

Instilling Character Values in Early Childhood According to the Qur'an Surah Luqman Verses 12-15 (Study of Tafsir Al-Maraghi and At-Tarbawi)

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Abstract: This research discusses Character Values in the Qur'an Surah Luqman Verses 12-15 (Study of Tafsir Al Maraghi and At Tharbawi). This research is a literature research or literature review, namely research that examines or examines critically, knowledge, ideas, or findings contained in an academically oriented body of literature, and formulates theoretical and methodological contributions to certain topics. In this study the author used the Quran research method. In relation to the discussion in this study, the author quotes the interpretation of the Qur'anic verses through the book Tafsir Al-Maraghi which examines the cultivation of character education values in early childhood. To maximize the discussion of the tafsir study, the author strengthens the content of the thesis writing with the *tahlili* tafsir method. The results of the analysis show that the values of character education contained in the Qur'an Surah Luqman Verses 12-15 (Study of Tafsir Al Maraghi and At Tharbawi) there are several values, namely: Character of gratitude to Allah, Character of faith in Allah, Character of obedience and filial piety to parents, Character of doing good, character of worship, social character.

Keywords: Character Values, Early Childhood, Tafsir Al-Maraghi and At Tharbawi

A. Introduction

Character problems are one of the obstacles that always concern every nation, both in a developed country and a developing country, especially underdeveloped countries. The decline in the character values of a nation will certainly be an obstacle to the development of every nation. Given that character is the beginning of progress and even becomes a foundation in development in society (Jaenullah, Ferdian Utama, 2022). This increasingly chaotic Indonesia can be believed because of the absence of character. Many feel that the nation has lost character. Character is something that should be known but for the most part no one cares about it. When you want to get back to having character but don't know how to start (Sudewo, 2011; Mubin, 2020).

In Abu Ahmadi's opinion, the child is a trust for parents, his heart is still clean and precious like a diamond and still innocent Children are born and raised by parents, parents are also the main educators for children. As an educator, parents are

obliged to nurture, nurture, guide, nurture, teacher and leader for their children. In accordance with the opinion of John Lock who termed *Tabularasa* (blank slate) where children are born likened to white paper or blank paper, the shape and shape is very determined how this paper is written and shaped. Therefore, the experience and environment of children are very influential on children's development. Educating children from an early age is one of the most important things (Utama & Tanfidiyah, 2019). The value of character instilled in children from an early age is an important foundation for the formation of a civilized and noble moral society (Zaitun, 2014). Quality character needs to be instilled and shaped and developed from an early age so that it is firmly challenged and sturdy in children. Early age is a critical period for the formation of a person's character. Failure in the cultivation of character in children from age Early, will form a person who makes unrest and chaos in the middle social life in his later adulthood. In addition, instilling Quality character to the younger generation is a strategic endeavor as a first step to building a civilized life. Therefore, Instillation of character values from an early age is the main key to Nation Building.

Character education is not just teaching what is right and what is wrong, but rather instilling habituation about which things are good so that learners become aware (cognitive) of what is right and wrong, able to feel (affective) good grades and able to do it (psychomotor). Education The character itself is composed of three interconnected parts, namely: moral knowing, moral feeling, and behavior moral (moral behavior). In other words, good character consists of knowledge of the good, but it must also be feeling and having a desire for goodness (desiring the good), and doing the good provide direction on how the nation is It transcends an age and leads it to a certain glory. Because a great nation is a nation that has character, which is capable Build a civilization and influence the development of the world (Zubaedi, 2011).

Early childhood is an individual who experiences a process of growth and a very rapid development and fundamental for life as a whole, It is even said to be the Golden Age, which is a time that Very valuable compared to the age after (E. P. Ferdian Utama, 2020). Children have unique traits, egocentric, high curiosity, social creatures, rich in fantasy, short attention span and a potential period of learning (Bahri, 2019). At this time, it is very important to stimulate the development of children in order to be able to Optimally achieved all aspects of child development. The child starts something it is from his family environment and the surrounding environment; therefore, the environment children are required to be able to provide the best experience for children (Alia, 2018). However, in the learning of religious education in general education institutions only Giving a few hours of study time is not educating behavior be good. The problem is to study religion just as much as study other sciences. Learning religion is just to add Just science without doing practice. While religion must be trained and practiced. With practice, this is the real religious education Character can only be educated, improved and perfected constantly to all who crave the process of character refinement. Character is the foundation and a valuable asset to one's qualities.

Every country has a system education, because the education system is the embodiment and elaboration of the ideals of society. People's expectations of education are very high Great because education is expected to realize the ideals of society. Education functions as an agent of social change. From there it appears It is clear that the role of education is the fulcrum of people's expectations to produce high quality human resources so that they are ready and able to enter a period of time that contains new challenges, inspiration new, and new forces are emerging in a dynamically moving society (Masarudin 2003).

In addition, the formation of character or character must of course begin from oneself from an early age, in the family especially parents as his educator (S. Ferdian Utama, 2017). Character building also requires commitment, perseverance, tenacity, process, method, time, and example. In Islam there are three values The main ones, namely morals, civility, and example. In general, morals refer to: duties and responsibilities. While *adab* refers to an attitude that associated with good behavior. Exemplary refers to Character qualities displayed by a Muslim who are guided by the example of the Prophet Muhammad (peace be upon him). this value is the pillar of education character in Islam. Therefore, character education is closely related with Islamic education, that the richness of Islamic education with teachings About morals will be very interesting to be used as a concept of character education (Ramli, 2022)(Hilda, 2014). The success of character is also determined by the character of an educator who Must have good character in order to be emulated by his students. As it should be Muslim educators reflected on the Prophet Muhammad (peace be upon him) and followed the example of the Prophet Muhammad (peace be upon him) He was in educating the companions of his time. In the Qur'an surah al-Fath verse 29 Allah, the verse describes how noble the figure of the Holy Prophets as educators. He succeeded in guiding the companions in the direction that desired and aspired to the teachings of Islam. The Companions saw the Prophet Muhammad SAW as their personal teacher who is exemplary and exemplary by all people of all time. The success of the Holy Prophet Muhammad (peace be upon him) can be seen from the number of companions as his students who have character and character just like him (Hilda, 2014).

Muhammad was the Messenger of Allah, and the people who were with him above His religion is that of people who are tough and strict towards people infidels, but they are affectionate among themselves. You see them crooked and bow down in their prayers, wishing their Lord to bestow His grace to them and put them into heaven and please them. The sign of their obedience is visible on their faces in the form of prostration marks and Worship. This is their nature in the Torah. While their nature inside the gospel is like a plant that pulls out its trunk and branches, then the branches become numerous after that, the plant strengthens, stands tall firmly on the trunks, it looks beautiful to the eye, and the planters admire it. Allah wants to irritate the unbelievers with the people Have faith in their great numbers and the goodness of life they here there is a postulate that shows the infidel of the hater the companions, for whom God irritates the Companions, means in him there was something that

irritated him, namely disbelief. God promise those who believe from them in Allah and His messenger, living what God commands them and shunning what is God forbid, forgiveness for their sins, great unbroken reward, that is heaven. God's promises are true and certain, not disputed. Whoever walks in the footsteps of the Companions, he enters into their law, that is, entitled to forgiveness from Allah and great reward. Those friends have the virtue of pioneering and fighting for Islam that is not owned by none of these people but them. May Allah be pleased them and make them happy.

In Islam, the Qur'an and sunnah serve to be the main sources that Perfect for being a life balancer. Then, character should be built based on these sources so as to form people A Qur'an that is able to adapt to the times without abandoning identity his monotheism. The character of the Qur'an is a consistent order of human behavior with the moral values contained in the holy book of the Qur'an. Moral The character of the Qur'an makes man a lifelong learner, Ability to read, understand, and apply good values the holy book of the Qur'an into everyday life. That way, the Qur'an is always It is well positioned in every time and place, because Islam is a religion the immortal (Sikumbang, Munardi, Zaein, & Kholil, 2022). In general, all the verses contained in the Qur'an contain educational element. That is, verses in the Qur'an, be it *muhkamat* verses as well as the verses of *mutasyabihat* are able to give explanations to people, to be pondered and practiced in everyday life.

Islamic expertise in solving and answering problems people, ranging from divine, economic, moral, cultural issues to the question of the state, has been proven at the beginning of his arrival. Prophet Muhammad Saw with his extraordinary intelligence, coupled with his advantages as a *ma'sum* chosen apostle (Preserved from committing small, big, and small sins deeds that degrade his apostolic status) (Muhammad, 1997), Able to explain messages God is stored behind His word. With intelligence that Possessed, he is able to connect the values implied in The Qur'an with the real life of the Arabs at that time. Proven only in with twenty-three years, he was able to instill monotheism, morals and life systems appropriate for the size of his time. The Qur'an as dead text at the hands of the Prophet (peace be upon him) was able to incarnate into a living being who is ready to communicate with anyone who needs his guidance. From this research, we can know that the *fadhilah* of the Qur'an as an explanatory and Alternatives to all existing problems, one of which is discussion about the inculcation of character values in the Qur'an.

Why should the Qur'an examine the character values of certain surahs? Because to reveal more about the content of the Qur'an inside the world of education, because it is very valuable for Muslims general and Muslim educators in particular. In addition to aga Muslim educators Consistent with educational values that have been elaborated by other researchers in Islamic education, but rather for the purpose of Islamic education itself Manifest. Understanding a meaning of the Qur'an certainly cannot be separated from tafsir. In this case, the author chooses to analyze the meaning contained in The Qur'an is as per Tafsir Al-Maragi. The considerations for using this interpretation are: because the tafsir of Al-Maragi is the work of the *mufassir* of a great

scholar and teacher interpretation, so that it will be more relevant to the context of society English today.

B. Methods

In this study, the author used the Qur'anic research method. Literature research or literature review is research that examines or reviews critically, knowledge, ideas, or findings contained in the body of literature academic-literature-oriented, as well as formulating His theoretical and methodological contributions to a particular topic related to the discussion in this study, the author quoting an interpretation of Qur'anic verses through the book of Tafsir Al-Maraghi which examines the safeguarding of character education values in children early age (Azhari, 2014). To maximize the discussion of the interpretation study, then the author strengthens the content of thesis writing with the *tahlili* interpretation method. As for the *tahlili* tafsir method that is often used by Qur'anic scholars is *tahlili* method. The *tahlili* method is a method of interpreting the Qur'an that attempt to explain the Qur'an by expounding its various facets and explains what the Qur'an means. This interpretation is carried out in a timely manner. Sequentially verse by verse then letter by letter from beginning to end according to the composition of the Qur'anic *mushaf*, explaining vocabulary, connotations.

The sentence, the background of the descent of the verse, its relation to other verses, is good before and after (*munasabah*), and do not miss the opinions which has been given in regard to the interpretation of these verses, both delivered by the Prophet (peace be upon him), companions, physicians and interpreters others, and explain the desired meaning, intended target and content of the verse, i.e. the elements of *I'jaz*, *balaghah*, and the beauty of the arrangement sentences, explaining what can be taken from the verse, namely the law of jurisprudence, postulates *Shar'i*, linguistic meaning, moral norms and so on. Purpose The main scholars interpreting the Qur'an by this method are to laying the rational foundations for understanding the miracles of the Qur'an something that is not considered to be an urgent need for Muslims nowadays. Therefore, it is necessary to develop methods of interpretation due to methods This results in diverse and fragmentary ideas. that is by explaining the meaning of the interpreted verses as well as linguistically, including *asbabun nuzul*, reasonable between verses and reasonable between suras, then begin to interpret with other verses or with hadith and Opinions of Friends (Bazith, A, 2021).

C. Results and Discussion

Tafsir Al-Maraghi

Al-Maraghi's full name is Ahmad Mustafa Ibn Mustafa Ibn Muhammad Ibn "Abdul al-Mun" in al-Qadhi al-Maraghi. He was born in 1300 AH / 1881 CE in the city of al-Maraghah, Suhaj Province, about 700 km south of Cairo (Zaini, 1997). Ahmad Mustafa al-Maraghi is from: A family of scholars who are devout and master various fields of religious science. Thing it can be proved that five of the eight sons of Sheikh

Mustafa al-Maraghi (father of Ahmad Mustafa al-Maraghi) was a great scholar who quite famous, namely:

- a. Sheikh Muhammad Mustafa al-Maraghi who was once a Sheikh of al-Azhar for two terms, from 1928 to the year, 1930 and 1935 to 1945.
- b. Sheikh Ahmad Mustafa al-Maraghi, author of Tafsir al-Maraghi.
- c. Sheikh Abd. Aziz al-Maraghi, Dean of the Faculty of Ushuluddin Al-Azhar University and Imam King Farooq.
- d. Sheikh Abdullah Mustafa al-Maraghi, Inspector General on al-Azhar University.
- e. Sheikh Abd Wafa Mustafa al-Maraghi, Secretary of the research agency and the development of al-Azhar University.

Muhammad Mustafa al-Maraghi and Ahmad Mustafa al-maraghi are the two great scholars who have lived contemporary, because in the narration Muhammad Mustafa al-Maraghi died in 1945 A.D., while Ahmad Mustafa al-Maraghi died in 1952 A.D. in Cairo. Second These scholars are mufassir who both authored the book of tafsir and had been disciples of Muhammad Abduh, they were born in the same place. the same is in a village called al-Maragha, Suhaj Province (Depag RI, 1993). Ahmad Mustafa al-Maraghi completed secondary school in in his village, his parents told him to emigrate to Cairo to studied at al-Azhar University in 1314 H / 1895 H (Ahmad, 1934).

While studying at al-Azhar he really studied Arabic language, Tafsir, Hadith, Hadith Science, *Balaghah*, Fiqh, *Usul Fiqh* Morals, Science of al-Qur'an and Astronomy compared to other sciences. Beside he also attended lectures at the Dar al-„Ulum Faculty in Cairo. He successfully completed his studies at both universities on in 1990 M. In 1916, he was appointed as a delegation lecturer Al-Azhar University to teach *Shari'ah* sciences in Sudan. Besides busy teaching al Maraghi is also busy composing scientific books (Kamal, 2005).

Systematics of Tafsir Al Maraghi Writing

As for the systematics of writing tafsir al-Maraghi as What he put forward in his Muqaddimah Tafseer is as next:

- a. Delivering Verses at the beginning of the discussion of Al-Maraghi Start each discussion by bringing up one, two or more verses of the Qur'an arranged in such a way as to provides a unified understanding;
- b. Explain the words (*Sharh al-mufradat*). Then al-Maraghi explained the meaning of the words Linguistically, if it turns out that there are words that are considered difficult to be understood by the readers;
- c. Understanding verses globally (al-Jumali li al-Ayat). Furthermore, al-Maraghi mentions the meaning of the verses in a timely manner. *Ijmal*, with the intention of giving an understanding of the verses that above it globally. So before entering into interpretation which is the main topic, the readers have been first know the meaning of these verses *Ijmal*;

- d. The reasons for the descent of the verse (Asbab al-Nuzul) Al-Maraghi as well will include the discussion of *asbabun nuzul* (cause down verse) Based on the *shahih* narration of the hadith that became the handle the *Mufasssir*;
- e. Abandoning science-related terms knowledge. Al-Maraghi deliberately ruled out the term that relate to estimated science is an obstacle for the readers inside study the books of tafsir and understand the science of the Qur'an. For example, the science of *nahwu*, *sharaf*, the science of *balaghah* and so on;
- f. The language style of the *mufasssir*. Al-Maraghi in compiling the book Tafsir still refers to the opinions of the *mufasssir* past as an award or effort they have ever madedo. Al-Maraghi tried to show the links of the verses the Qur'an with other thoughts and sciences. For this purpose, he deliberately consulted with people experts in their respective fields, such as doctors, astronomers, historians and other experts to know their opinions;
- g. Selection of the Stories Found in the Bible Interpretation. Al-Maraghi saw one of the weaknesses of the book of tafsir the preceding is contained in it the stories that originated from the People of the Book (*Isroilliyat*), even though the story is not necessarily true. Basically, human nature, wanting to know things which is still vague, and attempts to interpret things that are still It's hard to know.
- h. Number of Juz Tafsir al-Maraghi As for the number of juz in tafsir al-Maraghi when viewed from the number of translations, consists of 30 volumes (one volume one juz). This aims to make it easier for the reader and easy to carry everywhere. It is another with what is in the original book of *tafseer* which is consists of 10 volumes (each volume is three juz). If you look at the tafsir al-Maraghi (specifically Arabic), hence the division of volumes it is as follows:
 - 1) Volume I: al-Fatihah - Ali Imran; 92.
 - 2) Volume II: Ali Imran; 93 - al-Maidah; 81.
 - 3) Volume III: al-Maidah; 82 -al-Anfal; 40.
 - 4) Volume IV: al-Anfal; 41 -Joseph; 52.
 - 5) Volume V: Joseph; 53 -al-Kahf; 74.
 - 6) Volume VI: al-Kahf; 75 -al-Furqan; 20.
 - 7) Volume VII: al-Furqan; 21 -al-Ahzab; 30.
 - 8) Volume VIII: al-Ahzab; 31 -al-Fushshilat; 46.
 - 9) Volume IX: al-Fushshilat; 47 -al-Hadid; 29.
 - 10) Volume X: al-Mujadalah-an-Nas.

But even though it consists of only ten volumes, and each volume consists of 3 juz, so the content remains the same as the thirty juz above, i.e., 30 juz of the Qur'an. Such is the method of writing, systematics and the steps that al-Maraghi took and compiled his book of tafsir, and this book of tafsir was born for the first time to coincide with the start of the hijri new year 1365 H/1946 H.

Tafsir Tarbawi

The term Tafsir Tarbawi comes from two words, tafsir and tarbawi. Two This word is a loanword from the Arabic word tafsir (explanation Quran) and tarbawi

(education). From this etymological meaning, simply put, it can be understood that tafsir *tarbawi* is an explanation of the verses of the Quran pertain to all things about education Tafsir *tarbawi* is the ijihad of tafsir academics, trying to get close to the Qur'an through an educational point of view, both in theoretical and practical terms. This ijihad is expected to discourse a paradigm about the concept of education based on the holy book of the Qur'an. With Thus, scriptural instructions are expected to be implemented as basic values in education. If this discourse can be seen as an alternative nomination of an approach model, tafsir *tarbawi* can used as an offer in the process of study and study of the scriptures by using the Education Analysis Knife (Logo Analysis Educative).

The Qur'an views that education is a problem First and foremost in building and improving the condition of the people in the world (Ramli, 2022). The teachings contained therein include creeds Tawhid, noble morals, and rules regarding vertical relationships and Horizontal is instilled through such education. That means Education is a key word for the progress of the nation because it is advanced Whether or not a nation is always measured by quality and maintenance education that a nation has. The education offered by the Qur'an shows the difference which is quite meaningful when compared to conventional education. The difference is clearly seen in the basic principles of educational development the learning approach, orientation of its implementation and resources his knowledge. The basic principles of Islamic education are the creed of tawhid and Islam views the knowledge learned as coming from God. So, the learning is faithful, and the approach in learning nuances of tawhid creed. Similarly, its orientation is also towards strengthening faith, and learning is always done by spiritual approach. Because, Islam views that knowledge is sourced from God, then the spiritual becomes an approach that cannot be Ignored. The main principles of development and implementation of education Islam is the creed of tawhid, this means that education is in perspective The Qur'an is not the mastery of knowledge, but the cultivation and development Tawhid creed. Science is seen only as a tool of transformation The development of the creed is through educational forums. Therefore, Educational success is not only characterized by mastery knowledge but it also reflects faith in God.

Qur'an Surah Lukman verses 12-15 according to the perspective of Tafsir Al-Maraghi and At-Tharbawi

Surah Luqman is one of the contents of the 21st juz of the Qur'an and surah to 31 consists of 34 verses belonging to the *Makkiyya* group of letters. Named after the letter Luqman because it is taken from the story of Luqman told in This letter is about how he educated his son. Tafsir Al Maragi explains, O my son, verily the world is, is the deep sea, and indeed many people are sinking into it. Then make your boat in the world of piety to Allah Almighty the content of faith and the screen is devoted to God. Maybe you can survive (not sink into it) But I'm sure you survived (Ahmad Mustafa, 1989), and verily Allah has given wisdom to Luqman i.e., he is always grateful and praises Him for what hath been given unto him by his gift,

for verily only He is the one who deserves that praise and gratitude and whosoever thanks God, then verily the benefit of that gratitude returns to Himself. For verily God shall bestow upon him abundant rewards in return from Him, for His gratitude and He would someday save her from doom.

Tafsir Tarbawi explains Lukman was a carpenter, his bark black and he was among the black Egyptian settlers, and he belonged to the inhabitants of Egypt and he was a simple man (Hafiz & Noor, 2016). Allah has given him wisdom. Wisdom reflected in Lukman said to his son, "O my son Verily the world is a deep sea, and indeed many humans who are immersed in it. Then make your boat in the world it is devotion to Allah. The content is faith and the screen is laughable to God. Maybe you can survive, but I'm sure you can survive". And another of Lukman's words is "whoever gets it advising himself, he will undoubtedly receive nourishment from God. And whoever can awaken others will himself, surely Allah will add glory to him because of these. Humiliation in order to obey God is better than discourage yourself in disobedience. Gratitude is praising God leading to things that kind, love kindness to man, and direct all members body and all blessings to obedience to Him.

After Allah explained that Luqman had been given wisdom therefore Luqman thanked his Lord for all the blessings which he had bestowed upon him. And he himself saw its impact in the universe and in oneself, every night and during the day (S. Ferdian Utama, 2017). Then God accompanied it with an explanation that Luqman had advised his son to do things aforementioned (Meerangani, Johar, Bakar, & Razak, 2021). Then in the midst of this advice, Allah Almighty. Mention a general will that is shown to all child. Allah Almighty. Willed them to treat their old people in a good way, and always nurture his rights as a parent (Burhanuddin, 2019). This is in return for all the kindness and favors that have been given by their parents towards themselves. Notwithstanding the so, in order to be devoted to both parents, they must not violate God's rights. Then after that Allah again recounted Luqman's other advice some of them pertaining to the rights of God and others Relating to the way of reconciliation with human beings some of them, they are against some of the others and wean him from milk after he is born in the term two years' time. During that time the mother experienced various times of hassle and difficulties in order to take care of the baby's needs (Utama & Tanfidiyah, 2019). It does not exist who can appreciate his sacrifice other than only the Almighty Knowing the condition of the mother, that is, God Yang nothing is the same for Him either in heaven or on earth. God has commanded that do good to both parents, but He mentions Causes from the mother's side only. Because the difficulties he experienced were larger, mother has conceived her child with difficulty, then gave birth to her by taking care of her at night and during the day. Therefore that, the Holy Prophetsa. When someone asks about who is the most He was entitled to her filial piety, so he answered, your mother, then your mother, then your mother, Then the Prophet said, Then your father.

Only to Me do you return, not to any other Me. So, I will give you a reply to what you have done which is contrary to My commandments. And I'll ask to you about what you have done, namely your tasyakur to-I am for My favors which I have given

you, and taste Your gratitude to your two fathers and your devotion to both and if both parents force you and pressure you to associate Me with others in matters of worship, that is, with things which ye have no knowledge of, so do not You obey what both want. Even if they are both use violence so that you will follow your will both, then resist with violence if both are true right forced you. According to one narration, this verse states that this verse revealed in connection with Sa'ad ibn Abi Waqas. Connect with this companion Sa'ad ibn Abi Waqas has narrated, When I Converting to Islam, my mother swears, that she does not want to eat and does not want to drink. Then on the first day I persuaded him to eat and he drank, but he refused and stood his ground. And on the day Secondly, I persuaded him to eat and drink, but Still refused. So, I said, "By God if you were Having a hundred lives will come out and I won't will leave this religion of mine. "And when my mother saw that I really don't want to follow his will, he finally wants to eat.

The Value of Character in Early Childhood Contained in the Qur'an Surah Lukman Verses 12-15 According to the Perspective of Tafsir Al-Maraghi and At-Tharbawi.

The content of character education (noble morals) refers to religious values, the values embodied in the 1945 Constitution, and the values that live on grow and develop in the customs of Indonesian society which Bhinneka Tunggal Ika. Cocurricular, the content of character education (morals noble) basically consists of:

- 1) Essential values of character (noble morals) and;
- 2) Vehicle for character education (noble morals) which is the substance and the educational process of relevant subjects. Essential values Character (noble morals) is a number of concepts of values and behavior that substantively assessed as the main substance of character education, between others as formulated in the "Planting Guidelines character (noble character) as many as 56 items, published by Balai Library (1999). As for what is meant by character, it can be put forward as contains several understandings, including customs, polite courtesy and conduct.
- 3) As for what is meant by character can be put forward as a character translated from understanding morality that contains several understandings, including customs, manners and behavior. Therefore, the understanding of Syamsul Kurniawan, Character Education Conception and Implementation Integrated in Family, School, College, and Society, the most essential character is behavior. As a behavior, Character includes attitudes that are reflected by behavior.

Verily he was grateful for himself; and goods whoever is not grateful (kufr), then verily Allah is rich, Most Commendable." Ibn Qayyim al-Jauwziyah divided wisdom in theoretical (*Naziriyah*) and practical ("*Amaliyah*") categories. First: wisdom theoretical ("scientific or nazariyah). Scientific wisdom or *nazariyah* is know the nature of something and its relationship to causes its creation, in terms of content and *shari'a*. Second: practical wisdom ("*Amaliah*"). The point is to put something in its place, where this section has three levels, namely: giving something according to his needs and

does not go beyond limits, does not precede and It doesn't end from its time, so the wisdom keeps three things in place. above all aspects. Applications of gratitude according to al-Mawardi include Four things are:

1. Praise/give thanks for the favor.
2. Do not disobey the intention.
3. Acknowledging that blessings essentially come from God.
4. Obey orders.

D. Conclusion

Based on content analysis findings and discussion of values character education in the Qur'an Surah Luqman Verses 12-15, then it can conclusions were drawn in response to the focus of research that has been carried out be: The values of character in Surah Luqman Verses 12-15 there are several values. That are character of gratitude to God, character of faith in God, obedient and filial character to parents, character doing good, character of worship, social character. The process of instilling character values in Surah Luqman Verses 12-15 It can be summed up as follows Luqman first formulated which educational objectives contained in Surah Luqman is to attempt to make Human beings as human beings and who are rich in character values both which are sourced from the Qur'an and hadith. The material formulated by Luqman is about the material of faith, creed and morals.

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