

THE VALUE OF CHARACTER EDUCATION IN HAJJ PILGRIM (STUDY OF QS AL-BAQARAH/2:114)

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Abstract: This study aims to analyze the value of character education in the Hajj verses to produce an extract of character education value. It is expected as an offer of thought from the Al-Qur'an as an authentic source to shape personal, family and community character. This type of study was qualitative literature, the primary data obtained through written and digital literature. It used an interpretive descriptive data analysis method with a thematic approach to describe and analyse the Hajj verses about the value of character education. The results of this study indicated that the verse related to Hajj is in QS Al-Baqarah/2: 114. This verse conceived the value of character education, and the author divided it into four categories; first: the characters related to Allah, such as *taqwa*, *istiqamah*, gratitude, sincere, patient, not negligent heart, second: the characters related to humans, such as tolerance, favoring deliberation, collaborative, hardworking, honest, keeps promises, fair, compassionate, iffah, third: the character of the social environment sensitivity such as loving the environment and animals, science lover, social care, fourth: the character of the strength of belief: visionary, optimism, mission maturity and strength of belief

Keywords: Value of Education Character; Hajj Worship; QS al-Baqarah/2: 114

I. BACKGROUND

Islamic education (*tarbiyatul Islam*) makes a person the center of the educational process. It becomes evident in Islam's concern for all aspects of human formation, starting from children even in the earlier period. Islam pays attention to intellectual, physical, emotional, social, and spiritual mental aspects. Education in this aspect is a form of formal education, so it must be carried out as early as possible at home, out of home, formally in educational institutions, and non-formal in the community. An-Nahlawi mentions it as individual education that brings people to faith, self-education that brings people to real valuable work in life, and education community that brings people to mutual strengthening in truth and patience.¹

The current condition of Indonesia shows a graph of structured deviations in social life from the joints of Divine guidance in almost all aspects of life; political,

¹Abdurrahman An-Nahlawi, *Ushulut Tarbiyah Islamiyah wa Asabiliha fil Baiti wal Madrasati wal Mujtama*, Penerjemah Shihabuddin, *Pendidikan Islam di Rumah Sekolah dan Masyarakat* (Jakarta: Gema Insani Press, 1995), p. 27.



economic, social, or cultural. As a result, various disasters have befallen this nation on multiple dimensions of life. This reality shows that the role of *tarbiyah* (Islamic education) in contemporary life is still far from expectations.² A nation will be free from dreadful calamities if it purifies its faith in Allah and consistently realizes all laws from Allah.

The educational movement (*tarbiyah*) can repatriate society to Allah's guidance. It is essentially a process of *tahawwul wat tagayyur* (transformation and change) towards an Islamic life order, both at the individual level and at the social and state levels.

Indonesia is a plural country with a pluralistic society, diverse entities, ethnicities, religions, cultures, and customs. These can trigger conflict if no one arranges the arrangements neatly in the community's social life. One of the substantial mobilization factors that can become a unifying factor is "religion", but it can also be a trigger for division in society.

The pluralistic Indonesian society tends to make the form of Islamic *tarbiyah* become needed because it can embody the *Ukhuwah Islamiyah*. It can be materialized if they use *manhaj tarbiyah*, exemplified by the Prophet Muhammad as a *manhaj* guide in the order of people's lives. Ibn Qayyim said that it aims to build relationships between individuals in society by implementing a love bond as the realization of faith.³ Furthermore, the demand for Hajj or the facilities from Allah to His servants through the order for carrying out Hajj is in the context of giving the *tarbiyah* to *ummah*. Ali Shariati called it the means to approach Allah, and accept the allure to meet the Lord,⁴ Allah is a human educator who teaches strange things. This Hajj obligation is full of educational values, both personal and community.

Humans should achieve an orderly life away from social diseases such as theft, murder, gambling, drug abuse, brawls between communities, shows and displays of revealing 'awra. These are very difficult to avoid on social media and other alarming social problems. Therefore, it requires an effective formulation to solve this complex problem. Character education can be one solution to these problems, as Hamid and Saebani said that it could develop a commendable mental attitude.⁵

Character building is the homework for every family and nation, even the concerns of the world's citizens with the moral decadence of this generation. Illegal drug abuse increases yearly; there were 3.3 million users in 2017, and in 2019, it increased to 3.6 million people.⁶ The number of murders, violence, and crime is increasing. The National Police say that in 2020 it will be increased by 16.16 percent,⁷

²Moh. Afiful Khair, "Restorasi Peran Pendidikan Islam dalam Tatanan Kehidupan Sosial". *Tadris* Volume 8 Nomor 2 Desember (2013): p. 237.

³Hasan bin Ali Al Hijazy, *Al-Fikrut Tarbiyah Inda Ibni Qayyim*, Penerjemah Muzaidi Hasbullah, *Manhaj Tarbiyah Ibnu Qayyim* (Jakarta: Pustaka Al-Kautsar, 2001), p. 222.

⁴Ali Syariati, *Haji* (Bandung: Pustaka, 1995), p. 8.

⁵"Pendidikan Karakter Menurut Para Ahli" www.universitaspikologi.com (January, 20th 2021).

⁶"Wapres: Pengguna Narkoba Naik, Generasi Milenial Rentan Kena". www.cnnindonesia.com (January, 24th 2021).

⁷"Polri: Angka Kejahatan di Indonesia Naik 16,16 Persen" www.kompas.com (January, 24th 2021).

corruption increasingly rampant,⁸ it cannot separate from the formation of rudimentary characters. It caused the deviations to be far from the values and norms of social order that have been mutually agreed upon, whether written or not, in official regulations.

Based on the context above, the author sees that individuals, families and communities must internalize knowledge about character values. In Islam, the command to hajj pilgrim is highly exalted, so they are willing to save and work hard to fulfill that intention. The value of character education in the hajj must be written and then understood deeply by the ummah so that they can realize the value of hajj pilgrim command daily. The command of Hajj from Allah in the Qur'an is an obligation for Muslims to perform Hajj as *Tarbiyah mujtama'* (community), which can educate people to practice Islamic values. Then, the urgent thing is the development of these Hajj alumni or those who hold the title of Hajj to be a beacon for the community.

It is crucial to figure out the meaning of Hajj from the value of character education contained in the verses of Hajj to become a community, family, and individual education because the verses of the command to the pilgrimage turned into a massive change of the ummah with very high enthusiasm for performing the pilgrimage.

However, of the massive number of people who want to carry out Hajj pilgrim, understanding the values contained in order for Hajj is still far from the expectation. The Hajj verses are interpreted as competing to ascend to the holy land. The Hajj verses are interpreted as free from sin because they have completed the fifth pillar of Islam. The Hajj verses have not yet reached the meaning of the most profound character in their community. The impeccable meaning of the hidden character values of the Hajj verses needs to be socialized to a Muslim person, family, and community so that there is an internalization of values that is starting to build, even though they have not performed Hajj pilgrim. On the other hand, if they have performed the fifth pillar of Islam, they have always constantly become a better individual.

It motivated the author to conduct the study in compiling the final project by choosing the title: "The Value of Character Education in the Hajj Pilgrim (Study of Q.S Al-Baqarah & Al-Hajj)".

II. THEORETICAL REVIEW

a. *The Meaning of Character Education*

Psychologically, a character refers to a person's personality. It is reviewed based on ethics or morals; a person's honesty usually has a link with relatively fixed traits.⁹ The character also comes from Greek, originating from the word "*karasso*" or "*charassein*" which means to carve, while in Latin, character means distinguishing signs.¹⁰ In Indonesian, character is a psychological trait of character.¹¹ In the Great

⁸"KPK: Korupsi telah Terjadi 27 Provinsi di Indonesia". www.alinea.id October, 27th 2020 Akbar Ridwan, (January, 24th 2021).

⁹Kartono K dan Gulo D, *Kamus Psikologi* (Bandung: Pionir Jaya, 1987), p. 8.

¹⁰Abdullah Munir, *Pendidikan Karakter Membangun Karakter Anak Sejak dari Rumah* (Sleman: Pedagogia, 2010), p. 2.

¹¹Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan* (Jakarta: Kencana Prenada, 2012), p. 8.

Indonesian Dictionary, character means psychology, moral or character traits that distinguish one person from another. Thus a character is a person's mental, moral, akhlak, and behavioral qualities that distinguish one from another.¹²

One of the leading educators, G.W. Allport quoted by Sri Narwanti defines that character as a dynamic organization of individual psycho-physical systems that uniquely determine individual behavior and thoughts and lead to human behavior.

Character education is essential for students because it contains values that direct and focuses on positive things. The Ministry of National Education explained that the developed values in national character education were identified from the following sources:

1. Religion. Indonesian societies are religious. Therefore, the lives of individuals, communities, and nations are always based on religious teachings and beliefs. Politically, the state's life is also rooted in values derived from religion. Based on these considerations, the values of cultural education and national character follow the values and rules that emanate from religion.
2. Pancasila. The Republic of Indonesia's unitary state upholds the principles of national and state life called Pancasila. Pancasila is contained in the 1945 Constitution Preamble and further elaborates in the articles contained in the 1945 Constitution. Pancasila's values can regulate political, legal, economic, social, cultural, and artistic life. Cultural and national character education aims to prepare students to become better citizens with the ability and willingness to apply Pancasila's values in their lives as citizens.
3. Culture. As a truth, all of society aims for the cultural values recognized by the community. These cultural values are the basis for giving meaning to a concept and communication between community members. The essential cultural position in people's lives requires a culture to be a source of value in cultural education and national character.
4. National Education Goals. The Indonesian citizen must own the formulation of quality, and various educational units develop it at various levels and ways. The purpose of national education contains various human values that Indonesian citizens must own. Therefore, the goal of national education is the most operational source in developing of cultural education and national character.

Character education is also widely applied in other countries, such as the United States of America. An institution assesses the implementation of education in the United States. It is a character education partnership. In 2006, it issued a report on schools in the United States that were awarded as schools that have succeeded in developing character education entitled "2006 National Schools of Character. A Ward-Winning Practice".

¹²*Allport* assumes that character and personality are the same thing, but from a different point of view, if people intend to apply norms, so that they make judgments, then the term character is more appropriate to use, and if people do not give judgments, they describe what they are, then use the term personality.

b. Character Education as a Pillar of National Resurrection

1. Character Building Pillars

Many experts make character pillars. According to Character counts, there are ten pillars of character that need to develop in the United States there are ten namely: trustworthiness, respect, attention, responsibility, honesty, caring, citizenship, sincerity, courage, perseverance, and integrity. According to Ari Ginanjar, there are seven pillars of character, namely: honesty, responsibility, disciplined, visionary, fairness, caring, and cooperation.¹³

Character education is a system that perseveres to embed noble values in students, which includes components of knowledge, awareness or willingness, and the actions to carry out those values. Families, communities, and all school components must be involved in implementing the character in school, including the education component itself, namely curriculum content, learning and assessment processes, handling or managing subjects, school management, implementation of activities or co-curricular activities, empowerment of infrastructure facilities, financing and work ethic of all school/madrasah/environmental residents.¹⁴

In character education, educators must be able to influence the students' character as the framer of students' character. They must be the students' example. Everything about educators' behavior should be an example for students, for example, the way the teacher talks or conveys the material, the way the teacher become tolerant, and various related matters.

Character education is the efforts that are designed and implemented to help students understand the values of human behavior. It relates to God, oneself, fellow human beings, the environment, and nationality, manifesting in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. They are supported by appropriate character-building methods in fostering the younger generation.

2. Character Building Values

The efforts to integrate character education in developing a competitive society need to synergize many things. The first synergy is the value of religion, culture, and individual potential. Second, the learning that educates knowledge. Third, efforts are needed to develop, change, and improve using the principles of hard work, honesty, efficiency, and democracy.¹⁵

There are several character-forming values, respect, faith, being creative, having a scientific basis, analyzing, and acting based on ethics. According to Winarsih, a person with faith and piety is the values to form the character, faith and piety are the barometers of every human being who worships Him.¹⁶ Basically, this character

¹³Sri Narwanti, *Pendidikan Karakter: Pengintegrasian 18 Nilai Pembentuk Karakter dalam Mata Pelajaran* (Yogyakarta: Familia, 2014), p. 25-26.

¹⁴Abidinsyah, *Urgensi Pendidikan Karakter dalam Membangun Peradaban Bangsa yang Bermartabat*, *Jurnal Socioscientia*, (Banjarmasin: Kopertis Wilayah XI Kalimantan, Vol. 3, N0. 1, February 2011), p. 1-8.

¹⁵Sri Narwanti, p. 36.

¹⁶ Winarsih, *Pendidikan Karakter Bangsa* (Tangerang: Loka Aksara, 2019), p. 15.

education is comprehensive for the family, school, community, and even government circles.

Character-forming values sourced from religion, Pancasila, culture, and national education goals (Curriculum Development and Education of Culture and National Character)¹⁷, namely: Religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalism ardor, patriotism, appreciating achievements, friendly, peaceable, avid reader, conservation-minded, social concern, and responsibility.

No.	Value	Description
1	Religious	Obedient in carrying out religious teachings, harmonious with people with other faith.
2	Honest	The behavior that adorns him as a trusted person in words and actions.
3	Tolerance	Respect for different religions, races, opinions, and actions.
4	Discipline	Orderly behavior and compliance with applicable rules and regulations.
5	Hard work	Seriously in overcoming the obstacle in task, learning, and completing it well.
6	Creative	Think and conduct a new way of the initial things.
7	Independent	The behavior of not depending on others
8	Democracy	A way of behaving, thinking and acting with the same human rights.
9	Curiosity	A striving attitude to know things profoundly and broadly.
10	The nationalism ardor	Having the insight to place the interests of the nation and state over the interests of self and groups.
11	Patriotism	Loyalty, concern, and high appreciation for the nation's language, culture, and economy.
12	Appreciating achievements	Encouraging self to excel and appreciate the achievements of others.
13	Friendly	Pay attention to others' pleasures when talking and socializing.
14	Peaceable	Attitudes, words, and actions make other people happy and feel safe.
15	Avid reader	The habits to provide time for helpful reading.
16	Conservation-minded	Making a conscious effort to prevent environmental damage.
17	Social concern	Always willing to help others in need.
18	Responsibility	Carrying out the duties and obligations to oneself, environment, society, country, and God.

¹⁷Pendidikan Karakter dalam Kurikulum 2013.

c. Character Education Goals

From the perspective of character education and after looking at and examining the various verses stated previously, the accumulated goals of character education are forming the Muslim personal character and their family to foster the character of the muttaqin community.

1. The Formation of Muslim Personal Character

QS. Al Anbiya/21: 108 as follows:

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ

Meaning:

*Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"*¹⁸

The verse above contains an interpretation of strengthening the character of Muslims. First, asserting oneness to Allah as a dimension of faith and carrying out the Islamic pillars with some obligations such as prayer, zakat, and fasting as the dimensions of sharia. Second, the character of Muslims is to carry out the pillars of faith as a dimension of worship. Third, the Muslim character is to do ihsan to Allah the Almighty and consequently worship Him as a moral dimension to God.

The indicators regarding personal characteristics are based on the redaction of several verses presented and quoted hadith. There is also the hadith that explains the primary indicator of Muslim characteristics. It emphasizes that Muslims should undertake the pillars of Islam perfectly, intact, and comprehensively. The hadith which means,

O my sib, Islam consists of five cases: believing in Allah and the apostles, praying five times a day, fasting during Ramadan month, performing zakat, and pilgrimage in Baitullah (Sahih Bukhari, No. 4514).

Ibn Hajar al-Asqalāni, in his book entitled *Fath al-Bāry*¹⁹ commented on the hadith above that the Islamic pillars will not be valid (imperfect) unless there is a building that connects the buildings into one. It is permissible for one case against another to become two cases and more, so it may be said that there must be another case with it.

Some things can be called the answer. If a unit is isolated from each other, it is not a group; for instance, a house consisting of five pillars as support poles. One of these pillars is the center of the hole (*al-awsath*), and the other is the pillars (*complementary*) so that the house stands firm, even though one complementary pole falls. However, if the center of the pillar falls, the house will also fall.

Based on the comments above, Muslims have character in Islam. It has indicators and pillars which interrelated with one another. If Islam is like building a house, its pillars are the five pillars of Islam mentioned by the hadith above. One of the

¹⁸ Kementerian Agama RI, *Al-Qur`an dan Terjemahnya 2019*, p. 470.

¹⁹Ahmad bin Ali bin Hajar al-Asqalāniy, *Fath al-Bāry bi Syarh Şahīh al-Bukhāry*, Juz I; (Mesir: Dār al-'Ilmiyyah, 2002), p. 63.

five pillars is the pillar's primary or center and gets support from other pillars. The house will be broken if one pillar falls, especially if the central pillar falls.

2. Formation of the Character of the Believer's Family

Mukmin is an Arabic word which means people who believe. The character of a believer that Allah reveals in QS *Al-Mukminūn*/23:1-11 as follows:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ
وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Meaning:

*"Indeed, will the believers have succeeded; they who are humbly submissive during their prayer, turn away from ill speech, observant of zakah, guard their private parts except for their wives or those their right hands possess, for indeed, they will not be blamed. Nevertheless, those who seek beyond that are the transgressors who faithfully observe their trusts and covenants and carefully maintain their prayers. Those are the inheritors who will inherit al-Firdaus; they will abide therein eternally."*²⁰

There are seven characteristics of the believer in those verses such as: (1) praying fervently; (2) abstaining from all despicable words; (3) and other despicable behaviors; (4) paying the alms; (5) guarding the private parts; (6) maintain the mandate; (7) prayed on time and never abandon it.

M. Quraish Shihab asserted that the perfection of a Muslim is marked by faith and *ihsan* (character). It reflects in the verses above.²¹ Furthermore, it illustrates that Muslims' condition is like of a person who is rowing a boat in the middle of a vast ocean with fierce waves rumbling in the middle of the ocean. While in the middle of the ocean, there must be an uncertainty/doubt in the rower's mind that raises questions such as "can you arrive at the island you are aiming for?". Likewise, with faith, various questions will arise in the believers' minds about the objects of their faith. This illustration elucidates that the faith of a Muslim must be continuously improved, and the peak of faith is "belief", namely solid knowledge about something that is believed in and implemented themselves.

The author gives the subtitle to the formation of the believers' family's character because the Qur'an gives many examples, such as the Imran family who submitted and surrendered to Allah and continued in having one faith as one family. So, it is an expansion of belief always to spread the faith he believes to people he loves. In addition, Ibrahim's family is widely revealed in the Qur'an. He

²⁰Kementerian Agama RI, *al-Qur'an dan Terjemahnya 2019*, p. 484-485.

²¹M. Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, volume 9 (Ed. VI; Jakarta: Lentera Hati, 2006), p. 163.

was the head of the household who bequeath the belief in Allah, and even prayed to Allah to be blessed with pious descendants. That is the reason which makes his wife and children are a believer in Allah. If a family already has that character, the opportunity to obstruct the family members from doing good deeds is minimal. Indeed the results of surfing Allah's verses willed them and their family to be protected from the fierce heat of hell.

3. Formation of the *Muttaqin* Community

After forming the Muslim personality, the character of the believer's family has also been created, and then the Qur'an wants the piety community or society. The prophets came to the community of people. They have a surplus that is compatible with the character of the people they are sent, for example, Prophet Musa with the wizard community. He got the blessing with powers that can weaken them.

There are various Qur'an verses that discuss the character of *muttaqin*, one of the verse come from QS. Ali Imrān/3: 133-135.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Meaning:

“Be quick in the race for forgiveness from Lord, and a Garden whose width is that (of the whole) the heavens and the earth, prepared for the righteous. Those who spend (freely), whether in prosperity or adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good. Furthermore, those who, having done something to be ashamed of, or wronged their souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done.”²²

This verse provides eight indicators of piety that can be concluded as: (1) leading to Allah's forgiveness; (2) donating from his wealth regardless of the circumstances so that he is always diligent in studying and working hard; (3) being strong to hold his anger; (4) forgiving the mistakes of others; (5) not persecute oneself; (6) giving kindness to others (7) immediately remembering God when guilty and ask for forgiveness; (8) not repeating the mistakes and various sins.

The indicator of *muttaqin* character can be understood is the character building of a community of pious people. As stated in the QS. al-Hujurat/49:13, it is a necessary and utterly intact form of character about the condition of humans who have different communities.

²²Kementarian Agama RI 2019, p. 89.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning:

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”²³

The word *atqākum* in verse above shows that the *muttaqīn* character has levels. The level difference is primarily determined by the quality of one’s faith and obedience in carrying out Allah’s commands and abandoning His prohibitions. The higher quality of a person’s faith can show their high piety.

In al-Misbah, the sentence *al-muttaqīn* interpreted in various verses based on three levels of avoidance. First, avoid disbelief by believing in Allah the Almighty. Second, try to carry out the commands of Allah the Almighty, as long as it can prevent the prohibitions. Third, and the highest is to avoid all activities that take the mind away from Allah the Almighty.²⁴ In line with that, al-Marāgi interprets the term *al-muttaqīn* as people who are noble-minded, considerate to Allah’s guidance and willing to accept the truth. In addition, it is in line with Allah’s pleasure according to their knowledge and ability of *ijtihad*.²⁵

Moreover, the term *al-muttaqīn* in Arabic is taken from the word *taqwa*, which is rooted in the words *waqā-yaqiy*, *wiqāyah*, *wahuwa taqwa*, which etymologically means always the fear of Allah the Almighty.²⁶ People who fear something will always be alert, full of caution, and avoid or stay away from it. So, when viewed from the language, *muttaqīn* are people who keep themselves from wickedness, and avoid or stay away from all sinful acts.

III. RESEARCH METHODOLOGY

This type of study was qualitative literature, the primary data obtained through written and digital literature. It used an interpretive descriptive data analysis method with a thematic approach to describe and analyze the Hajj verses about the value of character education.

IV. DESCRIPTION OF VERSE OF QS AL-BAQARAH/2:114

According to the legal basis and scholars, there are different opinions among the expert of the interpreter named *ahkām* on the issue of Hajj and Umrah. According to the scholars of Shafi’iyah and Hanabilah, pioneered by Ali ibn Umar and Ibn Abbas, the law of Umrah is obligatory because of the command to perform Hajj and Umrah in

²³Kementerian Agama RI 2019, p. 755.

²⁴M. Quraish Shihab, *Tafsir al-Misbah* vol. 9., p. 89.

²⁵Ahmad Mushtafa al-Maragiy, *Tafsir al-Marāgiy* Juz I, p. 62.

²⁶Luwis Ma`luf, *Munjid fi al-lughah*, p. 915.

itmam. According to the Malikiyah and Hanafiyah scholars, Umrah is a sunnah; it is strengthened by the Hadith At-Tirmidhi "Someone asked Rasulullah *shallallahu alaihi wasallam* about whether Umrah is obligatory or not? The Prophet replied: "No! However, if you perform Umrah, it is better for you. Based on this hadith, the Malikiyah and Hanafiyah scholars say that the law of Umrah is sunnah.

That's a glimpse of the legal discussion of Hajj and Umrah, the author does not pertain the legal issues in discussing Hajj case but focuses on the verses of Hajj from the Qur'an; those verses trying to find the essence of the character so that it can be a reference to all Muslims and more specifically to prospective pilgrims as a form of worship that is in great demand

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أَلَيْسَ لِمَنْ كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِخْتِافِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Meaning:

*"Moreover, who is more unjust than one who forbids people in mosques to mention Allah's name and tries to destroy it? They are not worthy to enter it except with fear (of Allah). They will be humiliated in this world and will get the punishment in the hereafter."*²⁷

a. The Verse's Vocabulary

1. *Azlamu* (أَظْلَم) : despotic, more despotic, *isim tafdhil* means more. They are the enemies of Allah.
2. *Man'aa* (مَنَعَ) : restrain, stop, prohibit. Globally counteract the prayer activities and other syiar of Islam.
3. *Masajida* (مساجد) : mosques, the plural of مسجد that refers to all the mosques on earth. There is also an interpretation that the mosque is the Ka'bah.

b. Asbabun Nuzul

Verse 114 in Surah Al-Baqarah rose at the time of the Prophet Muhammad. The Muslims were under tremendous pressure. Even the Quraysh forbade him to pray in front of Ka'bah, so this verse warns them. It is based on the narrations of Ibn Abi Hatim from Said, Ikrimah from Ibn Abbas. In another narration from Ibn Jarir from Ibn Zaid reveals that the polytheists prevented the Prophet and his companions from coming to Mecca to perform Umrah and Hajj at the Al Haram mosque on the day of Hudaibiyah and this verse is a warning to the polytheists.

Another narration from Ibn Jarir from Ibn Zaid it is said that the polytheists prevented the Prophet Muhammad and his companions from coming to Mecca to perform Umrah and Hajj at the Al Haram mosque on the day of Hudaibiyah, and this verse is a warning to the polytheists.²⁸

²⁷Kementerian Agama RI, *Al-Qur'an dan Terjemahnya Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Al-Qur'an, 2019), p. 23.

²⁸A. Mudjab Mahali, *Asbabun Nuzul, Studi Pendalaman al-Qur'an* (Jakarta: PT. Raja Grafindo Persada, 2002), p. 37.

c. Content and Meaning of the Verse

In his interpretation, Ibn Kathir talked about the person who prevents or forbids others from going to the mosque. There are two opinions; first, that person refers to a Christian who gave dirt to the Al-Aqsa mosque so that the Muslims could not pray in it. Second, that person refers to the polytheists who prevented the Prophet Muhammad and his companions in the Hudaibiyah incident.²⁹

The book author, Dua Jalal or Jalalain writes that *waman azlamu* (the despotic one) means that there is nothing more despotic than the person who forbids to do dhikr in the mosques and tries to annihilate it. Either destroy it or thwart people from visiting Allah's house (*Baitullah*). Then, the sentence "they should not enter it with fear" means that it is a piece of news with an order, threatening them with jihad so that no one enters it with a sense of security. *Lahum fi-ddunya khizyun* (those in the humiliating world) because they are killed, pay taxes, or arrested, and in the hereafter, they will be severely punished or go to hell.³⁰

This verse indicates the reverse of the unjust people who prevent Muslims from worshipping in the Mecca; the noble people who help and facilitate others to go to Mecca for dhikr, glorify, and other social worship activities will get multiplied benevolence.

It can also be understood that disturbing a person to worship is even less inhibiting, making it difficult for people to make pilgrimages because visiting the Baitullah is an act of intolerance. There is a situation in 2020 where some people inhibit others from visiting Baitullah. In 2021, pilgrims were absent to Mecca, but some people from other countries still came to visit Baitullah. It still needs an in-depth study, even though the reason is that COVID-19 exists, also those who do not accept anyone because there are departures. However, the amount is reduced in other countries, or because of the use of large amounts of pilgrims' money for infrastructure development, the financial management of pilgrims' accommodation has stalled.

In Indonesia, the government's focus is that people should always respect the worship of others. There are two significant events have tarnished the history of Indonesia in terms of worship, such as the bloody Ambon and Poso bloody situation due to the absence of mutual tolerance in worship and the destruction of mosques and other

V. VALUE ANALYSIS OF THE CHARACTER EDUCATION OF THE HAJJ VERSE

a. The Characters Related to Allah

Character values that relate to God are religious. It is a fundamental matter that needs to be developed for students, considering that every soul carries divine potential. So it is hoped that all words, deeds, and thoughts have a divine foundation from the teachings of the religion they worship. However, usually, some people cannot be on the same path as their religion. For example, a Muslim cannot be guaranteed to have a

²⁹Dr. Abdullah bin Muhammad (M. Abdul, dkk Penerjemah), *Tafsir Ibnu Katsir Jilid 1* (Bogor: Pustaka Imam Asy-Syafi'i, 2004), p. 230.

³⁰Jalaluddin Al Mahalli & As-Syuyuthi, *Tafsir Jalalain Jilid 1 Terjemahan* (Bandung: Sinar Baru Algesindo, 2011), p. 59.

good character. Systematic efforts are needed to transfer the value of truth from Allah to students so they can thrive in the soul.

In the chapters and verses of Hajj, the author described the corresponding value of character education and closely related to Allah, are:

1. **Value of piety.** Taqwa is an attitude of the heart that is closely related to Allah. Moreover, this attitude will accumulate the value of goodness in the Muslim person, students, educators, workers, and the ummah. Piety is vital, and it can become a pillar of the sermon every Friday to convey the preacher's message of piety on the pulpit. In the Qur'an, there are more than 50 commandments of *ittaquallah* (fear of Allah) in the command sentence (*amr*). More sentences do not show commands such as *al-muttaqun* and *muttaqin*; it is highly prioritized by Allah so that humans have them, especially Muslims.
2. **The Value of *Istiqomah*.** Regarding the worship and other commands of Allah, the belief of a Muslim is a matter that requires *istiqomah* as the challenging aspect. Al-Qur'an commands us to wish or pray to Allah so that every day at least ask for *istiqomah* seventeen times a day and night. It has become an obligation, and the prayer can be considered invalid if one person does not read *As-sabul masāny* (seven repeated), and there is a request to show people the way of *istiqomah*. A friend had asked if I ask for advice only from the prophet Muhammad. He replied: believe in Allah, then be *istiqomah*. It is easy to say but very difficult and has implicit meaning at the application level.
3. **Gratitude Value.** Gratitude is an act of the heart, humbling to Allah that all that is given to him is from Allah. The extraordinary learning of gratitude comes from a King who was once very powerful on this earth; the figure of Prophet Solomon obtained the privilege of being able to command all creatures, even the event that was portrayed beautifully in the Qur'an when the king wanted to move the palace of Queen Balqis in front of him even though it was far away about thousands of kilometers but carried out well by a technocrat, the language of the Qur'an calls it as (عنده علم من الكتاب) people who know, not jinn with supernatural powers, it can be understood that the civilization was very high at that time when the throne was present in the blink of an eye, Solomon gave an expression of gratitude to Allah; "This is a gift from my Lord" added gratitude to me.³¹
4. **Sincerity Value.** Sincerity is a powerful weapon to defeat devil's temptations. Many types of humans are tempted by the accursed devil, young and old, pious, devout, cleric, and ignorant. All of them cannot be separated from it. Even from that door, they enter very gently to plunge people into a misguided path. However, the devil will surrender to the sincere nature of the servant of Allah.

b. Characters Related to Humans

1. **Tolerance.** In real life, involving thoughts from many heads is important because a leader will be judged as authoritarian, or only the leader's desire must be met. None of the other opinions are valid if he does not conduct this. The meaning of the Khandak war story above teaches that whoever has a good idea, others must accept it. Even though the Prophet's close companions such as Abu Bakr, Umar, Usman,

³¹Look at QS. an-Naml/27: 39-40.

and Ali suggested that the shura's desire fell on the idea of a poor young man from Persia considered by the collective brain.

2. **Character Prioritizing Deliberation.** In real life, involving thoughts from many heads is important because a leader will be judged as authoritarian, or only the leader's desire must be met. None of the other opinions is valid if he does not conduct this. The meaning of the Khandak war story above teaches that whoever has a good idea, others must accept it. Even though the Prophet's close companions such as Abu Bakr, Umar, Usman, and Ali suggested that the shura's desire fell on the idea of a poor young man from Persia considered by the collective brain, that is the best then that is what agreed together.
3. **Collaborative.** No one is genuinely perfect. They need each other because there is no perfect community or group. It needs another community to complement each other, and parties are like that. There are economists in group A. There are people who are defense experts in group B. There are religious experts in group C and agricultural experts in group D. All of that group cannot stand alone. They should be collaborative to achieve the goal.

VI. CONCLUSIONS

The author considers the importance of knowing and understanding the verses of Hajj by individuals, communities, and, more specifically, pilgrims. It happened because there are many values of character education, in which the issue of character formation in the current era is a trending topic for educators' attention. All circles are worried about the era that changes quickly. Some of the character values that the authors found in this study are (1) Values related to Allah: taqwa, istiqamah, gratitude, sincerity, patience, and a heart that remembers Allah. (2) Characters related to humans: tolerance, love of deliberation, collaboration, hardworking, honesty, keeping promises, fairness, compassion, iffah.

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