

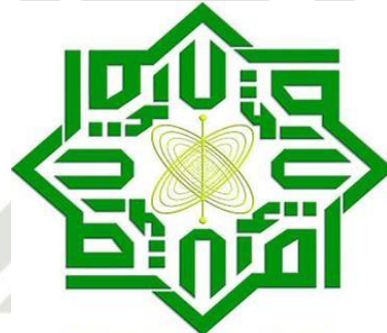


No. 230/IAT-U/SU-S1/2022

# CHARACTER EDUCATION IN AL AZHAR INTERPRETATION (Analysis Surah Luqman Verses 12-19)

## THESIS

Submitted as partial fulfillment of requirements for getting  
the Bachelor Degree of Religious Studies (S.Ag) in  
Al-Qur'an and Exegesis Science Department



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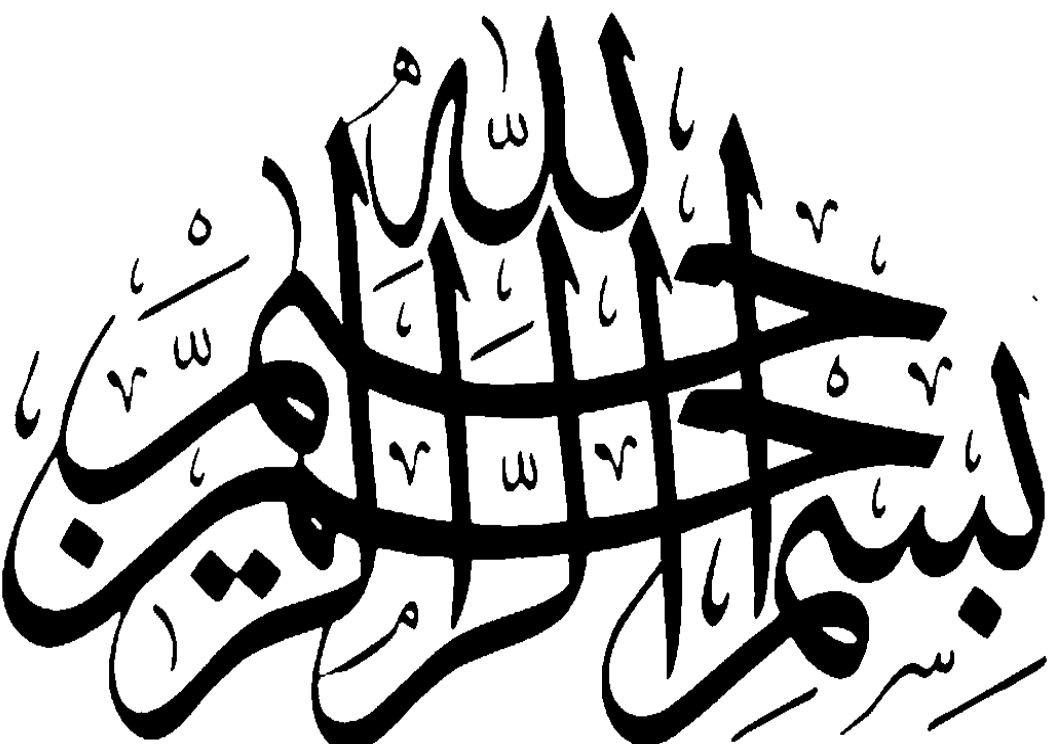
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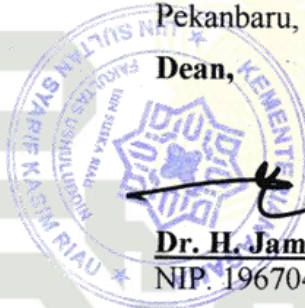
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: Friday  
: 29 July 2022

So that this research could be accepted as a condition for a bachelor's degree in Religion (S.Ag). In Quran and Exegesis Science Department Faculty of Ushuluddin States of Islamic University Sultan Syarif Kasim Riau.

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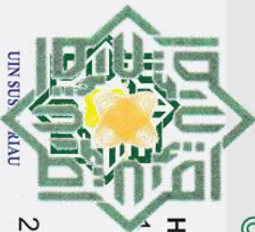
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## ACKNOWLEDGEMENT

In the name of Allah SWT, the Most Gracious, the Most Merciful, all praise belongs to Allah SWT, Lord of the Universe for all the blessings He has given. Alhamdulillah, the author has completed a thesis entitled "**Character Education in Al-Azhar's Interpretation (Analysis Surah Luqman Verses 12-19)**" for academic purposes. Furthermore, the author wishes to send shalawat to our Prophet Muhammad SAW, may sholawat and gretings always be bestowed on him. This thesis was written and intended to fulfill one of the requirements for obtaining a Bachelor's degree (S1) in Religious Studies, Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, Department of Al-Qur'an and Tafsir Sciences. Hopefully this thesis can be understood and useful for the readers. The author realizes that the success of writing scientific research cannot be separated from the help of various parties; Therefore, the author would like to thank:

1. Prof. Dr. Khairunnas Rajab M.Ag, Chancellor of the State Islamic University of Sultan Syarif Kasim Riau, and all staff of the State Islamic University of Sultan Syarif Kasim Riau.
2. Dean of the Faculty Dr. H. Jamaluddin, M.Us, Deputy Dean I Mrs. Dr. Rina Rehayati, MA, Deputy Dean II, Dr. Afrizal Nur M.Is, and Deputy Dean III Dr. HM Ridwan Hasbi, Lc., M.Ag.
3. Mr. Agus Firdaus Chandra, Lc., MA, as Head of the Department of Al-Qur'an and Tafsir Science and Academic Advisor, gave many inputs to the author.
4. Mr. Afriadi Putra, S.Thi, M.Hum, as Secretary of the Department of Al-Qur'an and Tafsir Science and gave many inputs to the author.
5. Mr. Dr. Nixon, Lc. Ma, As Academic Advisor gave many inputs to my author.
6. Mr. Dr. Khairunnas Jamal, S.Ag, MA, as Advisor I who has helped the author to complete this thesis.



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7. Mr. Drs. Saifullah, M.Us, as Advisor II who has helped the author to complete this thesis.
8. A big thank you to me for always trying when things are sometimes difficult to accept, and not running away from Allah SWT when life doesn't go the way I want and not giving up struggling in academics and real life.
9. The author's parents, Wahyudi and Sutinem, who always provide love, help, and support, who always support the author's willingness to continue his academic studies and all of the author's decisions to live life both emotionally and financially.
10. The writer's sister Kiky Fahrussa Khusnul Chatimah and the writer's sister Salsabila Rahmi who have always been the best support system in my daily life.
11. The writer's college friends, Fajar Ahmad Zaky, Farhan Dwi Ramadhan, Muhammad Aqiel Syah, Muhammad sholihin, and Zikrillah, who have always accompanied my activities during these four years of struggle, and provided author assistance for academic difficulties, and Hadi Salim as a friend who never forgotten, who always support and motivate me in every journey in the process of my thesis.
12. All of the author's classmates in the Department of Al-Qur'an and Tafsir Sciences, International Class provided me with assistance and information for my academic needs and assignments.
13. For all parties who have given many suggestions and inputs in the completion of this thesis, the authors cannot mention their names one by one.

Pekanbaru, 28 July 2022

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## ARABIC translITERATURE GUIDE

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia dated January 22, 1988 Number 158 of 1987 and 0543.b /U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Liration). ), INIS Fellow 1992.

### A. Consonant

Konsonan		
Arab		Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h/h
خ	=	Khu
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ص	=	Sy
ض	=	s/s

Konsonan		
Arab		Latin
ض	=	d/d
ط	=	t/ t
ظ	=	z/ z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Kamu

vokal		vokal panjang		contoh	
ا	=	sebuah	ا	=	sebuah أَثْرٌ = <i>takātsur</i>
أ	=	saya	أَ وَا	=	saya يَهِيْجُ = <i>yahj</i>
أُو	=	kamu	أُو	=	أُو لَمْوُنْ = <i>ta'lamn</i>
أَو	=		أَو	=	أَو سَوَفْ = <i>sawf</i>
أَي	=		أَي	=	أَي عَيْنْ = <i>'ayn</i>

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## B. Long Vowels and Diphthongs

Each Arabic script in the form of Latin vowel fathah is written with "a" kasrah with "I" dlommah with "u" while the length of each reading is written in the following way:

Vowel (a) length =	A	For example	ال	to be âla
Vowel (i) length =	I	For example	قيم	become qîma
Vowel (u) length =	Û	For example	دون	become duuna

Especially for the reading of ya' nisbat it should not be replaced with "i" but still written with "iy": to describe the ya' nisbat at the end. Likewise for the sounds of diphthongs, wawu, and ya' after fathah are written with "aw" and "ay". Consider the following example:

Diphthongs (aw) =	أَوْ	For example	ل	become qawlun
Diphthong (v.) =	أَيَّ	For example	خير	become khayru

## C. Ta' marbûthah ( )

*Ta' marbathah* is a transliteration with "t" if it is in the middle of a sentence, and if ta' marbûthah is at the end of a sentence, it is transliterated using "h". Like الرسة للمدرسة to al-risalat li al-mudarrisah, or when in the middle of a sentence consisting of the composition of mudlaf and mudlaf ilayh, then transliterated using t is connected with the following sentence, for example الله becomes fi rahmatillah.

## D. Articles and Lafadh al-Jalâlah

The word "al" (ال) is written in lowercase unless it is located at the beginning of the sentence, while "al" in the Jalâlah lafadz, which is in the middle of the sentence is supported (idlafah) and then removed. Consider the following example:

1. Al-Imam al-Bukhariy said...
2. Al-Bukhâri in the opening of his book explains...
3. Masya 'Allâh kâna wa mâ lam yasya' lam yakun.



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## ABSTRAK

Penelitian ini membahas tentang “Pendidikan Karakter di dalam Tafsir Al Azhar (Analisis durah luqman ayat 12-19)“, saat ini sangat banyak sekali dijumpai permasalahan terkait kemerosotan karakter masyarakat Indonesia. Dalam berkehidupan karakter yang baik sangat memiliki peranan penting saat berinteraksi, berkelakuan ataupun bersosialisasi dan membentuk karakter dengan sesama manusia bahkan dengan Sang Pencipta yakni Allah SWT. Rumusan masalah dalam penelitian ini bagaimana pendidikan karakter di dalam tafsir Al Azhar Analisis surah luqman ayat 12-19 dan bagaimana relevansi Analisis surah luqman ayat 12-19 tentang pendidikan karakter dengan pendidikan di Indonesia sa’at ini. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan metode deskriptif. Sumber Data dalam penelitian ini ialah kitab tafsir Al Azhar, buku-buku yabg berkaitan dengan pendidikan karakter dan aplikasi maktabah syamilah serta jurnal yang terkait dalam pembahasan. Adapun hasil dalam penelitian ini *pertama*, membahas tentang pendidikan karakter dalam surah luqman ayat 12-19, setelah diteliti ada banyak ayat Al Qur’an mengarah pada pendidikan karakter yang memiliki 6 aspek penting yaitu, Aspek tauhid, syukur, ibadah, berbakti kepada kedua orang tua, sosial, dan sopan santun. *Kedua*, dan relevansi pendidikan karakter dalam surah luqman ayat 12-19 di dalam tafsir Al Azhar relevan dengan pendidikan Indonesia saat ini yaitu membentuk pribadi yang memiliki karakter yang mulia sehingga interaksi sosial yang terjadi akan berdampak positif. Tidak akan ada lagi korupsi, kekerasan, perampokan, pembunuhan, penyebaran aib, fitnah menfitnah dan sebagainya.

**Kata Kunci : Pendidikan ,Karakter, Surah Luqman**



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## ABSTRACT

This study discusses "**Character Education in Al Azhar Interpretation (Analysis surah Luqman Verses 12-19)**", currently there are very many problems related to the decline in the character of Indonesian society. In life, good character has an important role when interacting, behaving or socializing and forming character with fellow humans, even with the Creator, namely Allah SWT. The formulation of the problem in this study is how character education in the interpretation of Al Azhar in surah luqman verses 12-19 and how is the relevance of surah luqman verses 12-19 about character education with education in Indonesia today. The type of research used in this research is qualitative research with descriptive method. The source of data in this study is the book of interpretation of Al Azhar, books related to character education and the application of maktabah syamilah as well as related journals in the discussion. The results in this study are first, discussing character education in surah luqman verses 12-19, after researching there are many verses of the Qur'an that lead to character education which has 6 important aspects, namely, aspects of monotheism, gratitude, worship, filial piety to parents, social, and good manners. Second, Surah luqman verses 12-19 about character education in Al Azhar's interpretation are relevant to current Indonesian education, namely forming a person who has a noble character so that social interactions that occur will have a positive impact. There will be no more corruption, violence, robbery, bullying, spreading disgrace, slanderous slander and etc.

**Keywords: Education, Character, Surah Luqman**

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## الملخص

تناقش هذه الرسالة "تعليم الشخصية في تفسير الأزهر (تحليلية عن سورة لقمان الآية ١٢-١٩)" ، حيث توجد حاليًا العديد من المشكلات المتعلقة بتدهور شخصية المجتمع الإندونيسي. في الحياة ، تلعب الشخصية الجيدة دورًا مهمًا عند التفاعل أو التصرف أو التنشئة الاجتماعية وتشكيل الشخصية مع البشر ، حتى مع الخالق ، أي الله سبحانه وتعالى. تكمن صياغة المشكلة في هذه الدراسة في كيفية تأثير تعليم الشخصية في سورة لقمان الآية ١٢-١٩ في تفسير الأزهر وكيف صلة سورة لقمان الآية ١٢-١٩ في تعليم الشخصية بالتعليم في إندونيسيا اليوم. نوع البحث المستخدم في هذا البحث هو البحث النوعي بالمنهج الوصفي. مصدر البيانات في هذه الدراسة هو كتاب تفسير الأزهر. الكتب المتعلقة بتعليم الشخصية وتطبيق كتاب الصيلة وكذلك المجالات ذات الصلة في المناقشة. النتائج في هذه الدراسة هي أولاً مناقشة التربية الشخصية في سورة لقمان الآية ١٢-١٩ ، بعد البحث في أن هناك العديد من الآيات القرآنية التي تؤدي إلى التربية الشخصية التي لها ٦ جوانب مهمة ، وهي التوحيد ، والامتنان ، والعبادة ، وتقوى الوالدين ، والاجتماعية. و مؤدب. ثانيًا ، ترتبط سورة لقمان الآية ١٢-١٩ حول تعليم الشخصية في تفسير الأزهر بالتعليم الإندونيسي الحالي ، أي تكوين شخص يتمتع بشخصية نبيلة بحيث يكون للتفاعلات الاجتماعية التي تحدث تأثير إيجابي. لن يكون هناك المزيد من الفساد والعنف والسرقة والتنمر ونشر العار والافتراء وما إلى ذلك.

الكلمات المفتاحية: التربية، الشخصية ، سورة لقمان



## INTRODUCTION

### A. Background of The Problem

*Al-Qur'an* is the word of God which was revealed to the Prophet Muhammad SAW, in which there is an element of miracles and contains elements of tahaddi, and reading it is worship. The Qur'an is a message from Allah SWT to all humans. There are many texts that show this, either in the Qur'an itself or in the sunnah.<sup>1</sup>

The explanations that are poured from that never-dry source vary according to their different abilities and tendencies in interpreting them, but all contain the truth. The Qur'an is like a gem that emits different light according to their point of view. Allah SWT revealed the holy book Al-Qur'an as a source of guidance and explained a comprehensive system for life. The Qur'an explains everything that is essential for Muslims in particular and all humans in general.<sup>2</sup>

Islam is a perfect and perfect religion. His teachings are very complete as a guide to the behavior of all people, especially for Muslims. There are many verses that describe how to have character or morality, including Surah Al Qalam verse 4 which reads:

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ [سورة القلم, ٤]

*Meaning: And indeed, you are of a great moral character.[Al Qalam: 4].*

verse above illustrates that all humans have actually been given good potential, but sometimes humans do not realize it and are unable to find that good potential.

<sup>1</sup> Manna Khalilal-Qatthan, *Studi ilmu-ilmu al-Qur'an* (PT. Pustaka Litera Antar Nusa, Jakarta 2001), p. 11.

<sup>2</sup> M. Quraish Shihab, *Wawasan al-Qur'an* (Mizan, Bandung 2007), p. 3.





As Muslims, we should behave according to the Qur'an. Behavior that is in accordance with the Qur'an will be realized from the cultivation of Qur'anic character education.

Character tends to be equated with personality or personality. People who have character means have personality. Both are defined as the totality of values possessed by someone who directs humans in living their lives. The totality of values includes character, morals, character and other psychological traits.<sup>3</sup>

Education in Indonesia has recently emphasized the intellectual aspect, brain intelligence is not enough to help students become more complete human beings, even for some students brain intelligence actually helps students behave that is detrimental to others. Education is not only about developing knowledge. It is not enough, because it will only bring people to understand, but it is not certain that they can live in harmony with God, parents, and other people. The decline in character has occurred in this country, especially the younger generation, juvenile delinquency every year shows a fairly complex increase. Among them are involved in drugs, free sex, access to pornographic media, abortion, and acts that contain other negative elements. Overcoming juvenile delinquency is a shared responsibility, especially parents, to remind them to stay away from bad behavior that can harm themselves and others.<sup>4</sup>

Morals are like a solid state of the soul, which arises from various actions, easily without the use of thought and planning. If the actions that arise from the soul are good, then that state is called "good morals". If the opposite arises from that, then the situation is called "bad morals". If this condition does not remain in the soul, it is not called morality. Morals can be produced with practice and struggle at the beginning, until finally they become character (character). For example, someone who wants to have beautiful writing, then first he must force himself to imitate beautiful writings, until the writing becomes his character. This is not strange in

<sup>3</sup> Syafitri Agustin Nugraha ( *Konsep Dasar Pendidikan Karakter*) Al-Munawwarah : *Jurnal Pendidikan Islam* Volume 8, Nomor 2, September 2016], p. 89.

<sup>4</sup> Ibid, p. 89.

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humans who are given by God reason and understanding. It's not even strange for wild animals, because they can be changed by practice until they become tame. Wouldn't it be if dogs could be taught to hunt and guard.<sup>5</sup>

Many national and international figures explain in their works about character education that should be used as learning for the community, especially for students and students. One of the figures who explained about character education was Buya Hamka. He is a great scholar, commentator, high imam of mosques, historians, political leaders. He has been the chairman of the Indonesian Ulema Council (MUI), Muhammadiyah officials, to become a novelist, writer, poet in Indonesia. According to Buya Hamka, character is a stock that already exists in a person's soul, which can cause behavior easily, without the need for thought. The measure for determining character is common sense and shari'a'. Meanwhile, in Tafsir al-Azhar it is explained that there is a narration from Sayyidah Aisyah RA. who narrated about the openness of his chest: *“That one day Aisyah ordered her builder to deliver food for him. And He instructed, if Hafsa Bint Umar also sent food, then bring it back home. After arriving in the presence of Rasulullah the fact that Hafsa had first brought his food. But because of his nervousness the food spilled in front of the Prophet, so that it broke and scattered the contents. With a face that did not change at all, he told the maid to pick it up again.*<sup>6</sup>

Buya Hamka explains that virtue is an attitude of life or character. And brought on by training or a willingness to control oneself. First training from, because aware of the good is good and the bad is bad, Then accustomed to doing good and better, so that it becomes a habit. The firmness of the attitude of the Prophet Muhammad SAW. calm and patient when people accused him of being a madman, that he had no anger and

<sup>5</sup> Muhammad Hasyim (*Konsep Pendidikan Karakter Perspektif Umar Baradja Dan Relevansinya Dengan Pendidikan Nasional*) Cendekia: Jurnal Studi Keislaman Volume 1, Nomor 2, Desember 2015: ISSN 2443-2741, p. 158.

<sup>6</sup> Buya Hamka. *Tafsir Al-Azhar*, Juzu' 29 (Singapura: Pustaka Nasional PTE LTD, 2007) , p. 7570.



lost his mind. Then the key to the success of the Prophet in preaching is because of the ability to restrain the heart in accepting arbitrary criticism from fools.<sup>7</sup>

In the hadith narrated by Bukhori and Abu Dawud, the Prophet SAW said:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ)

*"Has told us Ismail bin Abi Uwais said: has told me Abdul Aziz bin Muhammad, from Muhammad bin Ajlaan, from Qa'qa'i bin Hakim, from Abi Salih as Sammani, from Abu Hurairah, that the Messenger of Allah said: (Indeed I sent to perfect pious character)r".<sup>8</sup>*

Therefore, character education is very much needed by a Muslim, especially the younger generation. A Muslim should be taught from an early age about the education of Islamic character, so that they can carry out the duties and responsibilities well that they will face in the future, as well as as a reference material for young Muslims in their daily behavior, so that they can achieve safety and happiness of life in this world until the hereafter.<sup>9</sup>

Based on the above problems, and so much attention and effort given by Buya Hamka in displaying character education that has been poorly applied in life, the author is interested to discuss this in more depth about Character education in Al Azhar Interpretation (Analysis of surah Lukman verses 12-19) ". Hopefully the author can complete this writing smoothly and can provide benefits to the author in particular and others in general.

<sup>7</sup> Buya Hamka. *Tafsir Al-Azhar*, Juzu' 29 (Singapura: Pustaka Nasional PTE LTD, 2007) ,p. 7570.

<sup>8</sup> Riwayat Abu Hurairah , in Sahih Al-Adab Al-Mufrad , Nomor: 207, sebuah hadits shahih.

<sup>9</sup> Ibid, p.7570.

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## B. Reason for Choosing the title

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### C. Defenition of the Terms

To avoid misunderstanding in interpreting the title of this research, there is necessary to provide an explanation of several terms :

#### 1. Character

The term character in English character, comes from the Greek term, character from the word charassein which means to make sharp or deep. Character can also mean to engrave. The main characteristic of carving is firmly attached to the object being carved. According to the Big Indonesian Dictionary, character is psychological, moral, or character traits that distinguish one person from another. Character is a unique value - both imprinted in the self and reflected in behavior. Character radiates from the mindset, heart, feeling and intention, as well as the sport of a person or group of people. Character refers to a series of attitudes, behavior , motivation, and skills.<sup>10</sup>

The character that the writer means in this proposal is the cultivation of character or good character if it has succeeded in absorbing the values and beliefs desired by the community and used

<sup>10</sup> Syamsul Kurniawan, *Pendidikan Karakter*, (Yogyakarta: Ar-Ruzz Media, 2013), 28.

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as moral strength in their lives. So, character education that the author means is an effort or effort made by a person in the formation of a person's attitude, nature, character or character with good values that are desired by the community and applied in people's lives. It appears that all of the above character traits refer to one goal, namely knowing the nature of oneself. From this concept of character emerged the concept of character education.<sup>11</sup>

#### 2. Character Education

Terminology Suyanto suggests that character education is a plus character education, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action).<sup>12</sup> Meanwhile, Masnur Muslich stated that character education is a system of understanding character values to school members which includes components of knowledge, awareness, willingness, and action to implement these values, both towards God Almighty (YME), oneself, fellow human beings, environment, and nationality so that they become human beings.<sup>13</sup>

#### D. Identification of the Problem

main issues related to the topic of this research are as follows:

1. The existence of educational factors that do not give influence on a person so that a person has a bad character.
2. The concept of education in the Qur'an is related to character education in a person.
3. There is a relationship between character education and social relations between humans in the present.

<sup>11</sup> Ibid.p. 29.

<sup>12</sup> Jamal Ma'mur Asmani. *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*. (Yogyakarta: Diva Press. 2011), p. 31.

<sup>13</sup> Masnur Muslich. *Pendidikan Karakter: Menjawab Tantangan Krisis Multi dimensional*. (Jakarta: Bumi Aksara. 2011), p. 84.



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## E. Limitations of the Problem

main problem that is the focus of this research is the interpretation of surah luqman verses 12-19 and Buya Hamka's thinking about character education in Al Azhar tinterpretation. Therefore, it is necessary to conduct more in -depth research on the interpretation of Al Azhar by Buya Hamka on the character education.

## F. Formulation of the Problem

Based on the background of the problem that has been presented above, the problems of this study can be formulated as follows:

1. How is the character education in surah Luqman verses 12-19 according to Al Azhar interpretation?
2. What is the relevance of Surah Luqman verses 12-19 with education in Indonesia today?

## G. Objectives and Significance of Research

### 1. Objectives of Research

Based on the formulation of the problem above, the researcher formulated the objectives of the research as follows:

- a. To know about the character education in surah luqman verses 12-19 in Al Azhar Interpretation.
- b. Know the relevance of Surah Luqman verse 12-19 in Al Azhar Interpretation about the character education with current education.

### 2. Significance of Research

research on the above problems has the following Significance of Research:

- a. As one of the contributions of thought to the treasures of educational knowledge in Indonesia in general and Islamic education in particular.
- b. As one of the contributions of Buya Hamka's main thoughts on character education in the future.



- c. For the community, this research can be used as a guide that character education has an important role in improving adolescent behavior in the surrounding environment.
- d. For parents, this research can be used as a guide in guiding adolescents to have a noble character.
- e. For adolescents, with this research can later increase knowledge about character education, so that it can be applied in daily behavior, and can achieve safety and happiness of life in this world until the hereafter.

## H. Systematics of Writing

To get a comprehensive picture of the research, and to be able to obtain the relationship between one chapter to another, it is necessary to explain in a systematic writing that is organized as follows:

**Chapter I** Introduction which includes background, identifying problems, problem scope, problem formulation, research objectives and significance, and writing systematics.

**Chapter II** Literature review and theoretical basis Discusses the two keywords contained in the title. Namely education and character. Each sub-chapter will be explained, such as the definition of Character Education.

**Chapter III** is research methods, types of research, data sources, data collection techniques and data analysis.

**Chapter IV** Analysis of interpretationsurah luqman verses 12-19 in Al Azhar's interpretation related to the character education, in order to answer the questions in this study in which the sub-chapters will be described Verses related to character education, and show the interpretation of surah luqman verses 12-19 in Al Azhar's interpretation of character education, and looking for the Relevance of Surah Luqman verses 12-19 to the Reality of Current Life.

**Chapter V** is a closing which contains conclusions that explain the results of this research and suggestions after using rigorous methods and careful analysis.

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## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Framework

Character education is something that has a high urgency, of course there are many figures who discuss character education.

##### 1. Definition of Character Education

###### a. Definition of Education

Education comes from the basic word students. The Big Indonesian Dictionary provides a definition of learning as a process of "maintaining and providing training (teaching, guidance, leadership) regarding morals and intelligence of the mind". With the addition of the prefix and the suffix -an, education means "the process of changing the attitudes and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts; process, method, act of educating". This understanding shows that the object of education is a person's attitude and behavior. This is often reflected in the nickname given to people who have bad attitudes and behavior as "uneducated people".<sup>14</sup>

This understanding also emphasizes that education is a process. That means, education is closely related to time or periodization. And each period has its own system. The Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System defines education as: 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, morals noble, as well as the skills needed by himself, society, nation and state.<sup>15</sup>

<sup>14</sup> Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), Ed. 3, Cet. 3, p. 263.

<sup>15</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.





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Ki Hajar Dewantara as quoted by Abu Ahmadi and Nur Ukhbiyati defines education as a demand for all the natural forces that exist in children so that they will become human beings and members of society who can achieve the highest safety and happiness.<sup>16</sup>

The term education in the context of Islam generally refers to *at-tarbiyah*, *at-ta'lim* and *at-ta'dib*. Of the three terms, the popular translation used in the practice of Islamic education is the translation of *al-tarbiyah*. Meanwhile, the translations of *at-ta dib* and *at-ta'lim* are rarely used.<sup>17</sup> Here the author will explain about the three vocabularies:

#### 1) *Tarbiyah*

*Tarbiyah* in Arabic. *Rabba, yarbu. tarbiyah*; has the meaning of "grow" "develop, grow (*nasya'a*) and become big or mature (*tara 'ra 'a*). That is, education (*tarbiyah*) is an effort to grow and mature students, both physically, psychologically, socially, as well as spiritual. Imam Qurtubi as quoted by sahrodi said that "*Rabb*" is a description given to a comparison between Allah as educator and human as student. Allah knows well the needs of those being educated, because he is their creator. Besides that, Allah's providence is not limited to certain groups. He pays attention to all His creation. That's why He is called *Rabb al-'Alamin*. *Tarbiyah* can also be interpreted as "the process of transforming knowledge from educators (*rabbani*) to students so that they have the attitude and a high spirit in understanding and realizing his life so that piety, character, and a noble personality are formed".<sup>18</sup>

<sup>16</sup> Syamsul Kurniawan, *Pendidikan Karakter*, (Yogyakarta: Ar-Ruzz Media, 2013), p. 27.

<sup>17</sup> Abdul Halim, *Filsafat Pendidikan Islam dan Pendekatan Historis Teoris dan Praktis* (Jakarta: Ciputat Pers, 2002), p. 25.

<sup>18</sup> Abdul Mujib, dan Jusuf M, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2006), p. 13.



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As It is found in several verses of the following:

Qur'an QS. Al-Isra' Verse 24:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Meaning: *And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."*

QS. As-Syu'ara Verse 18:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

Meaning: *[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?"*

So the lafadz "tarbiyah" in the Qur'an is intended as an educational process. However, the meaning of education (tarbiyah) in the Qur'an is not limited to the cognitive aspect in the form of knowledge to always do good to parents but education also includes affective aspects which are realized as appreciation or respect for both by respecting them. More than that, the concept of tarbiyah can also be an act of devotion and even concern for praying for them so that they will receive the grace of the almighty God. In the second verse it is said that education is nurturing. In addition to educating, parenting also wants to provide protection and a sense of security. So the term tarbiyah in the Qur'an is not just an educational effort in general, it penetrates aspects of religious ethics.<sup>19</sup>

<sup>19</sup> Buya Hamka. *Tafsir Al-Azhar, Juzu' 29* (Singapura: Pustaka Nasional PTE LTD, 2007), p. 5087.

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### 2) *Ta'lim*

*Ta'lim* is the isim mashdar which comes from the root word *allama*. The term *tarbiyah* is translated with education, while *ta'lim* is translated with teaching.<sup>20</sup> In the Qur'an it is stated that Allah teaches man what he does not know.

As Allah says in the following verses of the Qur'an:

QS. Al-'Alaq Verse 4:

الَّذِي عَلَّمَ بِالْقَلَمِ

*Meaning: Who taught by the pen.*

QS. Al-Baqarah Verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*Meaning: And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."*

So, the word *ta'lim* 'allama in the Koran is intended as a teaching process, providing information and knowledge to students.

### 3) *At-Ta'dib*

The term *ta'dib* comes from the root words *addaba*, *yuaddibu*, *ta diiban* which have meanings, among others: making food, practicing good morals, manners, and procedures for implementing something good. The word *addaba* which is the origin of the word *ta dib* is also called *muallim*, which is the designation of people who educate and teach children who are growing and developing. *Ta'dib* is usually translated as politeness

<sup>20</sup> Musthofa Rahman, *Pendidikan Islam dan Perspektif Islam dalam Al-Quran*, (Jogjakarta: Pustaka Belajar, 2001), p. 67.



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education. *Ta'dib* which is rooted in *adab* means education, civilization or culture. This means that an educated person is a civilized person, otherwise a quality civilization can be achieved through education.<sup>21</sup>

As the words of the Prophet Muhammad:

عن انس ابن مالك قال: قال رسول ال صلى ال عليه وسلم: أكرموا أولادكم , وأحسنوا أدبكم

Meaning: "*From Anas bin Malik said: The Messenger of Allah said: Honor your children and improve their morals.*"<sup>22</sup>

From the opinion above, the researcher can conclude that education is a conscious human effort to develop himself. Education lasts throughout human life and takes place anywhere.

#### **b. Definition of Character**

The term character in English character, comes from the Greek term, character from the word *charassein* which means to make sharp or deep. Character can also mean to engrave. The main characteristic of carving is firmly attached to the object being carved. According to the Big Indonesian Dictionary, character is psychological, moral, or character traits that distinguish one person from another. Character is a unique value - both imprinted in the self and reflected in behavior. Character radiates from the mindset, heart, feeling and intention, as well as the sport of a person or group of people. Character refers to a series of attitudes (attitudes), behavior (behaviors), motivation (motivations), and skills (skills).<sup>23</sup>

The character that the writer means in this proposal is the cultivation of character or good character if it has succeeded in

<sup>21</sup> Munardji, *Ilmu Pendidikan Islam*, (Jakarta: PT Bina Ilmu, 2004), p. 4.

<sup>22</sup> Abu 'Abd Allah Muhammad bin Yazid al-Qazwiny Ibn Majah, *Sunan Ibn Majah* (Riyad: Maktabah al-Ma'arif, T.Th), Pdf

<sup>23</sup> Syamsul Kurniawan, *Pendidikan Karakter*, (Yogyakarta: Ar-Ruzz Media, 2013), p. 8.



absorbing the values and beliefs desired by the community and used as moral strength in their lives. So, character education that the author means is an effort or effort made by a person in the formation of a person's attitude, nature, character or character with good values that are desired by the community and applied in people's lives. Fatchul Mu'in in his book *Character Education: Theoretical Construction & Practice* describes character traits, as follows :

- 1) Character is “who and what are you when other people are looking at you” (character is what you are when nobody is looking). So, character is related to the concept that a person must understand himself, must know the advantages and disadvantages possessed.
- 2) Character is the result of values and beliefs (character is the result of values and beliefs). Value is something that is considered true and holy, but is abstract which can only be felt, while belief is the culmination of something that is considered true and holy.
- 3) Character is a habit that becomes second nature. Habit is something that is done every day, so because it has become a habit then it looks natural and not engineered.
- 4) Character is not reputation or what others think about you. So character is not always a person's self-image based on other people's perceptions, but behavior as it is.
- 5) Character is not how much better you are than others. So character is not a comparison between one's self and others.
- 6) Character is not relative. So the character is standard "I am me", "you are you", and "he is he"<sup>24</sup>

It appears that all of the above character traits refer to one goal, namely knowing the nature of oneself. From this concept of character emerged the concept of character education.

<sup>24</sup> Fatchul Mu'in .*Pendidikan Karakter: (Kontruksi Teoretik & Praktik*. Yogyakarta: Ar-Ruzz Media. 2011), p. 160.

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### c. Definition of Character Education

Terminology Suyanto suggests that character education is a plus character education, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action).<sup>25</sup> Meanwhile, Masnur Muslich stated that character education is a system of understanding character values to school members which includes components of knowledge, awareness, willingness, and action to implement these values, both towards God Almighty (YME), oneself, fellow human beings, environment, and nationality so that they become human beings.<sup>26</sup>

Agus Wibowo argues that character education is education that instills and develops noble characters in students, so that they have that noble character, apply and practice it in their lives, whether in the family, as members of society and citizens.<sup>27</sup> A similar opinion was also conveyed by Mardiatmadja that moral value education (character) is an aid for students to realize and experience values and place them integrally in their whole lives.<sup>28</sup>

From the opinions of the experts above, it can be concluded that character education is education to shape one's personality so that one has character or morals towards God Almighty, oneself or others whose results can be seen in concrete actions, namely in the form of good behavior, such as honest, responsible, hard work, respect for others and so on.

<sup>25</sup> Jamal Ma'mur Asmani. *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*. (Yogyakarta: Diva Press. 2011), p. 31.

<sup>26</sup> Masnur Muslich. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. (Jakarta: Bumi Aksara. 2011), p. 84.

<sup>27</sup> Agus Wibowo. *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*. (Yogyakarta: Pustaka Pelajar. 2012), p. 36.

<sup>28</sup> Maksudin. *Pendidikan Karakter Non-Dikotomik* (Yogyakarta: Pustaka Pelajar. 2013), p.

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#### d. The Process of Character Education

Education must be adapted to the world of someone who is being educated. In other words, character education must be adapted to the stages of human growth and development.

##### 1) Tawhid (Age 0-2 years)

*"Make the first words spoken by a child, the sentence La Ilaha illallah. And read to him before death, the sentence La Ilaha illallah."* (Narrated by Ibn Abbas)

According to Ibn al-Qayyim in his book *Ahkam al-Maulad*, when children are able to say words, then dictate to them the sentence "*La ilaha Illallah ' , Muhammad Rasulullah*". And make the first voice heard by children in the form of knowledge of the oneness of Allah. The example and love that we radiate to our children, as well as the closeness we foster with them, will lead them to believe in the truth of our behavior, attitudes, and actions. Thus, saving closeness and love with children, will make it easier for us to later bring them to goodness.<sup>29</sup>

##### 2) Adab (5-6 years)

*"Honor your children and educate them with good manners."* (HR Ibn Majah)

According to Hidayatullah in this phase, until the age of 5-6 years, children are educated on character, especially those related to character values as follows: honest, not lying, recognize what is right and what is wrong, know what is good and what is bad, know which ones are ordered (which are allowed) and which ones are prohibited (which are not allowed to be done).<sup>30</sup>

Honesty education is a character value that must be instilled in children as early as possible because the value of honesty is a key value in life. Honesty education must be integrated into

<sup>29</sup> Abdul Majid M.Pd. dan Dian Andayani M.Pd. *Pendidikan Karakter Perspektif Islam*: (Bandung Pt. Remaja Rosdakarya. 2017), p. 23.

<sup>30</sup> Ibid, p. 23.



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family, community, and school life. If this honesty education can be carried out effectively, it means that we have built a solid foundation for the establishment of a nation. Our nation is currently experiencing a crisis of honesty so that it has an impact on corrupt behavior everywhere and it has even been stated that corruption has become a culture. In this phase, children must also be educated about the character of right and wrong, good and bad character. It is even more important for students to be educated or introduced to what can be done and what cannot be done. The target is that children have the ability to recognize what is right and what is wrong, what is good and what is bad. For example, there is a child asking his mother: "Madam, can I do this or not?", "Can I take this or not?", etc.<sup>31</sup>

#### 3) Self-Responsibility (7-8 years)

Commands that children the age of 7 years starting to pray shows that children are being taught to be responsible, especially to be responsible for themselves. Children are being asked to develop themselves, children are being educated to fulfill their own needs and obligations. Matters related to their own needs must begin to be carried out at that age. The implication is that various activities such as eating on their own (no feeding), bathing themselves, dressing themselves, and others can be done at that age. At this age children also begin to be educated to be orderly and disciplined because of the implementation prayer requires children to be orderly, obedient, steady, and disciplined. Educating prayer also means fostering their own future. As a consequence, it means that children are educated to determine future choices, determine ideals, and at the same time be implanted with a belief system. That is, the ideals will be achieved if it is based on a strong belief. This belief will be

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<sup>31</sup> Ibid, p. 24.





realized if it is based on sincere efforts that are carried out continuously, in an orderly and disciplined manner.<sup>32</sup>

#### 4) Caring-Peduli (9-10 years)

After children are educated about self-responsibility, then children are then educated to start caring for other people, especially their peers who they hang out with every day. Respecting others (respect for elders and love for younger ones), respecting the rights of others, cooperating among friends, helping and helping others, etc. are very important activities at this time. On the other hand, as a result of this collaborative and togetherness activity, it also has an impact on an education on the importance of being responsible to others. Therefore, leadership values begin to grow at this age. Furthermore, it is also narrated: *"After the death of his mother, the Prophet once worked herding goats belonging to the Meccans, as stated in a hadith which reads: 'Allah did not send a prophet, but he used to herd goats. The companions asked. And you, O Messenger of Allah? He said : And I have also shepherded the goats belonging to the Meccans for a small fee.' (Narrated by Bukhari)*

In terms of age, the work of shepherding was carried out before the Prophet was 12 years old. Roughly around 9-11 years old. This is corroborated by a statement: "Furthermore, after the Prophet was 12 years old, the Prophet joined his uncle Abu Talib to trade in the land of Sham. Therefore, at this age it seems appropriate for children to be involved with the values of caring and responsibility towards others, namely regarding the leadership aspect.<sup>33</sup>

#### 5) Independence (11-12 years)

Various experiences that have been passed in the previous ages have further matured the child's character so that it will bring

<sup>32</sup> Ibid, p. 25.

<sup>33</sup> Ibid, p. 26.

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the child to independence. This independence is marked by readiness to accept risks as a consequence of disobeying the rules. This educational process is marked by: if the age of 10 years does not want to pray, then beat him, and separate his bed from his parents. This independence also means that the child has been able to not only know what is right and what is wrong, he is able to distinguish between what is good and what is not. For example, there is a child who is playing with his friends, suddenly one of the children is blessed a dirty and talk dirty, then spontaneously a child reminded and said: "Hey, don't say dirty words like that, it's a sin. Sentence. this shows that the child already has the ability to distinguish between right and wrong." In this phase of independence the child has been able to apply to things that are commands or those that are ordered and things that are prohibited or prohibited, and at the same time understand risk consequences if breaking the rules.<sup>34</sup>

#### 6) Socializing (13 years and over)

At this stage, children are seen as ready to enter the conditions of life in society. In this case, the child is ready to socialize in society armed with previous experiences. There are at least two important values possessed by children even though they are still early or not perfect, namely: (1) integrity and (2) adaptability. If these stages of character education can be done well, then at the next age level, all you have to do is perfect and develop it.<sup>35</sup>

<sup>34</sup> Ibid, p. 27.

<sup>35</sup> Ibid, p. 27.

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### e. Purpose of Character Education

Socrates argues that the most basic purpose of education is to make a person *good and smart*. In the history of Islam, the Prophet Muhammad, the last prophet 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 purpose of education remains in the same area, namely the formation of a good human personality. Worldwide Western education figures such as Kklikrick, Lickona, Brooks and Goble seem to echo the echoes of Socrates and the Prophet Muhammad. that morality, character or character is an unavoidable goal of the world of education. Likewise, Martin Luther King agreed with this thought by saying, "Intelligence plus character, that is the true aim of education". Intelligence plus character, that is the true aim of education. Indonesian education expert, Fuad Hasan, with his thesis on education namely civilizing, also wants to convey the same thing with the educational figures above. According to him, education leads to the transfer of cultural values and social norms. Meanwhile, Mardiatmadja called character education as the spirit of education in humanizing humans.<sup>36</sup>

The presentation of the views of the figures above shows that education as a universal value of life has a main goal that is agreed upon in every era, in every region, and in all thoughts. In simple language, the agreed goal is to change people for the better in knowledge, attitudes and skills.

<sup>36</sup> Ibid, p. 30.

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## B. Literature Review

The title that the author examines is " Character Education in Al Azhar Interpretation (Analysis surah Lukman verses 12-19)". After the author saw and researched both directly and sourced from the internet, no one has discussed the title, it's just that there are several journals and theses that discuss Buya Hamka's thoughts on Character Education, but no one has specifically discussed Al Azhar's interpretation. The journals are as follows:

1. Journal of Muhammad Hasyim (The concept of character education from the perspective of Umar Bradja and its relevance to national education) Scholar: Journal of Islamic Studies Volume 1, Number 2, December 2015: ISSN 2443-2741. This journal show about The concept of character education from the perspective of Umar Bradja and its relevance to national education, whereas my thesis show about character education in surah lukman verses 12-19 based on Al azhar interpretation and more about the value in islamic character.
2. Journal of Syafitri Agustin Nugraha (Basic Concepts of Character Education) Al Munawwarah: Journal of Islamic Education Volume 8, Number 2, September 2016. This journal show about Basic Concepts of Character Education, whereas my thesis show about character education in surah lukman verses 12-19 based on Al azhar interpretation.
3. Journal of Aep Saepudin (Concept of Character Education in Psychologist and Islamic Perspectives) Literate Syntax : Indonesian Scientific Journal –ISSN : 2541-0849 e-ISSN : 2548-1398 Vol. 3, No. 1 January 2018. This journal show about Concept of Character Education in Psychologist and Islamic Perspectives, whereas my thesis show about character education in surah lukman verses 12-19 based on Al azhar interpretation, the different is his journal show from Psychologist and my thesis show about the value of character education in Al Qur'an.

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4. Journal of Sharon Rose Medez and Lisa Anna Marte-Gayoles (Parental Morality and the Morality of Generation Z Adolescents: A Mixed Methods Research) Technium Social Sciences Journal Vol. 16, 364-381, ISSN: 2668-7798, May, 2021. This journal show about Parental Morality and the Morality of Generation Z Adolescents, and the journal show that morality not enough from school because morality also from society and family. Whereas my thesis show about character education in surah lukman verses 12-19 based on Al azhar interpretation an the value of character education in the verses as islamic character.
5. Journal of Mary Monalisa Nainggolan and Lamhot Naibaho (The Integration of Kohlberg Moral Development Theory with Education Character) Technium Social Sciences Journal Vol. 31, 203-212, ISSN: 2668-7798, May, 2022. This journal show about The Integration of Kohlberg Moral Development Theory with Education Character, and the journal more show about moral development and the to birt human with good moral. Whereas my thesis show about character education in surah lukman verses 12-19 based on Al azhar interpretation an the value of character education in the verses.

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## CHAPTER III METHOD OF RESEARCH

### A. Research method

The method used in this study is the maudhu'i (thematic) interpretation method, namely the method of interpreting the Qur'an by discussing the verses of the Qur'an in accordance with the theme or title that has been determined. All verses relating to topics, themes or titles that have been collected, then discussed in depth and thoroughly various related aspects, such as asbab al-nuzul, munasabah, mufradat meaning, and others.<sup>37</sup> In this study using a conceptual thematic method, namely a research or study of thematic interpretation of certain concepts that are not explicitly mentioned in the Qur'an, but substantially the idea of that concept is in the Qur'an.<sup>38</sup>

### B. Types of Research

This type of research is library research (library research) is a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved.<sup>39</sup>

### C. Sources Of Data

data collection methods are taken from data sources. According to the data source, research data are classified into primary data and secondary data. The data used by the author in this study are:

- 1. Primary Data:** data is an authorized source of information and is responsible for the success of the first data source request. The most important data sources are the Qur'anul Karim, and books of interpretation such as Al Azhar Interpretation.

<sup>37</sup> Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau Anngota IKAPI, 2013), p. 80.

<sup>38</sup> Abdul Mustaqim, *Metode Penelitian al-Quran dan Tafsir*, (Yogyakarta: Idea Press, 2015), p. 62.

<sup>39</sup> Mestika Zed, *Library Research Methods*, (Jakarta: Indonesian Obor Library Foundation, 2004), p. 4



- 2. Secondary Data** :sources are sources taken from other sources that are not obtained from primary sources. In this study, the secondary sources referred to are other books related to the problem that is the subject of this research.

#### D. The Technique of Collecting Data

Collection technique that the author uses in this study is to collect data related to the research theme taken from commentary books, hadith books, journals, and others. In Mestika zed's book "Library Research Methods", there are four steps of library research, namely:

1. Prepare equipment (pc, books, pens, etc.)
2. Compile a working bibliography; A functioning bibliography is a record of the main source material used for research purposes. Bibliographic source posts are from library collections.
3. Set the time, depending on the person who uses the available time; he can plan how many hours a day, a month, it's up to the person concerned to use his time.
4. Reading and making research notes; what we need in research can be recorded, so we don't get confused in many types and forms of books.<sup>40</sup>

In addition to the 4 steps above, we also have to do the following:

1. Look for verses related to the problems discussed, in this research author will discuss about character education in Al Azhar interpretation.
2. Look for interpretation that we will use to explain surah luqman verses 12-19 that we will discuss. The interpretation author uses is Al-Azhar interpretation.
3. Look for books and journals related to the problem by looking for them in the library, on journal sites such as Google Scholar, Shinta, etc related with the character education.

<sup>40</sup> Khatibah, —*Penelitian Kepustakaan*l, Iqra", Vol. 5, No.1, (May 2011), p. 38-39.



4. After all the data we need is collected, we process it and present it in the discussion. We present all of data in 2 formulation of problems, **First**, Character education in surah luqman verses 12-19 based on Al Azhar interpretation **Second**, relevance of Surah Luqman verses 12-19 with education in Indonesia today .

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#### E. The Technique of Analysis of The Data

The data analysis technique systematically searches and compiles data obtained from the literature used as research references. Thus, they are easy to understand, and the research can be informed. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is essential and what will be studied, then making conclusions.<sup>41</sup>

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn.<sup>42</sup>

The writer also uses content analysis as a reference in extracting information. Considering that this research focuses on the data obtained from the scholars' interpretation of the primary data, the writer uses the content analysis method, which is a research method by analyzing the book's contents. In addition, to make it easier to conclude, content analysis based on the induction method is used, where the method used by the author to understand and analyze the object of research based on specific sources is then reformulated to draw general conclusions. Finally, the writer will describe Character education in Al Azhar Interpretation Analysis surah Luqman Verses 12-19).

<sup>41</sup> Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.

<sup>42</sup> Ibid. p. 70.

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To explain the character education in Al Azhar Interpretation , the author must do the following:

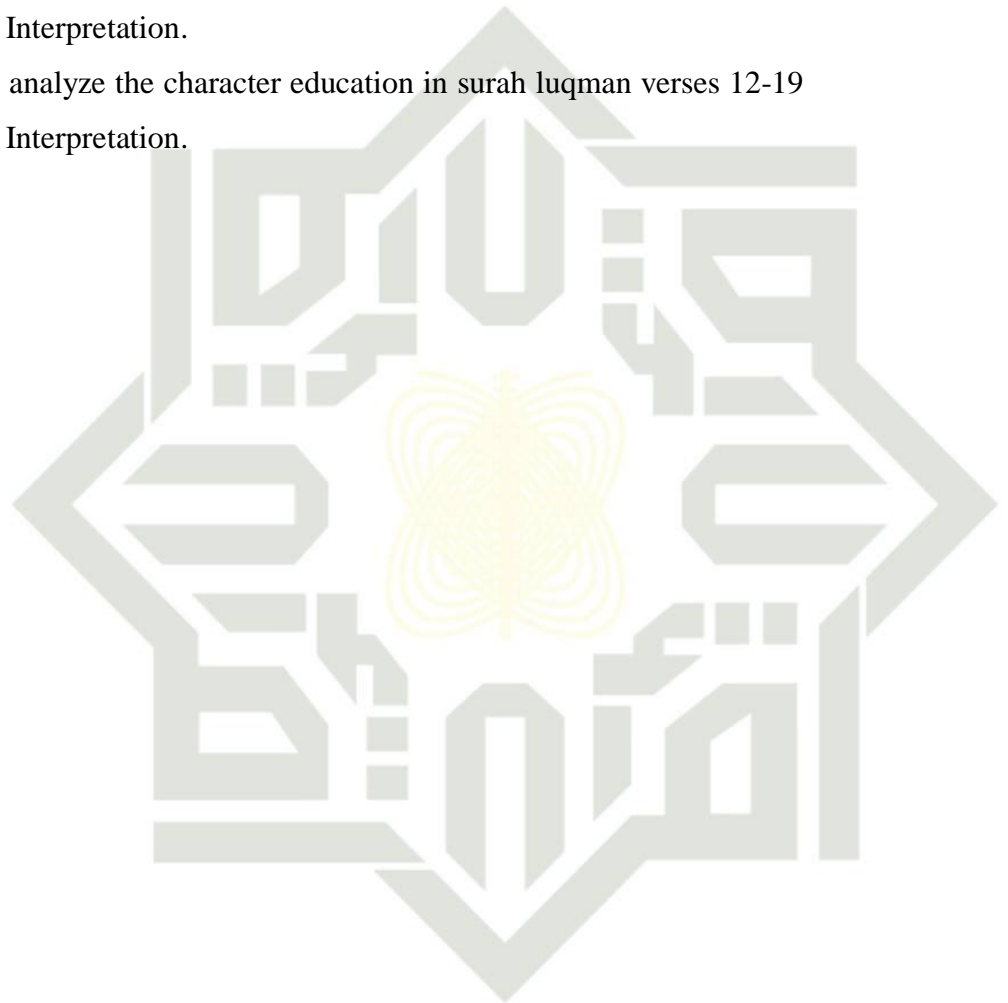
**First**, explain the verses refers to character education.

**Second**, the author looks for interpretation the verses refers to character education .

**Third**, presents the interpretations of the Al-Azhar interpretation.

**Fourth**, explain the character education in surah luqman verses 12-19 by Al Azhar Interpretation.

**Finally**, analyze the character education in surah luqman verses 12-19 by Al Azhar Interpretation.



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## CHAPTER V CONCLUSION

### A. Conclusion

1. In Al Azhar's interpretation many discuss various points of view of life, character education is an important point of view, because the generation we are educated at this time will be the successor to the leaders of this country, if the character is good, then this country will be good and of course will create safe and peaceful country. Hamka's broad view in the world of education is not only oriented to the physical aspect, because this is not enough to fulfill spiritual desires. A good education will lead humans to their nature. To achieve this nature, humans must maintain and sharpen the potential of their thoughts, feelings and human nature. discussing character education, after researching there are many verses of the Qur'an specially surah luqman verses 12-19 that lead to character education which has 6 important aspects, namely, aspects of monotheism, gratitude, worship, filial piety to parents, social, and good manners. Therefore, to create a perfect human being physically and spiritually, there are several institutions that play a full role in human education, namely: education in the family, formal education (schools), education in society. All of these institutions operate according to the needs of their students, with their respective duties and responsibilities. The role of each institution is very influential on the character and character of students, because it is easier for students to understand learning from what they see, and participate in practicing it. if what is learned deviates from its nature, then we as educators lose because we have wasted the opportunity to get a perfect successor. Young learners are more elastic and can be shaped into anything. However, as time goes by and changes in the times, educators are demanded. extra in educating their students, because changing



times and technological advances can change culture and habits.

2. According to Surah Luqman verses 12-19, the relevance of the concept of educators to Islamic education today is still well oriented, especially on the role of educators and the obligations of every parent, teacher and community, which affect the habits and daily lives of students.

### B. Suggestion

Discussing of surah Luqman verses 12-19 on character education is something that the writer is very proud of. Reflecting on the progress of the times, things related to education need renewal, as support for the renewal of education itself, it would be better if we understand character education more deeply.

Thus, according to Surah Luqman verses 12-19, the concept of character education requires further study and research. The author has some suggestions as follows:

1. This study only discusses the interpretation of buya hamka on character education by using the Al Azhar commentary book, the author hopes that a more in-depth discussion of character education can emerge in other interpretations.
2. The author hopes that readers and especially writers can always have good character and be able to pass down our good character to family, relatives, friends and society in general.
3. For parents Parents are the main and first educators for children, for that parents should be able to pay attention to the growth and development of children and provide learning and understanding about their nature as children and servants of God.

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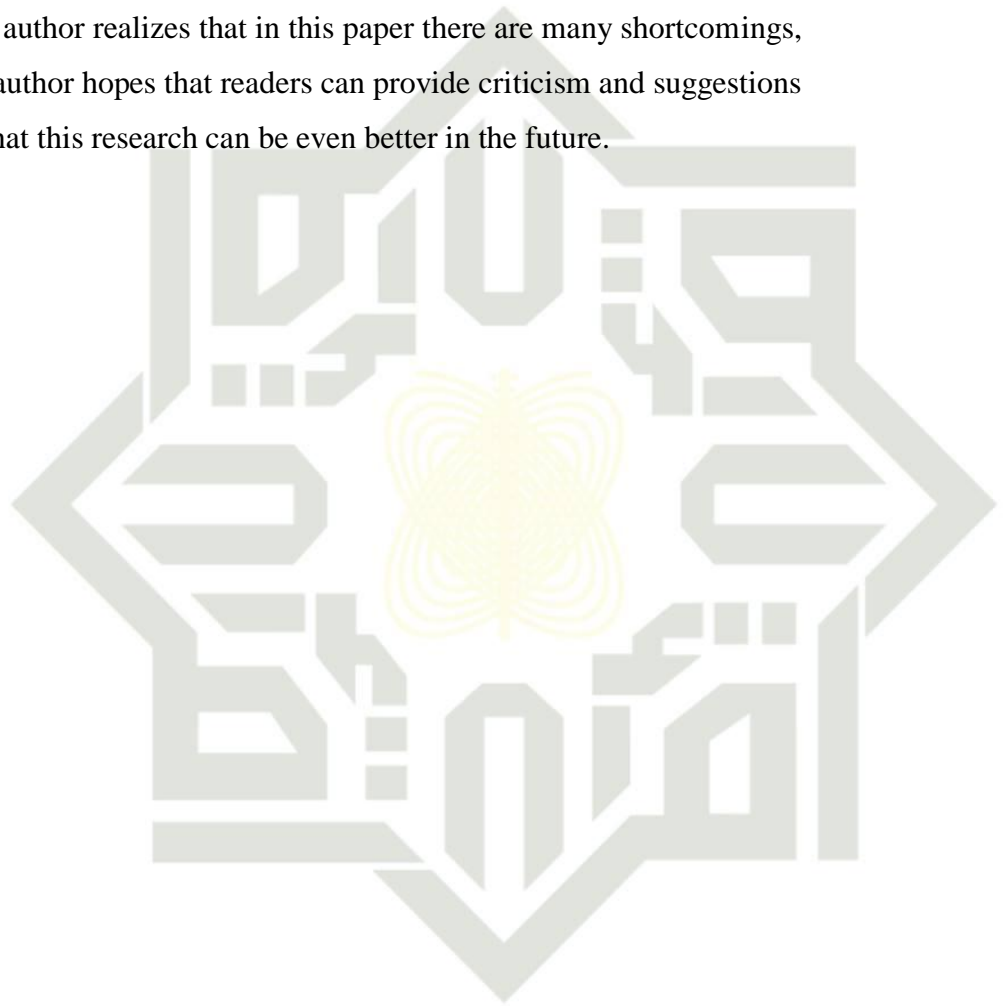
4. For educators (teachers) must better understand students by paying attention to the education that will be given. And can be a role model for students because the proverb says that teachers are nurtured and imitated.
5. The community is a reflection of the attitude of children, therefore cooperation with the community is needed to protect the next generation of this nation.
6. The author realizes that in this paper there are many shortcomings, the author hopes that readers can provide criticism and suggestions so that this research can be even better in the future.

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