Shirazy, Lc "Tingkatkan Iman dengan Persaudaraan menuju Pemimpin Insan Terdepan'	January 30, 2011	Peserta	3
23	Sertifikat A Half-Day Teacher Training Workshop on Motivating Your Student Focusing on Speaking Skill	July 15, 2011	Peserta	3
24	Piagam Penghargaan Pengabdian dan Bimbingan ke SD International KURMA Salatiga SDIKSa Klumpit Salatiga Yayasan Al Hijrah	February 10-March 24, 2012	Pengajar	3
25	Seminar Nasional Ekonomi Syariah 'Ekonomi Syariah-Bukan Ekonomi Biasa'	June 2, 2012	Peserta	6
Jumlah				93

Salatiga, 4 September 2012

Pembantu Ketua III  
Bidang Kemahasiswaan



M. Agus Waluyo, M.Ag  
NIP. 19750211 200003 1 001

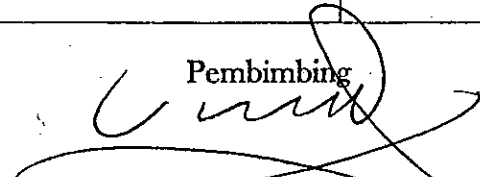


# LEMBAR KONSULTASI SKRIPSI

NAMA MAHASISWA: Mar'atus Solihah  
 NIM: 11308013  
 PEMBIMBING: Dr. Sa'adi, M. Ag  
 JUDUL: Al-Qalb In the holy Qur'an and its Implication for character education

NO.	TANGGAL	ISI KONSULTASI	CATATAN PEMBIMBING	PARAF
1.	07/05/12	Proposal	Chapter I to be revised	
2.	09/06/12	Proposal	acc by revision	
	09/06/12	Chapter I	acc	
	28/07/12	Chapter II, III	To be continued → to be revised	
	14/08/12	Chapter I, II, III	acc. with revision & acc.	
	14/08/12	Chapter IV, V	to be revised	
	01/09/12	Chapter I & V	acc	
	02/09/12	Preparasi for examination		

CATATAN:  
 LAPORAN KONSULTASI LEMBAR INI HARUS DIBAWA

Pembimbing  
  
 Dr. Sa'adi, M. Ag