

# THE CONCEPT AND VALUES OF CHARACTER EDUCATION ON *AL- QUR'AN: A CRITICAL STUDY OF SURAH AL-BAQARAH*VERSE 261-267

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**Abstract:** This study discusses the Concepts and Values of Character Education in the Qur'an Surah al-Baqarah: 261-267. This research uses the library research method, namely by collecting data or materials related to the theme of the discussion and the problems, which are taken from library sources. The research results show that in QS. al-Baqarah: 261-267 there are values of character education namely: religious, social care, and friendly/communicative. These three characters reflect religious teachings that emphasize *hablum minallah* and *hablum minnannas*.

**Keywords:** Character, QS. al-Baqarah: 261-267, Religious, Social Care, Friendly/communicative

## INTRODUCTION

Character education is an important aspect for the next generation. It is not enough for one to provide intellectually, one must also provide spiritually and morally. Character education must go hand in hand with the

intellectual development of students, and in this case, it must start early, especially in educational institutions. Character education in schools can be started by providing role models that can serve as role models for students, as well as providing learning such as religion and citizenship to develop individuals who are socially motivated, think critically, have and develop high ideals, love, and respect. other, and all things being equal. Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

In a crowded and troubled nation's life, efforts are indeed needed to form protagonists. If there are still problems in current life, the root of the problem lies in that person's character. In some societies, the hedonistic and opportunistic lifestyle, when examined in depth, the root of the disease lies in the mental state or character of the person. People who are easily tempted by wealth want to live in luxury and success, which can be achieved quickly using supernatural methods. It is here that the important stronghold of morality, ethics, personality, or character lies. Whatever temptations or challenges you face, if you have a strong character and always uphold your religious values, God willing, you will not fall into transgression.

As humans, we live in society and help each other in need. Helping can be in the form of labor and property. In helping in the form of property, for Muslims, it is usually

called alms or infaq. However, the knowledge and understanding of the majority of Muslims regarding the nature of alms or infaq are still lacking. It turns out that they hope for a response from fellow human beings. Helping each other or giving alms is good for helping the survival of the community, especially the poor. However, if giving alms still hopes for a return from humans, this is what makes the problem for Muslims in understanding the Qur'an and hadith according to the teachings of the Prophet Muhammad. The problem is a lack of understanding about giving alms since childhood, or indeed because of the glare of wealth so that the rewards promised by Allah in the hereafter are ignored, or indeed they do not know at all the nature of alms rewards from Allah SWT. Do they not get character education about sincerity, willingness, and religion, or do they not know about the reward of sincerity from Allah SWT? Therefore, efforts are needed to explain the nature of giving or giving alms as one of the teachings of Islam to students in particular as a provision for dealing with realities in their present and future as well as for society or Muslims in general through an understanding of the Muslim guidance book. namely the Qur'an in surah al-Baqarah verses 261-267 and explanations from the hadith of the Prophet Muhammad SAW.

## **RESEARCH METHOD**

### ***A. Type of The Research***

The type of research used is library research (library research), namely by collecting data or materials related to the

theme of the discussion and its problems, which are taken from library sources. Referring to the study above, the author uses several relevant methods to support the collection and analysis of the data needed in this writing.

### **B. Data Collection**

Bibliographical data sources are all books that are relevant to the theme or problem. In collecting data, researchers used several sources, namely:

1. Main/Primary Sources, namely data obtained directly from research subjects using measurement tools or data retrieval tools directly on the subject as the source of information sought. In this study, the main sources taken were Tafsir Al-Maragi JuzIII, Fi Zhilalil Qur'an under the auspices of the Qur'an volumes 1-10, Tafsir Al-Misbah, Message, Impression, and Harmony of Al-Qur'an vol.1, Al-Qur'an and its Interpretation Volume I Juz 1-2-3.
2. Secondary sources are data that are not directly obtained by researchers from their research subjects. Secondary data is usually in the form of documents or written data in the form of scientific papers, books, articles, papers, or reports related to the theme. Secondary sources are sources taken from other sources that are not obtained from primary sources. In this paper, the secondary sources referred to are books that have something to do with Al-Qur'an surah al-Baqarah verses 261-267.

3. Tertiary sources are sources taken from books other than primary sources and secondary sources as support. What is meant by tertiary sources in this proposal are other books related to the issues that are the subject of this proposal.

### **C. Data Analysis**

The data analysis technique is a way to process data to find answers to some of the problems above, the author uses the analytical interpretation method (Tahlili), namely the interpretation method which intends to explain the contents of the verses of the Qur'an from all its aspects.

The steps are:

1. Explain the relationship (munasabah) both between one verse and another, as well as between one sura and another.
2. Explaining the reasons for the revelation of the verse (asbab an-nuzul).
3. Analyzing vocabulary (mufradat) and pronunciation from an Arabic point of view.
4. Describe the general content of the verse and its meaning. Explain the meaning and purpose of the Syara' contained in the verse in question. As a basis, the Mufasir takes information from other verses, the hadith of the Prophet, the opinions of friends, tabi'in and pre-Islamic Arabic expressions, isra'iliyat stories, and the Mufasir's ijtiḥad.

## **THEORETICAL FRAMEWORK**

### ***A. Definition of Character Education***

The character comes from the Greek character which comes from the diction "charassein" which means (to inscribe / to engrave) to sculpt or engrave, like someone who paints paper or carves stone. Rooted from such an understanding, a character is then interpreted as a special sign or characteristic and therefore gives birth to a view that character is an individual pattern of behavior, a person's moral state. Whereas in Latin the character means to distinguish the sign. Linguistically, a character is the psychological, moral, or character traits that distinguish one person from another

Character means good behavior, which distinguishes it from "character" which means bad behavior. Character is "a collection of good behavior from a human child, this behavior is a manifestation of the awareness of carrying out roles, functions, and duties of carrying out mandates and responsibilities", while the character, on the contrary, indicates "several someone's bad characters". In the formation of humans, the role of character cannot be set aside, in fact, it is this character that determines whether a person is good or not. The position of the character is not a companion to competence but rather becomes the basis, spirit, or soul. Furthermore, without character, self-improvement of competence can run wild, running without signs and rules.

According to Law No. 20 of 2003 concerning the National Education system, education is a conscious and

planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself, society, nation, and state.

### ***B. Purpose and Function of Character Education***

Character education aims to improve the quality of implementation and results of education in schools that lead to the attainment of the character or noble character of students, integrated and balanced, according to graduate competency standards. Through character education, it is hoped that students will be able to independently improve and use their knowledge, study, and internalize and personalize character values and noble character so that they are manifested in everyday behavior. Character education is primarily aimed at forming a nation that is tough, competitive, has a noble character, is moral, tolerant, works together, has a patriotic spirit, develops dynamically, is science and technology-oriented, all of whom are imbued with faith, and piety to God Almighty based on Pancasila.

So, character education essentially wants to shape individuals into moral individuals who can live up to their freedom and responsibility, about other people and their world in the educational community. This educational community can have local, national, or international coverage.

Education contained goals to be achieved. This encourages the need to know about educational goals. The

purpose of education is the desired change in these three basic areas, namely:

1. Individual goals related to individuals that lead to changes in behavior, activities, and achievements, as well as their preparation for the life of the world and the hereafter.
2. Social goals related to people's lives and people's behavior in general. This relates to the desired change, enriching the experience, and the desired progress.
3. Professional goals related to education and teaching as a science, art, profession, and as an activity among the activities that exist in society.

In Islamic history, Rasulullah Muhammad Saw in Islamic teachings also emphasized that his main mission in educating humans is to seek the formation of good character. Next, thousands of years after that, the formulation of the main goals of education remained in the same area, namely the formation of a good human personality. Worldwide Western education figures such as Klipatrick, Lickona, Brocks, and Goble seemed to echo back the echoes voiced by Socrates and the Prophet Muhammad SAW, that morals, character is an unavoidable goal of the world of education, as well as Martin Luther King, agreed to this thought by saying, "Intelligence plus character, that is the true aim of education." Intelligence accompanied by character is the true goal of education.



### ***C. Character Education Strategy***

To implement character education in schools, there are three important elements to consider, namely principles, processes, and practices. In carrying out the principles, the values taught must be embodied in the curriculum so that all students in a school correctly understand these values and can translate them into real behavior. For this reason, an approach is needed that must be applied in all components of the school, namely:

1. Schools/madrasas must be seen as an island-like environment with their language and culture. However, schools must also extend character education not only to teachers, staff, and students but also to families and the community.
2. In carrying out the character curriculum it is best to:
  - a. The teaching of values relates to the school system.
  - b. Taught as a subject that does not stand alone but is integrated into the overall school curriculum;
  - c. All components of the school/madrasah are aware of and support the theme of values being taught.
3. Emphasis is placed on stimulating how students translate value principles into pro-social behavior

In character education towards the formation of noble character in every student, three stages of strategy must be passed, including:

1. Moral Knowing/Learning to know

This stage is the first step in character education. In this stage, the goal is oriented toward mastering knowledge about values. Students must be able to: a) distinguish between noble and reprehensible moral values and universal values; b) understand logically and rationally the importance of noble character and the dangers of despicable morality in life; c) get to know the figure of the Prophet Muhammad. As an exemplary figure of noble character through his hadiths and sunnah.

## 2. Moral Loving/Moral Feeling

Learn to love by serving others. Learn to love by loving unconditionally. This stage is intended to foster a sense of love and a sense of need for noble moral values. In this stage, the teacher's target is the emotional dimension of students, heart, or soul, no longer reason, ratio, and logic. The teacher touches the students' emotions so that awareness, desires, and needs to grow so that students can say to themselves, "Yes, I have to be like that..." or "I need to practice these morals...". To reach this stage the teacher can enter it with stories that touch the heart and give examples. Through this stage students are also expected to be able to assess themselves (muasabah), increasingly knowing their shortcomings.

## 3. Moral Doing/Learning Todo

This is the pinnacle of success in moral subjects, students practice these noble moral values in their daily behavior. Students become polite, friendly, respectful, compassionate, honest, and so on. If a change in morals is not

seen in a child's behavior even a little, during that time we also have a pile of questions that must always be answered. Examples of role models are the best teachers instilling values. Who we are and what we give. The next action is habituation and motivation.

#### ***D. Character Formation Factors***

Character building is an integral part of Islamic educational orientation. In Islam, there are two terms that show a fundamental emphasis on aspects of character formation in education, namely: ta'dib and tarbiyyah. Ta'dib means an effort to create situations that support and encourage students to behave properly and politely as expected. While tarbiyyah means caring for the good potential that exists within humans so that they grow and develop. This means that Islamic education believes that basically every student has potential seeds of truth and goodness, and the educational process is facilitation so that these students realize and find this potential within themselves and then develop it.

Based on the basic understanding of education in Islam, namely ta'dib and tarbiyyah, it can be underlined a number of important principles in education whose main goal is to build the character of students.

First, humans are creatures that are influenced by two aspects, namely the truth that is within them and external drives or conditions that affect their consciousness.

Second, the concept of education in the context of building the character of students emphasizes the importance of unity between beliefs, words, and actions. This parallels the belief in Islam which adheres to the unity of spirit, soul, and body. This principle also shows the importance of consistency in human behavior in everyday life.

Third, character education prioritizes the emergence of personal awareness of students to sincerely prioritize positive character in themselves. The actualization of this awareness in education is to maintain and cultivate this capacity so as to enable these positive characters to have resilience and competitiveness in the struggle for life without being displaced by temporary temptations that go back and forth from foreign information and cultural influences.

Fourth, character education directs students to become *Ulul Albab* human beings who not only have self-awareness but also the awareness to continue to develop themselves, pay attention to environmental problems, and improve life according to the knowledge and character they have.

Fifth, a person's character is determined by what he does base on his free choice.

In the process of character formation, there are three bases that play an important role, namely:

First, class-based character education design. This design is based on the relationship between the teacher as an educator and students as learners in the classroom. The context of character education is the relational process of the

class community in the learning context. The teacher-learner relationship is not a monologue, but a dialogue with many directions, because the class community consists of teachers and students who both interact with the material. Providing understanding and understanding of the priorities that really occur in the context of this teaching, including non-instructional domains, such as classroom management, and so on that help create a comfortable learning atmosphere.

Second, character education design is based on school culture. This design tries to build a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and instilled in students. For example, to instill the value of honesty, it is not enough just to give moral messages to students. This moral message must be strengthened by creating a culture of honesty through the establishment of strict and consistent school rules for any dishonest behavior.

Madrasas as Islamic educational institutions in this context have a distinctive character. The specificity in question is not only presenting Islamic religious subjects in madrasa institutions but more importantly is the embodiment of Islamic values in the totality of madrasa life. The atmosphere of the madrasa institution that gave birth to this characteristic contains elements that include: the embodiment of Islamic values in the entire life of the madrasa institution; an actualized moral life; and management that is professional, open, and plays an active role in society. With such a madrasa

atmosphere, it gave birth to a madrasa culture which is the identity of the madrasa education institution.

Third, the design of community-based character education. Theoretically and philosophically, education belongs to the community. It is inconceivable if a society is without education and furthermore an educational praxis without culture. If the community gives birth to educational institutions for the survival of the community, then the content of the education is the values that live and are developed in the culture that belongs to the community.

### ***E. Religion-Based Character Education***

Education is not just giving birth to intelligent people and their skills, but also starting their personalities and actions. Ideally, education should give birth to people who are skilled in their skills, intellectually intelligent, and noble so that they become perfect human beings according to their innate humanity. Humans are rational beings, that is, they have a pure heart or soul (Fitrah) that has been inherent in them since they were created. Humans as creatures with a holy nature have a soul to believe in God so that from this soul good qualities are born as God's will and do not like bad things as God's prohibitions, which reflect in human life in action with others and their environment. Humans are basically like white paper, what makes them dirty is the environment and the circumstances around them.

Humans with strong character are characterized by a mental capacity that distinguishes them from other people

such as trustworthiness, sincerity, honesty, courage, firmness, strong in dealing with principles and other special characteristics that are inherent in them.

The Indonesian nation is known as a nation that is religious (religious and has religious character) and cultural (behaviors based on adhered to cultural values) which are noble or main. Therefore, both in the life of the nation in general and in education in particular, the position of religion in religious and cultural education is very important. Religion through its teaching texts and the role of its adherents has links with national life. When religion integrates with the lives of its adherents, it requires internalization, namely the appreciation and incarnation of the integrity of these teachings in the lives of its adherents.

## **RESULTS AND DISCUSSION**

The Qur'an is a book that does not doubt it so that it becomes a guideline for human life and is the answer from Allah SWT who uses human, contemporary, and worldly dimensions to make it easy to learn, understand and practice. Because, apparently this is a power that is projecting the future, perfection, and immortality. So to go deeper, broadly, in detail so that the Qur'an can become an integral part of life, scrutiny of everything contained in it and related is a guide that is at the same time an absolute necessity, especially in the field of education and other aspects. social aspect.

In the Qur'an surah, al Baqarah verses 261-267 Allah begins His word with a parable, describing a picture of a life

that pulsates, grows, develops, and gives results, namely plant life. Nature's gift or God's gift. Plants that produce multiple yields for the grower, provide multiple benefits compared to the seeds he sows. An impressive picture is laid out as a parable for those who spend their wealth in the way of Allah.

The analysis of the implementation of character education values contained in the Al-Qur'an surah al-Baqarah verses 261-267 includes:

### ***A. Characters Associated with God Almighty***

Character values that are closely related to God Almighty are religious. What should be developed in students is the awakening of thoughts, words, and actions of students which are always based on divine values or those that originate from the teachings of the religion they adhere to. If a person has good character towards the Supreme Lord, his whole life will also be good. However, unfortunately, this kind of character is not always awakened in religious people. This can happen because of a lack of awareness of their religion. It is even sadder if a person's religion is only limited to confession, but in everyday life, he does not act, view, and behave by the teachings of the religion he adheres to.

In Surah Al-Baqarah verses 261-267, related to character education with God is the awakening of thoughts that God will guide through parables and exposure to verses.

In verse 261, Allah makes a parable to someone who spends his wealth in Allah's way like someone who plants a seed. The seed gave rise to a tree, and the tree was divided into seven stalks, each stalk bearing fruit, and each stalk



containing a hundred seeds so that one seed produced a yield of 700 grains. This means seven hundred times over. The description contained in this verse is better than directly saying that one grain of seed will produce 700 grains. Because the description contained in the verse above gives the impression that the good deeds done by someone are always growing and growing by Allah in such a way, so that it becomes a double benefit for the person who does it, like the growth of plants planted by someone on fertile soil for profit. the planter.

In verses 264 and 265, there are two scenes described by Allah SWT. The first landscape that God describes is a complete landscape consisting of opposite or opposite views in form, location, and fruit. Each scene has parts, some of which are composed of others and reveal beautiful angles of depiction and presentation. Besides that, he describes the psychological impressions and meanings he describes with all his parables, characteristics, and signs.

### ***B. Character Related to Self***

Characters related to oneself vary in number, including honesty, responsibility, discipline, love of knowledge and curiosity, and so on. In the discussed QS al-Baqarah verses 261-267, there is character education regarding oneself, namely in verses 264 and 267, because the beginning of the verse begins with an appeal to believers.

Character or moral education in the Qur'an for humans is illustrated in various verses scattered in various

letters. provide education through repeated emphasis on sentences so that people believe in the owner of the name Ar-Rahman, the Supreme Being. Therefore, the process of education or coaching carried out through the verses of the Qur'an has very diverse styles and models.

### ***C. Characters Related to Fellow Humans***

The characters associated with fellow human beings are speaking and behave politely. People who can be polite are refined and kind in their language and behavior toward others. Such a person will be liked by many people in the association. People who can be polite are also always fun in building a relationship. This is what every individual should have to be successful in building communication and interactions with others. Therefore, educational institutions must build the character of their students so that they are polite, both in speech and behavior.

In the discussed QS Al-Baqarah verses 261-267, there is character education related to fellow human beings, namely in verses 262, 263, and 264, because it contains how to behave towards others, especially when giving alms. Mentioning giving is an element that is not likable and highly reprehensible, as well as showing feelings of humiliation and lowliness. Thus, the human soul will not mention what it has been given except out of a desire to gain false honor, humiliate the recipient of the gift, or attract human attention. Therefore, the purpose of giving what he did was not because of God. All these feelings cannot possibly enter a good soul, and cannot possibly arise in a believer's soul.

Mention of the gift or alms will hurt the feelings of both the giver and the recipient. Hurts the giver, because he sows in his soul a sense of pride and arrogance, wanting to see his brother humiliated and humble himself before him. This action will fill his heart with hypocrisy, ridicule, and far from Allah. It will also hurt the recipient's heart because he will feel humiliated and humiliated it can lead to feelings of revenge and the desire to hurt him back. solely cover needs, fill, stomach, and meet needs.

However, Islam wants to educate, cleanse, and purify the soul of the giver. To awaken his humanity and to establish relationships with his brothers who are poor because of Allah and because they are both human beings. Also, to remind him of Allah's favor upon him which is accompanied by a promise to eat that favor without being excessive and not arrogant. And it is recommended to spend in the way of Allah without feeling reluctant and mentioning gifts. Mentioning gifts themselves is already painful, even though it is not accompanied by hand spanking and verbal abuse. Apart from that, it eliminates the value of infaq and spreads grudges and hatred. Some psychologists now stipulate that services rendered by other people to themselves can one day trigger feelings of hostility. They reasoned that the recipient felt his shortcomings and weaknesses in front of the giver.

#### ***D. Social Care Character***

Among the important characteristics related to the environment contained in QS Al-Baqarah verses 261-267 and developed in students is the character of social care. The

character of social care is an attitude and action that always tries to be able to assist other people or people in need. Anyone with the character of social care can assist, it doesn't just have to be the rich. This is because helping other people can be done with wealth, energy, suggestions, advice, advice, or even just visiting people when they are sick, have been hit by a disaster, or are in a state of grief. Regarding character education and the environment, we can take lessons from the reasons for the revelation of the verse or asbabun nuzul from verse 267 of Al-Baqarah.

There are several narrations regarding the reason for the revelation of this verse which is also good for imagining the nature of life that was faced at that time. Also, the nature and struggle that is devoted to cleaning and educating the soul and elevating it to a higher position. Ibn Jarir narrated with his isnad from al-Barra "bin Azib r.a, he said, "This verse was revealed regarding the Ansar. When the Ansar came to harvest dates, they took the dates that were colored but not yet ripe from the garden.

Then they hung it on a rope between two pillars in the Prophet's mosque, then it was eaten by the poor Muhajirin. So, there was one of them who deliberately took the worst dates and then mixed them with the colored ones, because he thought that this was permissible. Then Allah sent down a verse about the person who did that." Ibn Abi Hatim narrated it with his isnad from al-Barra "r.a, he said, "This verse came down regarding us. We are the owners of the date palm garden. So, people usually bring a lot or a little of their dates.

He comes with the bunches and then hangs them up. in the mosque. And the shuffah experts do not have food. If one of them feels hungry, then he comes and hits the dates with his stick.

Then the ripe dates fell and he ate them. Some people don't like the good that comes with a bunch of bad and ugly dates. He brought bunches of dates that had been damaged, then tied up. Then comes down verse 267 of the letter al-Baqarah, "Don't choose bad things and then you spend from it, even though you don't want to take it except by squinting at it."

Al-Barra" said, "If one of you was given a gift of dates like he gave, surely he would not accept it except by squinting and feeling embarrassed, then, *jsdudah* that people bring good dates." These two narrations are almost the same in content, both hint at the conditions that occurred in Medina, and show us a situation opposite to another that the Ansar people went through in Medina in a history of tolerant sacrifice and abundant generosity.

This history also shows us a congregation that is an admirable example. It also shows other examples that require care, education, and directions to reach perfection, as some Ansar people need to be prevented from spending bad wealth. gifted to them, they do not want to accept it except simply because they feel ashamed to refuse it, and if they are bought and sold, they will surely reduce the price (undervalue it), even though they give it for Allah's sake.

## **CONCLUSION**

Character education from an Islamic perspective is moral education that is not only oriented to worldly aspects but also spiritual aspects. In Islamic education, the process of moral education is not just providing moral insight with a verbal approach that tends to memorize and is only used as insight. The conclusions of this thesis include:

The values of character education contained in Q.S al-Baqarah verses 261-267 are:

- a. Religious, namely religious teachings that awaken reason guided by God through parables and revelations of the holy book about the alms, guaranteeing and ensuring receiving multiple rewards from God, without expecting anything in return from humans. Apart from that, in the context of character education, there is an exclamatory verse which is a divine call in the correct pronunciation, *yaa ayyuhaa al-ladziina amanuu*. This invitation relates to the provisions that must be carried out by believers to live according to the guidelines of the Qur'an.
- b. Social care is giving to the needy and the advantages that are less fortunate that God has given us. Contributions other than wealth, such as agricultural products, must be of moderate or good quality, and must not be of low quality.
- c. Friendly/communicative, that is, greet the beggars with kind words and a gentle attitude. Better to say

something nice to anyone he comes into contact with than something stained with blemishes or something.

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