



THE VALUE OF CHARACTER EDUCATION IN SURAH AL-AN'AM VERSES 151-153 A COMPARISON STUDY OF TAFSIR AL-MISBAH AND INTERPRETATION OF AL-AZHAR

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Abstract

In this thesis, the researcher wants to elaborate more on the Character Values at Surah Al-An'am Verses 151-153 in the Tafsir Al-Misbah and the Tafsir Al-Azhar and conduct a comparative study to find out the similarities and differences in values. Therefore, this research is expected to explore the character values in it so that it can be applied in daily life. Character education is something that involves actions that educate and benefit both oneself and others and have a positive impact, with good character, it is hoped that someone will apply religious teachings in accordance with what should be applied. This type of research is library research that uses a historical approach. The data collection uses the documentation method and data analysis is carried out using content analysis techniques.

Abstrak

Dalam artikel ini Peneliti ingin mengurai lebih dalam mengenai Nilai Karakter pada Surat Al-An'am Ayat 151-153 dalam Tafsir Al-Misbah dan Tafsir Al-Azhar serta melakukan studi komparatif untuk mengetahui persamaan dan perbedaan nilai pendidikan karakter dalam kedua tafsir tersebut. Oleh karena itu, penelitian ini diharapkan dapat menggali nilai-nilai karakter yang ada didalamnya sehingga dapat diaplikasikan dalam kehidupan sehari-hari. Pendidikan Karakter adalah suatu hal yang didalamnya melibatkan tindakan yang mendidik dan bermanfaat baik untuk diri sendiri maupun orang lain dan berimbas pada hal positif, dengan berkarakter baik, maka diharapkan seseorang akan menerapkan ajaran agama sesuai dengan apa yang memang seharusnya diterapkan. Jenis penelitian ini merupakan penelitian kepustakaan (library research) yang menggunakan pendekatan historis. Pengumpulan datanya menggunakan metode dokumentasi dan analisis data dilakukan dengan teknik analisis isi

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INTRODUCTION

In this era of very advanced and rapid development of the times and technology, many unwanted things happened that could undermine faith. This happens because of low human behavior. Therefore, the role and tasks of education are faced with large and complex challenges due to the negative influences of the times and advances in science and technology that affect human personality.

For example, nowadays porn movies are booming, and films or videos that have been published to cyberspace are starting to be popular with children, teenagers, and even adults. As is the case lately, there is a lot of criminal news circulating, such as minors who are pregnant outside of marriage and sadly the perpetrators are parents, family members, and teachers of the victims themselves and the most recent radar is news of members of the *Tentara Nasional Indonesia* (TNI) who committed suicide with his wife from the sixth floor in a hotel in the Puncak Bogor area, sadly they left a tiny baby who should still need the love of his parents (Dirhantoro, 2021).

So, with the current phenomenon, it is necessary to form character from an early age through the cultivation of character education. Moral character is one of the influential aspects of life, both in private life and in social life, because no matter how clever a student is and the high level of intelligence without being based on good morals and noble character, then later it will not reflect a good personality. Character education aims to increase the basic potential so that students are able to know, care for and internalize values so that they are able to behave like human beings. (Samani and Hariyanto, 2011).

The initiator who initiated character building for the first time was Rasulullah SAW. Character education or moral education is one of the missions he sent to this earth. The formation of this individual is clearly exemplified by Rasulullah SAW, and this is an important form of application of character values. At present the Qur'anic generation is no longer born from itself but starts from habituation and education in the family, for example instilling non-secular education according to their level of development, as in the hadith of the Prophet: "Order your children to pray because they are old. 7 years, beat them after they are 10 years old and separate your bed and their bed (HR. Abu Daud) ".

Al-Qur'an is the holy book of Muslims. Allah's revelations are collected which serve as guides, guides, and lessons for all people and all series who believe and study them. In one of the reassessments of Islamic teachings, especially QS. Al-An'am verses 151-153 in which there are many related wills that can be legalized and prohibited, for example, in particular the order to act accurately to mother and father and the prohibition of siding with Allah in anything. From these things, according to the author, there is a relationship with character values. In the Qur'an there are many values contained in it, one of which is related to the value of character education as implied in surah Al-An'am verses 151-153. In this verse, the content can be used as a source or guide to create a peaceful and harmonious life. This is created to be influenced by good and bad behavior because the peace and security of a nation cannot be separated from the good and bad character of a person.

Surat Al-An'am is one of the letters whose contents contain a discussion of the values of character education. In this thesis, the author will limit his discussion to three verses, namely

verses 151-153 of Surah Al-An'am based on the analysis of the two interpretations, namely Al-Misbah by M. Quraish Shihab and Al-Azhar by Hamka. From the various research pieces of literature that the researchers searched, there are several scientific works that discuss almost the same thing, namely: the values of character education in surah al-hujurat verses 11-15. The results in the verse are mutual respect, repentance, positive thinking, knowing each other, equality, and honesty. Then the character education values contained in these verses are applied to Islamic education methods. The similarity of this research with my research is that they both use the study of Al-Qur'an interpretation, namely the interpretation of Al-Misbah and Al-Azhar to analyze character values. While the difference is that this research uses Al-Hujurat verses 11-15 and my research uses Al-An'am verses 151-153 (Niroh, 2019).

Other research discusses the moral values contained in sura al-isra verses 23-29. The moral values contained are about how we serve our parents. The similarity between these two theses is that the object of study is both sourced from the Qur'an and both discuss character values. The difference is in the letters and interpretations used by researchers in this thesis (Khoiriah, 2015).

Research shows that in Surah Luqman the main points of children's education are used as a source of inspiration for parents in educating their children, namely aqidah education, shari'ah education, education, and moral education. The educational concept contained in surah Luqman verses 12-19 is the concept of gratitude, the concept of monotheism, the concept of respecting parents, the concept of reward in the hereafter, concept of prayer, concept of amar ma'ruf nahi munkar, the concept of patience, and the concept of attitude to life. The similarity of this thesis with mine is that they both use Al-Misbah and Al-Azhar interpretations in their research. The research uses the letter Luqman verses 12-19 while the research uses the letter Al-An'am verses 151-153. This research is related to children's education in Surah Luqman verses 12-19, while this research is related to character education in Surah al-An'am verses 151-153. The difference between these two studies lies only in the analysis process (Isnaeni, 2020).

The reason why researchers are interested in researching surah Al-An'am verses 151-153 in the interpretation of Al-Misbah and Al-Azhar is because these two interpretations are the work of native Indonesian scholars (Mufassir). According to the researcher, this is an honor for all of us as Indonesian people because there are great scholars who are able to produce extraordinary works of interpretation and we just have to enjoy them. Automatically the language used by both of them makes it easier for researchers to carry out the analysis in this study.

METHOD

The type of research used in this study is library research, which is a type of research that seeks to collect research data from literature and make "the world of texts" the main object of its analysis. (Mujahhid, 2017). This research includes qualitative research. In this study the researchers focused their research on: a). The character education value of Surah Al-an'am verses 151-153 in the interpretation of Al-Misbah and Al-Azhar. b). Similarities and differences in the value of character education in Al-An'am verses 151-153 in the interpretation of Al-Misbah and Al-Azhar. The primary data sources in this study are Al-An'am verses 151-153, the

book Tafsir Al-Misbah (Message, Impressions, and Harmony of the Qur'an printed in 2002 volume 3) by M. Quraish Shihab and Tafsir Al- Azhar juzu '8 by Haji Abdul Malik Karim Amrullah (HAMKA). The data collection technique or method used is the documentation method. The instrument used in library research is the researcher himself (Human instrument) because the researcher is the planner, executor of data collection, analysis, and data interpreter, and in the end, he becomes the reporter of his own research results (Yaniawati, 2014).

The technique used in analyzing the data in this study is content analysis. The content analysis technique is a research technique to draw conclusions by identifying the special characteristics of a message objectively and systematically. The data collected in this study were then analyzed using content analysis techniques, namely textual analysis in literature study through interpretation of the message content of communication through the steps of interpreting the text of Al-Misbah and Al-Azhar interpretations in Surah Al-Anam. verses 151-153.

The steps of the analysis are as follows: selecting data by reading and carefully observing the interpretation texts of Al-Misbah and Al-Azhar surah Al-An'am verses 151-153 which contain character education values, Categorizing important components or messages containing character education values in both interpretations and analyzing the overall data so as to get messages that are in accordance with the values of character education.

In this study, researchers used source triangulation by trying to check data obtained from several sources. The data obtained was analyzed by the researcher to produce a conclusion which was then requested for agreement (member check) with three data sources. By using the source triangulation method, it also compares all the data obtained so that one data can be compared with other data. As with the results of data comparisons between Al-Misbah interpretations by Dr. M. Quraish Shihab and the interpretation of Al-Azhar by Buya Hamka which discusses character education in Surah Al-An'am verses 151-153.

RESULT AND DISCUSSION

Character Education Value

Character education is a system of instilling character values in students which includes components of knowledge, awareness or will, and actions to implement these values. Everything that is done by educators who are able to influence the character of students, is called character education. Educator behavior includes exemplary behavior, the way educators speak or deliver material, how educators tolerate it, and various related matters. (Indana, 2021). Character education is an intentional effort to develop a good character based on core virtues that are objectively good for individuals and society. (Saptono, 2020).

"The welfare of a nation begins with the strong character of its citizens," said Marcus Tullius Cicero, a scholar of the Roman Republic, to remind all citizens of the Roman Empire about the practical benefits of virtue in real life. The history of civilizations in various corners of the world proves the truth of this expression. Arnold Toynbee, once said, "Of the twenty-one world civilizations that can be recorded, nineteen were destroyed not by conquest from without, but by moral decay from within", due to weakness of character. Thus, the character is very important. Character is of higher value than intellect. The stability of our life depends on

our character. Because character is able to make people survive, have the stamina to keep fighting, and able to overcome their misfortunes in a meaningful way (Saptono, 2020).

Character education must have value in the context of character building because values can be interpreted as the most abstract set of morality and a set of beliefs or feelings that are believed to be an ideal and give a special style to patterns of thinking, feeling, and behavior. For example, divine values, human values, justice values, moral values, both good and bad. (Nurdin, 2008). Values that need to be instilled in character education originate from religion, Pancasila, culture and National Education, which include: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit and love of the land water, appreciate achievement, be friendly, love peace, love to read, care for the environment, care for social, and be responsible.

From the several definitions above, it can be concluded that character education is very important for students because character education greatly influences the good attitude of students both in the family, school, and community environment. In forming this character, it is necessary to encourage the desire to do good, in this process it does not only involve morals but feelings of pleasure that arise from the student and the existence of sincere behavior from a person.

Interpretation of the Qur'an

Tafsir al-Qur'an is an explanation of the meaning of Allah's words according to human ability. This ability is multilevel so that what is digested or obtained by an interpreter from the Qur'an is also stratified. Therefore, when an interpreter reads the Qur'an, its meaning can become clear to him. But if he reads it one more time he can find other meanings that are different from the previous meaning. And so on, until maybe he can find words or sentences that have different meanings, all of which are true or may be true. (Hati, 2022).

At the beginning of the 20th Masehi, a variety of interpretation literature emerged which began to be written by Indonesian Muslims. Among the names that made a major contribution to the development of interpretation in Indonesia at the end of this century was M. Quraish Shihab with his Al-Misbah commentary while Buya Hamka with his Al-Azhar commentary. He both wrote his work on the interpretation of the Koran according to his own style and systematics.

Of the many Surah in the Qur'an, Surah Al-An'am is one of the surah that discusses the values of character education. After the researcher reads and analyzes al-An'am verses 151-153 based on the interpretations of Al-Misbah and Al-Azhar and is supported by books related to character education, the researcher describes his analysis as follows:

**Analysis of Character Education Values in the Interpretation of Quraish Shihab based on Tafsir Al-Misbah Surah Al-An'am Verses 151-153
Verse 151**

قُلْ تَعَالَوْا أَنَا رَبُّكُمْ عَلَىٰ مَا حَرَّمَ رَبِّي ۚ إِنَّمَا شَرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِهْلِكُ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّلَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

Meaning: Say: "Let me read what your Lord has forbidden you, namely: Do not associate anything with Him and to both parents and mothers perform services, and do not kill your children for fear of poverty, We will provide sustenance to you and to them, and do not come near to abominable deeds, whether visible in between or hidden, and do not kill a soul that Allah has made unlawful except on the basis of something that is and do not kill a soul that Allah has made unlawful except on the basis of something that is true. This is what you have been commanded so that you may understand.

In the affirmation of the verse above, there are several emphases discussed, namely, among others, the prohibition of shirk (associating anything with His essence), the prohibition of disobedience to parents by being emphasized through "orders of *birrul walidain* (filial piety)", the prohibition of killing children because of poverty even though Allah will guarantee their sustenance, the prohibition of approaching abominable deeds (both visible and hidden), the prohibition of killing a soul which is forbidden by Allah except killing him on the basis of clear law. That is what He commands humans to understand and avoid these prohibitions. The verse instructs Rasulullah SAW to invite people, especially those who are Muslim, to leave a low and despicable position and is reflected in moral depravity and self-serving to others than Allah SWT towards the height of rank and nobility of character.

Verse 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّلَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

Meaning: "and do not approach the orphan's property except in the best way, until he reaches maturity. And perfect the measure and scales of *bil-qisth* (fairly). we do not burden anyone except according to his ability and if you speak, then act justly, even if he is not your relative and fulfill Allah's promise. That is what Allah has commanded you so that you will always remember."

This verse continues the previous prohibitions related to life, and in the following discussion, it is about wealth. This is because wealth is an important thing after life. The prohibition regarding this property begins with a prohibition against approaching the property of the weak, namely orphans. This is very natural because they cannot protect themselves from persecution due to their weaknesses. And because of that, this prohibition is not just forbidding eating or using but also approaching (Shihab, 2012).

In verse 152 there are four things that are prohibited or commanded, namely: Prohibition to approach the orphan's property except in the best way until he reaches maturity, The command to perfect measures and weights fairly, The command to act fairly when speaking, and The command to fulfill God's promise.

Verse 153

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۗ ذَٰلِكُمْ
وَصَّوَّأْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣)

Meaning: "and that this is my straight path, so follow Him, and do not follow (other) paths, so as to scatter you from His path. That is what Allah has commanded you so that you may be pious."

The testament contained in this verse is an order to follow Allah's straight path. This verse reminds Muslims that they should not go through narrow alleys that are misleading and must stick to the right path. This confirms to us that we are always on the straight path that Allah commands us to follow.

The three verses above emphasize that the ten guidance of Allah is His will. A will is a command that is good and useful and touches the mind and feelings so that it is carried out by those who are ordered, even if the person who orders is outside the presence. This puts emphasis on how important the commandment is. Allah is unseen to all creatures so many of Allah's commands are conveyed with that word.

Analysis of Character Education Values in Buya Hamka's Interpretation based on Tafsir Al-Azhar Surah Al-An'am Verses 151-153

Verse 151

Meaning: Come here, so I can read what God has forbidden you (namely) that you do not associate Him with anything and that both parents (parents) should do good and do not kill your children because of poverty. We are the ones who provide sustenance for you and for them. And do not approach all the abominations outwardly and internally from him, and do not kill a soul that is forbidden by Allah except by right. That is what He willed to you so that you will understand.

Verse 152

Meaning: and do not approach the orphan's property except in a very good way, so that he reaches age. We do not burden a self but its ability. And when you speak, be fair, even though he is your relative. And God's promise, you must fulfill. Thus He wills to you so that you all remember.

Verse 153

Meaning: and that in fact, this is the straight path. Therefore follow Him. And do not follow (other) ways because that will divide you from His way. Thus He wills to you so that all are pious.

In his commentary, Hamka explained that in surah Al-An'am verses 151-153 there are ten wills according to the Qur'an which were conveyed through the Intercession of the Prophet Muhammad. The ten wills are: 1) Do not associate anything with Allah. 2) Be kind to your parents; mother and father. 3) Don't kill your children because of poverty. 4) Do not approach all kinds of abominations (adultery and all that is related to immorality). 5) Do not kill a soul that Allah has forbidden, except by right. 6) Do not approach the orphan's property but in a very

good way. 7) Fill the measure and scales fairly. 8) When you speak, be fair. 9) God's promise should be fulfilled. 10) The straight path of Allah should be obeyed.

In verse 151, we are warned to understand and use reason. Because only by using reason alone will understanding grow so that religion is embraced with conviction. In verse 152, we are warned to always remember Allah and remember the limits that must not be exceeded so that we are safe. Whereas in verse 153, we are warned to be pious. The meaning of the word piety here is to maintain and guard. Maintain good relations with God and fellow human beings. By staying on that straight path, Allah guarantees that we will be protected from all the dangers of life that will disturb our faith. We will be safe in life in this world and the hereafter if we have faith and do good deeds.

Similarities and Differences in Character Education Values in Surah Al-An'am Verses 151-153 in Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka

The Similarity of Character Education Values in Surah Al-An'am Verses 151-153 In Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka, Verse 151 contains the five wills (commands/prohibitions) of Allah, namely the prohibition of associating partners with Allah, the command to serve parents, the prohibition of killing children because of poverty, the prohibition of approaching abomination, and the prohibition of killing souls which are forbidden by Allah except on the basis of something true. In Verse 152, both of them are of the same opinion that in this verse there are four wills (commands/bans) of Allah SWT, namely Prohibition to approach the property of orphans except in a good way, Commands to perfect measurements and scales, Commands to be fair in speech, and Commandments to fulfill Allah's promise. In the last verse, namely verse 153. Quraish Shihab and Buya Hamka argue that in this verse there is one final testament. The will is an order to follow the straight path of Allah SWT because other than that it is a misguided path.

Differences in Character Education Values in Surah Al-An'am Verses 151-153 in Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka

Differences in Character Education Values in Surah Al-An'am Verses 151-153 in Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka only lies in Buya Hamka's opinion in Al-Azhar's interpretation which Buya Hamka adding an explanation that in verse 151, it is warned that we understand and use reason. Because only by using reason alone will understanding grow, so that religion is embraced with conviction.

In verse 152 it is warned to always remember. Remember Allah and remember the limits that must not be exceeded, in order to be safe. So in verse 153, it is also warned that all of you are pious. The broad purpose of piety is to maintain and protect. Maintaining a good relationship with Allah SWT and maintaining a good relationship with humans.

In terms of the systematic interpretation of Al-An'am verses 151-153 between Tafsir Al-Misbah and Al-Azhar, the difference is in the interpretation of al-Misbah, M. Quraish Shihab uses the lughawiy (linguistic) analysis method and the nahwiyah (structural) analysis method. namely providing an explanation of meaning by using nahwu science. Meanwhile, Buya Hamka did not use the two analytical methods in his commentary. M. Quraish Shihab's interpretation is based on research, this can be seen in his interpretation that he includes scientific opinions and research results from various sources, even research, and sources from

non-Muslims, all of this to strengthen the interpretation's arguments. Whereas Buya Hamka, his interpretation is based on thought, he does not mention the opinions of experts to strengthen his opinion. Meanwhile, Buya Hamka's logical interpretation uses a sociological approach. Meanwhile, M. Quraish Shihab used a psychosociological approach.

Thus from the differences of opinion above it can be said that these differences do not make the two commentators a weakness, but rather these differences arise from a character in rationalizing the sources they obtain which are then adapted to the aims and objectives of the Qur'an.

CONCLUSIONS AND SUGGESTION

Interpretation of surah al-An'am verses 151-153 in the interpretation of al-Misbah written m. Quraish Shihab and the interpretation of Al-Azhar written by Buya Hamka contain things related to character education. The character values contained in the two works are religious values in the form of piety, responsibility values, honesty values, peace-loving values, social care values, communication values, discipline values, and hard work values. This character is implied in the ten testaments in three verses of Surah Al-An'am, namely verses 151-153, in these verses the prohibitions and commands are explained, including the prohibition against associating partners with Allah, the prohibition against disobedience to both parents, the prohibition on killing orphans, the prohibition on approach to abomination, the prohibition on killing souls which is forbidden, the prohibition on consuming the property of orphans, the command to serve parents, the command to do justice, the command to keep God's promises and the order to follow the straight path.

The results of this study which discusses the Value of Character Education in Surah Al-An'am Verses 151-153 (Comparative Study of Tafsir Al-Misbah by Quraish Shihab and Tafsir Al-Azhar by Buya Hamka) still too far from perfect due to time constraints, knowledge, references or lack of sharpness of analysis. So suggestions for future researchers this research can be used as a reference and material for comparison of research as well as material for consideration to further deepen further research. Future researchers are expected to be able to study the concepts and methods of character education in Surah Al-An'am verses 151-153 so as to produce even better and beneficial results for the researchers themselves and the readers.

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