

CHARACTER EDUCATION VALUES FROM THE PERSPECTIVE OF THE QURAN: A STUDY OF TAFSIR TARBAWI QS. LUQMAN VERSES 12-19

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Abstract:

Many studies on character education have been carried out. From the study of character education in general, specifically character education in Islamic boarding schools, and more specifically, the exploration of character contained in Qur'an verses such as QS Luqman verses 12-19. This research is focused on the study of QS content. Kuqman verses 12-19. The question we want to answer from this study is: what are the characters in QS Luqman verses 12-19, and how is it implemented in education? Literature research was conducted to answer this question, namely interpretations about QS. Luqman verses 12-19 are studied and elaborated with the thoughts of Syaltut and Khallaf to lead researchers to the findings of implementing the character contained in QS. Luqman verses 12-19. From the data found and studied, it can be concluded that eleven characters should be instilled in children. Of these eleven characters, it is dominated by moral cultivation rather than characters with a faith dimension of only 18%, let alone characters with a sharia dimension of only 9%. It shows that the application of character education for children is more emphasized in the habit of behaving, speaking kindly and politely, and caring for others.

Keywords: Al-Quran Perspective; Character Education; QS. Luqman; Tarbawi Tafsir Study.

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INTRODUCTION

Attention to the values of character education has attracted much attention in Indonesia. It is caused by many factors that damage the original character of our nation. Transnational radical Islamic thinking gives birth to terrorists in the name of Islam. Thus, research on the cultivation of moderate character is carried out everywhere. It is one of the priority work programs of the Ministry of Religion of the Republic of Indonesia. Among the research that reviews moderate characters is research conducted by Hidayati¹, which emphasizes the cultivation of national commitment, tolerance, non-

¹ Hidayati, "Moderasi Beragama Dalam Pendidikan Islam," *Schemata: Jurnal Pascasarjana UIN Mataram* 12, no. 2 (2023): 93–108.



violence, and respect for local culture. Islamic education needs to take an interdisciplinary approach and contextualize Islamic messages to realise this character.

Specifically, Asmuki² highlighted character education in pesantren, and he said that pesantren is a “true character education house,” where he observed the reality of moral education in pesantren using Thomas Likona’s theory of character education consisting of moral knowing, moral action, and moral feeling. A more specific article conveys character education research based on QS Luqman verses 12-19 written by Rahman³, who said that in verse, Lukman’s advice to his son is to behave well and avoid destructive behaviour. The good behaviours mentioned are giving thanks to Allah, doing good to both parents, carrying out prayers, doing amar Makruf and Nahi Mungkar, being patient in facing trials, living simply, and communicating well. Meanwhile, behaviours that must be avoided are disrespecting Allah (shirk), arrogance, and over-living.

On another occasion, Fithria Rif’atul Azizah⁴ related character education values in QS. Luqman verses 12-19 with the thought of character education spread by Ki Hajar Dewantara. He said that the two have similarities in emphasizing the importance of character education contained in QS. Luqman verses 12-19. This research highlights the central role of parents in developing children’s character, as exemplified by Luqman to his son. Parents play the role of the leading guide in instilling moral values and social responsibility, which will help children face moral challenges in the modern era. The results of the study show that the active involvement of parents in the education of children’s character is essential to ensure that they grow up with a strong moral foundation, not only dependent on education in school.

Based on the results of the previous research above, it can be simplified that the first research focused on moderate characters that do not intersect with QS Luqman verses 12-19. The second research also does not intersect with QS Luqman verses 12-19, but his study focuses on pesantren character education, juxtaposed with Lickona’s theory of character education. The third research is focused on QS. Luqman verses 12-19. Even so, the researcher juxtaposes character education in QS. Luqman is with Ki Hajar Dewantoro’s version of character education. This research is focused on the review of QS. Luqman verses 12-19 are based on the thoughts of Syaltut, an Egyptian thinker who once held the position of ‘Shaykh al-Azhar’.

Character education taken directly from the content of the Qur’an is essential to understanding the development of Islamic education. It is intended so that Islamic education is not uprooted from its foundation. Syaltut himself said that the Qur’an is the primary source of Islam in faith, economy, society, politics, education, and so on. All these fields are simplified into two parts by the Shari’ah: the creed and the Shari’ah. The Qur’an that Allah revealed to the Prophet Muhammad was conveyed from generation to generation to his companions and followers until we reach and humankind after we reach the Day of Resurrection, both the verses or the interpretation of these verses as the content of these verses. Therefore, the study of QS Lukman verses 12-19 is essential

² Asmuki Wilda Al Aluf, “Pendidikan Karakter Di Pesantren,” *edupedia* 2, no. 2 (2018).

³ Arief Rahman, “Pendidikan Karakter Dalam Al-Qur’an Surat Luqman Ayat 12-19 Dan Tantangannya Di Era Industri 4.0,” *Logika : Journal of Multidisciplinary Studies* 13, no. 02 (2022): 159–167.

⁴ Fithria Rif’atul Azizah, “Relevansi Tripusat Pendidikan Ki Hajar Dewantara Dengan Nilai-Nilai Pendidikan Karakter Dalam Surat Luqman: 12-19,” *Al-Tarbawi l-Haditsah: Jurnal Pendidikan Islam* 3, no. 2 (2018).

because the characters understood based on Syaltut's thinking can be distributed to the current and subsequent generations.

Based on the explanation above, the study of QS Lukman verses 12-19 is essential in the context that the characters contained in it, which are understood based on Syaltut's thinking, can be passed on to current and future generations through education because education plays an essential role in improving the quality of human resources who are Qur'anic holistically in various aspects of life which are summarized in the aspects of faith and shari'ah according to Syaltut. Islamic values are not enough to be instilled cognitively, but they must also be a character deeply rooted in students, unlike the current conditions where character cultivation is often neglected, so moral decadence becomes a national problem that damages social life and trust between individuals⁵.

RESEARCH METHODS

A research method is a collection of knowledge that includes systematic and logical steps to find, process, and analyze data related to a problem. The ultimate goal is to draw conclusions and find solutions to the problem. This study uses a qualitative approach with library research, where researchers rely on data and information obtained from various literature available in the library or through searching for other literature relevant to the topic being researched. The data used in this study is divided into two sources, namely primary and secondary data. Primary data is obtained from the main sources, namely classical and contemporary books, such as Ibn Kathir tafsir, al-Qurthubi tafsir, al-Mishbah tafsir, and al-Azhar tafsir. Reference books and scientific journal articles become secondary sources to complement and enrich the data⁷ obtained from primary sources.

The data collection method used in this study is the maudhu'i (thematic) tafsir method, where the researcher collects verses from the Qur'an that discuss the same topic. This method includes determining the topic, collecting related verses, studying asbabun nuzul, and preparing a systematic and thorough discussion⁸. In addition, this study also uses the Tafsir Tarbawi approach, which focuses on the educational aspects of the interpreted verses. Tarbawi Tafsir focuses on how the Qur'an's teachings can be applied practically and theoretically in education⁹. Through this approach, the educational values contained in the verses of the Qur'an, such as wisdom, obedience, and self-control, are internalized in the learning process to form the character of students under Islamic teachings.

⁵ S Sari, "The Concept of Character Education According to Ki Hajar Dewantara in Elementary School Children" (State Islamic Institute (IAIN) Curup, 2021), [http://e-theses.iaincurup.ac.id/id/eprint/1922%0Ahttp://e-theses.iaincurup.ac.id/1922/1/Silfana Sari %2817591125%29.pdf](http://e-theses.iaincurup.ac.id/id/eprint/1922%0Ahttp://e-theses.iaincurup.ac.id/1922/1/Silfana%20Sari%20%2817591125%29.pdf).

⁶ Farid, Kautsary, and Sidik, "Pendidikan Karakter Dalam Perspektif Al-Qur'an (Analisis Corak Tafsir Tarbawi Dalam Qs. Luqman Ayat 12-19)."

⁷ Iin Maulina and Hafilina, "Implementasi Penilaian Portofolio Di Taman Kanak-Kanak Era Pandemi COVID-19," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 3351-3360.

⁸ Abdi Risalah, "Metode Khusus Muhammad Quraish Shihab Dalam Tafsirnya," *Jurnal Iman dan Spiritualitas* 2, no. 3 (2022).

⁹ Miftah Farid, Muhammad Kautsary, and Asep Sidik, "Pendidikan Karakter Dalam Perspektif Al-Qur'an (Analisis Corak Tafsir Tarbawi Dalam Qs. Luqman Ayat 12-19)," *Jurnal Al-Qiyam* 5, no. 1 (2024): 1-15.

RESULTS AND DISCUSSION

Islam between Faith, Moral, and Shari'ah

Shaykh Mahmud Shaaltut's thinking is different from that of other Muslim scientists who classify the dimensions of Islam. For example, Shaykh Wahhab Khallaf classifies Islam into three dimensions, namely I'tiqadiyyah (belief), Khuluqiyyah (morals), and Amaliyyah (sharia). Of the three dimensions of Islam, Syaltut does not mention the khuluqiyyah (moral/moral) dimension. According to Muhammad Jawadi, the themes discussed in the book "al-Islam: 'Aqidah wa Shari'ah" revolve around Islamic principles, the process of forming Islamic law, the substance and nature of Allah, the qada and qadar of Allah, the position of the Prophet's hadith, Ijmak, and qiyas, family in Islam, property, hudud, qishash, statehood, and international relations¹⁰.

If we look at Shaltut's explanation in his book entitled "Al-Islam: 'Aqidah wa Shari'ah", he does not pay specific attention to the moral dimension, but on the sidelines of his discussion of Shari'ah it is stated that Shari'ah is not only a rule of human relations with his Lord, but he is also a rule of human relations with his fellow man, even the rules of human relations with the universe¹¹. Thus, Islamic educational values sourced from the Qur'an based on the thought of Shaltut are classified into two dimensions, namely educational values in the dimensions of faith and sharia.

Character Education

Character education forms attitudes and behaviours that reflect noble values, such as honesty, responsibility, discipline, hard work, and respect for others¹². This concept focuses on students' intellectual development and on forming a strong and moral personality¹³. The development of character education becomes very important amid the emergence of various problems of moral degradation¹⁴. In the National Education System ("UU No. 20 Tahun 2003"), character education is referred to as one of the main goals of education in Indonesia, which emphasizes the importance of forming human beings who have faith, piety, and noble character. It means that character education is not just an addition but an integral part of the learning process¹⁵. The urgency of character education is increasingly important and relevant in facing the complexity of the modern world, which is full of challenges of globalization and technological developments¹⁶. The rapid development of digital technology often harms the morality of the younger generation, such as a decrease in empathy, the emergence of

¹⁰ الشيخ محمد الجوادي، "الجزيرة"، last modified 2019, <https://www.aljazeera.net/blogs/2019/6/2/الشيخ-محمود-شلتوت-الذي-أضاء-النور-الأزهر-في-الليل-الشيوعي>.

¹¹ كتاب-الاسلام-عقيدته-وشريعته، محمود شلتوت، "الإسلام عقيدة وشريعة" (قاهرة: دار الشروق، 1987) pdf.

¹² Bambang Dalyono and Enny Dwi Lestariningsih, "Implementasi Penguatan Pendidikan Karakter Di Sekolah," *Bangun Rekaprima* 3, no. 2 (2017): 33.

¹³ R Nadila, H Syofyan, and ..., "Karakter Membangun Siswa Yang Beradab Di Sdn Tanjung Duren Selatan 05," *Seminar Nasional Ilmu ...* 5, no. 9 (2022).

¹⁴ Umar, Anik Ghufon, and Wuri Wuryandani, "Integrating Maja Labo Dahu Culture in Islamic Education: A Module for Character Development in Elementary Students," *Journal of Education and Learning* 19, no. 2 (2025): 711–723.

¹⁵ Bernardus Rukiyanto et al., "Hubungan Antara Pendidikan Karakter dan Prestasi Akademik Mahasiswa Perguruan Tinggi," *Jurnal Review Pendidikan dan Pengajaran* 6, no. 4 (2023): 2675–2680.

¹⁶ Mohammad Chowdhury, "Emphasizing Morals, Values, Ethics, and Character Education in Today's Digital Age," *The Malaysian Online Journal of Educational Science* 4, no. 2 (2016): 1–16.

individualism, and verbal violence on social media¹⁷. Therefore, character education is the main fortress in maintaining students' morality and preparing them to become individuals who can face these challenges with a wise and moral attitude.

Values of Character Education in QS. Luqman verses 12-19

The character values contained in Surah Luqman verses 12-19 describe the pattern of education through effective advice methods. This advice method includes several essential elements, such as using a gentle tone to deliver advice through stories that contain wisdom and the form of a profound will. Both educators and parents hope that their students or students will grow into whole individuals and achieve happiness in this world and the hereafter. However, achieving these expectations is not easy, and it requires a mature process and an exemplary figure who can be emulated. Luqman is an ideal example of someone who can set a good example. If imitated by educators or parents, his noble advice to his children can help students achieve these goals. The following is an explanation of the character values in Surah Luqman verses 12-19¹⁸:

1. Character of Gratitude to Allah

QS. Luqman verse 12:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

In QS Luqman verse 12, Allah mentions that Luqman was given wisdom and commanded to thank Him. It shows the value of gratitude as the primary foundation of the character of a believer. Gratitude to Allah is a matter of words and manifested in recognising all the blessings He gives. According to Ibn Kathir in his commentary, the wisdom given to Luqman reflects the depth of understanding and awareness of Allah's existence, which requires every individual to acknowledge and be grateful for His blessings. Gratitude is a character that must be embedded in a believer because various other positive characteristics will be born from gratitude.

The Tafsir of Al-Qurthubi underlines the importance of gratitude in human relationships with Allah and others. In his commentary, he stated that gratitude is a recognition of Allah's abundant blessings and is closely related to worship. Gratitude also serves as a reminder not to fall into behaviours that do not know gratitude, such as shirking and denial of the goodness given. He also highlighted that the character of gratitude must be taught to the next generation because gratitude will give birth to love and obedience to Allah and strengthen social relationships between humans¹⁹. In Tafsir Al-Misbah, Quraish Shihab highlights that gratitude has two dimensions: gratitude to Allah for all blessings and to our fellow human beings who play a role in our lives²⁰. Meanwhile, Tafsir Al-Azhar emphasizes that gratitude is a form of recognition and appreciation for the blessings given by Allah. He associates gratitude with happiness and

¹⁷ Ulfah Maulidya, *Digital Parenting How Do Parents Protect Children From Digital Dangers?* (Tasikmalaya: Edu Publisher, 2020).

¹⁸ Nurin Fitria, "Values of Character Education In Surah Luqman Verses 12-19 (Perspective of Tafsir Al-Misbah And Tafsir Ibn Katsir)" (Maulana Malik Ibrahim State Islamic University 'Malang, 2022).

¹⁹ Abu Muhammad, Abdillah, *Tafsir Al-Qurthubi* (Jakarta: Pustaka Azzam, 2009).

²⁰ M Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2017).

satisfaction and emphasizes that grateful people will feel satisfied with what they have²¹.

2. Character of Faith in Allah

QS. Luqman verse 13:

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

In QS Luqman verse 13, Luqman reminds his son not to disobey Allah, which indicates the importance of faith education in the family. Quraish Shihab also says this in his commentary²². Good education starts at home, where parents have an essential role in instilling monotheistic values in their students. Ibn Kathir highlighted that Luqman's advice to his son not to condemn Allah reflects how vital faith is in a Muslim's life. In his commentary, Ibn Katir emphasized that condemning Allah (shirk) is the greatest sin and must be avoided²³.

Meanwhile, Al-Qurthubi explained that Luqman's advice not to condemn Allah is an essential reminder for every parent to educate their children. He believes faith education must start early to build a strong spiritual foundation²⁴. What al-Qurthubi said is in line with Buya Hamka's opinion.²⁵

3. Character of Gratitude and Respect for Parents

QS. Luqman verse 14:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

In his commentary, Ibn Kathir explains that obedience to parents is a fundamental principle of religion, emphasizing how important it is to respect and be devoted to them²⁶. Al-Qurthubi explains that obedience to parents is one of the two things highly emphasized in Islam, in addition to obedience to Allah. He stated that filial piety to parents is a way to get the pleasure of Allah, so students have a responsibility to respect them²⁷. On the other hand, Quraish Shihab in Tafsir Al-Misbah highlights that these verses show the importance of the relationship between students and parents as a manifestation of moral values in the family²⁸. Buya Hamka in Tafsir Al-Azhar emphasizes that obedience to parents is a form of devotion to Allah²⁹. So important is it

²¹ Boyah Humka, "Tafseer al-Azhar Vol. 7" (2015), [Hatp://Sciotka.kiev.com/bitstream/handle/123456789/1091/red2017-ang-8n.pdf?sequence=12&isalwood=y%0ahttp://dix.doi.org/10.1016/j.regsorbico305320484.2008.008.008.008.000.000.000.008.008.008](http://Sciotka.kiev.com/bitstream/handle/123456789/1091/red2017-ang-8n.pdf?sequence=12&isalwood=y%0ahttp://dix.doi.org/10.1016/j.regsorbico305320484.2008.008.008.008.000.000.000.008.008.008).

²² Shihab, *Tafsir AL-Mishbah*.

²³ Kathir, *Tafsir EPN Kachi*.

²⁴ Muhammad, Abdillah, *Tafsir al-Qurthubi*.

²⁵ Humka, "Tafsir al-Azhar Vol. 7."

²⁶ Kathir, *Tafsir ibn Katchir*.

²⁷ Muhammad, Abdillah, *Tafsir al-Qurthubi*.

²⁸ Shihab, *Tafsir AL-Mishbah*.

²⁹ Humka, "Tafsir al-Azhar Vol. 7."

to give thanks or thank parents in a way that respects them; Allah SWT juxtaposes Himself in this verse with both parents through His words *ان اشكرني ولوالديك* so that you (O children) thank me (Allah) and thank your parents.

4. Character of Moderate in Differences in Beliefs with Parents
QS. Luqman verse 15:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفٌ وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

The previous explanation emphasized that children should be good at giving thanks to Allah and thanking their parents with respect. God and parents have an equal position in this commandment of thanksgiving. However, when parents ask to do something contrary to the teachings of Islam, then the child is obliged to obey Allah³⁰. Even so, children are not allowed to scold, reprimand, belittle, and so on to their parents. This attitude of wisdom reflects the importance of being moderate to opposing parents and God's commandments³¹. From the parents' perspective, Hamka emphasized that this verse teaches every parent to teach their children a good and correct education according to the nature of humanity as the love of Allah, namely, serving Him³².

5. Character of Fairness, Trust, and Caution
QS. Luqman verse 16:

This verse teaches that no deed is hidden anywhere, no matter how small, which escapes God's knowledge. Allah will reward every deed, good or bad, even a mustard seed. Therefore, children or students must be fair to anyone and must not cheat on their friends, parents, and teachers. He must always be honest with them and careful in his actions to behave well and praiseworthy under Islamic law.

6. Character of Prayer Discipline, Community Care, and Patience
QS. Luqman verse 17:

يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ

In QS Luqman verse 17, there are three characteristics taught by Allah SWT, namely, the character of discipline in carrying out prayers, the character of caring for the community, and the character of patience. These three characters are linked to each other, where Allah SWT, in one of the verses of the Qur'an, says that one of the social functions of prayer is to be able to prevent unlawful acts in the community. This act of rebellion is one of the missions of caring for others, namely 'nahi mungkar.' Then, in a different verse of the Qur'an, He says that prayer and patience can be the bequest of a person to get His help.

³⁰ Muhammad, Abdilllah, *Tafsir al-Qurthubi*.

³¹ Kathir, *Tafsir EPN Kachi*.

³² Humka, "Tafsir al-Azhar Vol. 7."

In his interpretation, Ibn Kathir encourages children to be patient with the lure of a great reward from Allah for their owner and bring them closer to Him³³. Al-Qurthubi also explains that patience and fortitude are the foundation for a person to live a life full of twists and turns. He reminded that Luqman gave this advice to strengthen his son so that he has a strong mentality in the face of temptations and difficulties and does not give up quickly in the face of life's trials. Buya Hamka in Tafsir Al-Azhar argues that this character must be instilled early in students and children so that they can face all obstacles in life well when they grow up. Hamka emphasized that patience does not mean giving up on circumstances but trying confidently while relying on Allah's help³⁴.

7. Character of Polite
QS. Luqman verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

QS. Luqman verse 19:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

In QS. Luqman, verses 18-19, Allah SWT, emphasizes the importance of maintaining good morals and social behaviour. In this verse, Luqman advises his son not to look down on others and avoid arrogant behaviour. Thus, this verse emphasizes the value of humility and politeness as essential characters in interacting with others. Continuing the theme of social character, QS Luqman verse 19 explains that people who walk on the earth must walk humbly, not be arrogant, and speak well. In this context, Luqman taught his children that good actions and words are part of noble character and creating a positive social environment. This verse shows that politeness and humility are crucial in interactions and how individuals express themselves in everyday life. Of the many commands of Allah in this verse to behave politely, one command tells children to speak kind and polite words as well. It is in line with the expression of Al-Qurthubi that it is not only required in behaviour but also speech.³⁵ To motivate children to behave and speak politely, Ibn Katsir said Allah SWT and humans like politeness simultaneously.³⁶

Discussion of Character Findings Contained in QS. Luqman Verses 12-19

Based on the explanation above, there are eleven characters contained in QS. Luqman verses 12-19. The eleven characters with details of verses 12-15 and 19 contain only one character, while verses 16 and 17 contain three characters. These characters are:

³³ Kathir, *Tafsir EPN Kachi*.

³⁴ Humka, "Tafsir al-Azhar Vol. 7."

³⁵ Muhammad, Abdillah, *Tafsir al-Qurthubi*.

³⁶ Kathir, *Tafsir ibn Katchir*.

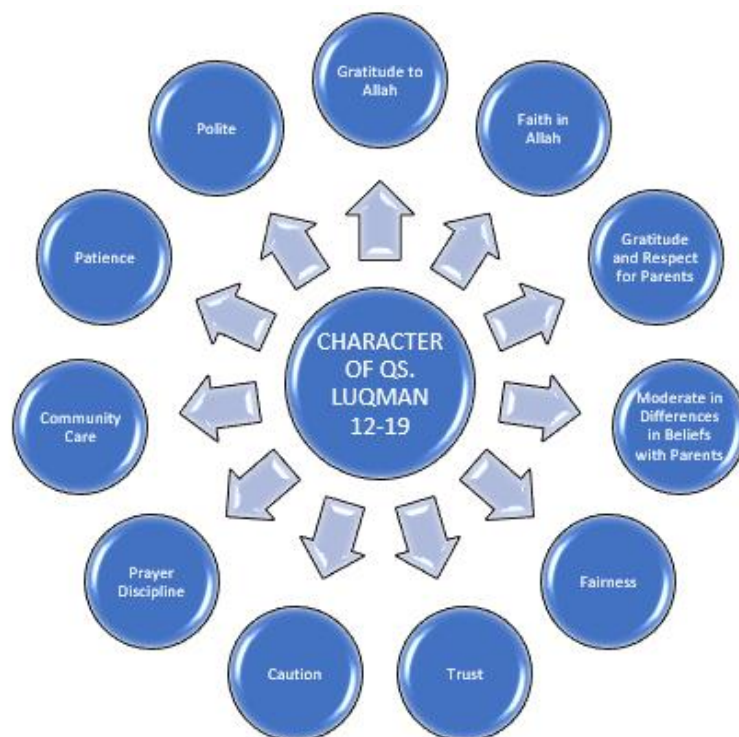


Figure 1. Character Findings Contained in QS. Luqman Verses 12-19

The above findings show differences if juxtaposed with previous works, such as the characters written by Asmuki and Hidayati. The two articles talk about important characters to instil in students, but they do not mention the characters in QS. Luqman verses 12-19 are found in this study. Thus, the contribution of the results of this research complements the study of character education contained in the two articles. Therefore, the findings of this study are of high urgency for Asmuki's research, which is focused on character education in Islamic boarding schools where QS. Luqman verses 12-19 are the primary reference source for characters in Islamic boarding schools.

Characters contained in QS. Luqman verses 12-19 are to thank Allah, have faith in Allah, gratitude and respect for parents, moderate differences in beliefs with parents, fairness, honesty, caution, prayer discipline, community care, patience, and politeness, need to be strengthened and maintained in students in Islamic boarding schools, both through the recitation of the book by the kiai and Ustaz (moral knowing), the habit of living simply and patiently under the control of the Islamic boarding school administrators (moral action) to develop these characters into behaviour without engineering (moral feeling).

If the research findings are associated with Syaltut's thinking about the Islamic dimension, which is classified into two categories, namely the category of faith and sharia, then the eleven characters contained in QS. Luqman verses 12-19 are dominated by the dimension of faith. There is only one character with a sharia dimension: discipline and diligence in carrying out prayers.

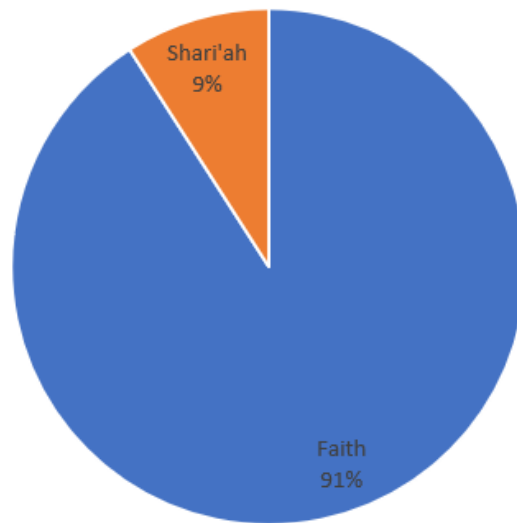


Figure 2. Characters Comparison of The Dimension of Faith and Shari'ah in Syaltutu Version

From the dimension of creed, if examined further from the thought of Abdul Wahhab Khallaf, who classifies Islam into three dimensions, namely creed, morals, and shari'ah/Amaliyah, then the character with the moral dimension significantly dominates the character with the dimension of faith. Of the ten characters of faith in the Shaltut version, there is only one pure character with the dimension of faith, namely the character of faith in Allah. In contrast, one character can be drawn to the dimension of faith or morality in the Khallaf version of thought, namely a moderate character in the difference of beliefs with parents. At the same time, the remaining eight are pure characters with a moral dimension in the Khallaf version.

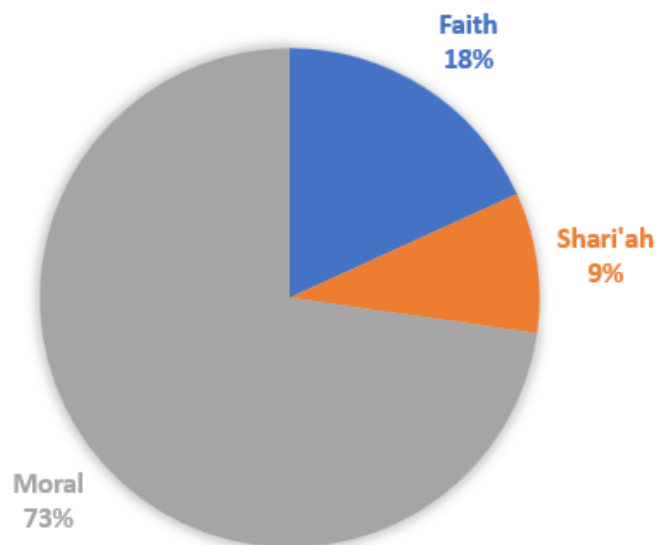


Figure 3. Characters Comparison of The Dimension of Faith, Shari'ah, and Moral in The Kahllaf Version

These findings show that character education in the shari'a dimension for children does not need to be too much, and character education in the dimension of faith is not too much. What is emphasized for children is moral education. This finding is the novelty of this study. It also distinguishes it from the previous research conducted by Rahman, where he only conveyed the characters contained in the QS. Luqman verses 12-19 without confirmation and discussion with the theory and results of previous research.

CONCLUSION

Based on the data obtained and presented systematically and logically in the previous section, the research results and conclusions are as follows: (1) eleven characters are contained in the QS Luqman verses 12-19, namely to thank Allah, faith in Allah, gratitude and respect for parents, moderate differences in beliefs with parents, fairness, honesty, caution, prayer discipline, community care, patience, and politeness. Based on the thought of Syaltut, 91% of the characters have the dimension of faith, and 9% of the characters have the dimension of shari'ah, while based on the thought of Khallaf, 73% of the characters have the dimension of morality, 18% of the characters have the dimension of creed, and 9% of the characters have the dimension of shā'ah. Apart from the differences between the two figures, both agreed that the cultivation of good and polite behaviour and soft and polite speech dominates; (2) Based on the first finding, in the level of implementation of character education, the cultivation of character with the moral dimension must be prioritized and become the primary concern rather than the character with the dimension of faith and sharia.

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