

## THE RELEVANCE OF SURAH MAKKIYAH AND MADANIYAH IN CHARACTER EDUCATION

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### ABSTRACT

This article explores the relevance of Surah Al-An'ām verses 151-153 (*Makkiyyah*) and Surah Al-Baqarah verses 261-267 (*Madaniyyah*) in the context of character education using library research methods. Through literature analysis, this study identifies the ethical and moral values contained in both surahs and how these values can be integrated into the character education curriculum. Surah Al-An'ām emphasizes the importance of morals, justice, and social responsibility, while Surah Al-Baqarah highlights the values of caring, solidarity, and wise management of resources. The results of the study indicate that the application of Qur'anic values in education can strengthen the character of individuals and communities, and contribute to the formation of a more ethical and responsible society. This research is expected to provide insights for educators in implementing these values in educational environments.

**Keywords:** *Qur'anic Values, al-An'am, Al-Baqarah, Character Education; Educational Environments; National Education Goals*

## INTRODUCTION

Character building through character education is believed to be essential if Indonesia is to transform into a nation capable of competing with other nations worldwide. Character education aims to develop students' abilities so they can recognize, care for, and internalize values, enabling them to behave as perfect human beings (Muchlas, 2011). Thus, character education becomes an effort to transform humans for the better in terms of knowledge, attitudes, and skills (Amrona et al., 2024).

To further strengthen the implementation of character education, the Ministry of Education and Culture has formulated 18 values derived from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard Work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love of the Homeland, (12) Appreciating Achievement, (13) Friendly/Communicative, (14) Love of Peace, (15) Love of Reading, (16) Caring for the Environment, (17) Caring for Social Affairs, and (18) Responsibility. Although there are 18 values that form the character of the nation, educational units can determine their development priorities by continuing the precondition values which are strengthened by several prioritized values from the 18 values above (Daryanto, 2013).

Regarding the discussion of *Makkiyyah* and *Madaniyyah*, the scholars agree that the Makkiyah letter is a letter that was revealed in the city of Makkah, the contents of which discuss the oneness of Allah ﷻ, monotheism, as well as commands and prohibitions regarding Allah's provisions. Meanwhile, the Madaniyah letter is a letter that was revealed in the city of Medina, the contents of which discuss Islamic religious law or Shari'a, political administration, deliberation and various other laws (Khawash et al., 2024). It is very important to know the difference between a *Makkiyyah* surah and a *Madaniyyah* surah in order to understand a verse, so that there are no mistakes in carrying out *ijtihad* in religious law, so studying the differences and meaning of a *Makkiyyah* or *Madaniyyah* surah is a must when studying the classification of *Madaniyyah makkiyyah* because it is very important in forming laws that are in line with the correct demands of Islamic law (Abd Halik, Abd Haris 2022)

In his book entitled History of Islamic Education, Mahmud Yunus explains that fostering character education for the people of Mecca has several important aspects. First, religious education which emphasizes the importance of recognizing the oneness of Allah ﷻ, where the teaching of reading with His name illustrates that God is one and should not be associated with idols (Huda et al., 2024). This concept emphasizes how great God is and the importance of distancing oneself from idol worship. Second, education that focuses on developing morals and knowledge, where people are invited to reflect on human creation and learn from the knowledge given by Allah ﷻ to those who seek to understand (Huda et al., 2025). This process requires a lot of reading and reflection. Third, moral and character education, where the Prophet Muhammad ﷺ taught his friends to have good morals in accordance with the teachings of monotheism. Fourth, physical education, which emphasizes the importance of personal hygiene, clothing and the living environment (Sinta et al., 2024).

Meanwhile, for the people of Medina, character education material became more complex and comprehensive. Character education in this phase included: first, strengthening brotherhood among the people, where the Prophet Muhammad ﷺ built a strong family structure by binding the people of Medina in bonds of brotherhood (Berlianto et al., 2023). Through the Medina Charter, he emphasized the importance of mutual assistance and not leaving fellow believers to bear burdens alone. Second, social welfare education, where the Prophet Muhammad ﷺ encouraged the community to seek a lawful livelihood and invited the Muhajirin

and Ansar to collaborate for the common good. Third, family welfare education, with an emphasis on strong kinship ties and the implementation of a relationship system based on piety to Allah ﷻ. Fourth, defense and security education, which is vital for a strong civilization, where the community is equipped with a security and defense system to protect itself from external threats by forming a ready army and military (Setiawan and Pratama 2018).

Through these approaches, education in Mecca and Medina focuses not only on academic aspects, but also on character building and social values that strengthen Islamic society. The theme of *Makkiyyah* and *Madaniyyah* is entitled “The Relevance of *Makkiyyah* and *Madaniyyah* Surahs in Character Education (Analysis of Surah Al-An'am Verses 151-153 and Surah Al-Baqarah Verses 261-267)”. The hope is that educators and parents can follow this example and apply it in educating their children. What is the meaning of a smart and intelligent child who has no conscience, is arrogant, proud, ungrateful for Allah's blessings, disobedient to his parents and considers others as nothing. Educators and parents are expected to be able to emulate the character education contained in the Qur'an, Surah Al-An'am verses 151-153 and Al-Baqoroh verses 261-267.

## METHOD

This writing uses the library research model. The data collection technique was carried out by reviewing several books, literary articles and other documents deemed appropriate to this study (Sari and Asmendri 2020). The primary data sources used by researchers are the Al-Quranul Karim by focusing on Surah Al-An'am verses 151-153 and Surah Al-Baqarah verses 261-267, in addition, researchers also use secondary data sources to support the researcher's findings by using books, journals, articles, theses that are relevant to the researcher's theme, both printed and online categories (Bashori & et al, 2025). In the data collection process, researchers carry out the following steps: (1) collect information relevant to the research topic from various interrelated book sources; (2) classify data obtained from these sources by grouping them based on their categories, namely primary sources and secondary sources.

## RESULT AND DISCUSSION

### 1. Tafsir of Surah Al An'am Verses 151-153

Surah Al-An'am is the 6th surah consisting of 165 verses, belonging to the Makkiyyah surah group, revealed in Mecca before the Prophet Muhammad ﷺ migrated to Medina. Some scholars exclude several verses, there are about six verses which they believe were revealed after the Prophet migrated to Medina, namely verses 90-93 and 150-153. According to hadith expert ath-Thabrani as quoted by M. Quraish Shihab, he narrated “This surah was delivered by seventy thousand angels with the strains of tasbeih (Quraish, 2002).” The sky of this world was filled with the thunderous sound of prayer beads from angels worshipping Allah ﷻ.

The name of Surah al-An'am is because in verse 136 and several verses after it, the word “al-An'am” (Livestock) is mentioned which is related to the Jahiliyah customs towards livestock, and explains many laws related to livestock. The Jahiliyah society at that time gave themselves the right/authority to make permissible and forbidden slaughterings, food and various acts of worship related to animals, fruits, even children (Nurhuda, 2023). In fact, only Allah ﷻ has the right to make permissible and forbidden something and indeed Allah has given guidance to humans to choose the path of truth, follow the light of faith and leave the path of error.

Surah al-An'am was revealed with the aim of inviting humans to three principles, namely: “the oneness of Allah (Tawhid), prophethood, and retribution (Ma'ad); with more

emphasis on the explanation of the discussion of monotheism and the rejection of polytheism and disbelief.” So in essence, Surah al-An'am aims to strengthen the creed of monotheism and the principles of religious teachings while at the same time strengthening the authority of Allah ﷻ in all matters. In Surah al-An'am, we can find a clear discussion about the main elements of da'wah and its weapons. Accompanied by several issues related to the main themes (Yuwono & Nurhuda, 2024). Regarding the values of character education contained in Surah Al-An'am verses 151-153, this requires an interpretation of Surah Al-An'am verses 151-153.

**a. Interpretation of Surah Al-An'am Verse 151**

قُلْ نَعَالُوا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ "Say! "Come, let me recite what has been forbidden to you by your Lord." The meaning of this verse is that Allah ﷻ said to the Prophet Muhammad ﷺ and ordered him to call the polytheists so that they go to Allah ﷻ to move away from idolatry and ignorance in order to move towards heights and nobility, and so that their confusion disappears and practices filled with doubt and confusion will stop and be replaced by a noble stance in life. Prophet Muhammad ﷺ will read and explain to them what is said. is truly forbidden by Allah ﷻ and this is a revelation that He sent down to the Prophet Muhammad ﷺ, not falsehood and lies, as lies that have been fabricated by humans in the name of Allah ﷻ and made up based on prejudice, where these things that are forbidden will become the basic guidelines for human life.(Quraish, 2002).

Sayلُوا (Ta'alau) contains the desire to make them sincere and elevate them to the nobility desired by the call. Then this also shows the speaker's request that they respond to his call and enter the life guidelines created by Allah ﷻ, so that they head in one direction and do not follow their desires and paths that are full of error and corruption.

It can be understood that this verse is good advice, which was ordered by Allah ﷻ to the Prophet Muhammad ﷺ to be called to humans, so that humans do not get carried away by their lusts and leave all moral corruption in life, so that they live safely and peacefully, and of course this call must be done gently, because this requires welcome, acceptance and understanding from humans towards it.

God bless you "Do not associate anything with Him." Abu Ja'far explains the meaning of this verse is "Do not associate partners with Allah ﷻ with anything, and do not equate Him with idols, and do not worship anything other than Him (Quraish, 2002)." Because others are not Allah, but creatures, not Khaliq. This is the first point of belief; it is forbidden to associate with others and it is obligatory to ascribe partners to Allah ﷻ.

In the verse above, Allah ﷻ has given a non-negotiable principle, namely that Allah ﷻ will not grant forgiveness if He is associated with another. Therefore, we can understand that Allah ﷻ has commanded humans to believe in Him and Allah ﷻ has forbidden all forms of polytheism, whether related to worship, namely by giving worship to other than Him or related to His attributes by giving divine attributes to creatures, or polytheism related to His actions such as believing in some creatures that they are able to control the universe, provide sustenance, cure diseases and the like. Allah SWT is one, and there is no partner for Him. And as we have known that polytheism to Allah ﷻ is a major sin and Allah ﷻ will not forgive the sin of polytheism.

وَبِالْوَالِدَيْنِ إِحْسَانًا “Be kind to your parents and parents.” What this means is, “Allah ﷻ commands you to do good to your parents, namely by doing lots of devotional services and being consistent with the encouragement of affection for them. Don't disappoint their hearts, and don't be disobedient to either of them. Because if you have disobeyed your parents, you have become a person of low character and corrupted morals. And as has been narrated, saying “*uffin*” (ah) to your parents is forbidden and haram.

The second testament talks about the obligation to do good to one's parents and that it is haram to disobey them. Disobedience to one's parents and hurting them in any form, no matter how small, is something that is forbidden by Allah ﷻ. In this case, Allah SWT emphasizes the obligation to worship Him and not associate anything with Him with the command to serve one's parents. This shows the high position of parents and their encouragement to be filial to them.

“And do not kill your children for fear of poverty.” Abu Ja'far explained what he meant by that, "Do not bury your children alive so that you kill them for fear that if you provide for them, poverty will befall you, because it is Allah ﷻ who provides for you and your children, not you who provide for them." This was explained by Quraish Shihab, only Abu Ja'far said that poverty/poverty would only occur, while Quraish Shihab explained that the poverty had already occurred/was being experienced.

For a child's education, it would be very dangerous if parents imagine that the arrival of a child into this world will only burden their lives. Hamka explains in Tafsir al-Azhar, that in the Jahiliyah era there were people who killed children because they were afraid of poverty, even today there are still people who sell their children because they are not given food, even the worst condition is when parents poison the souls of their own children by giving them the wrong education. (Mahmud, 1990).

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ “We will provide sustenance to you and them.” Allah SWT immediately gives a guarantee of sustenance to the father and guarantees the availability of sustenance for their children who are born (Quraish, 2002). This verse can be understood as a rebuttal to those who use poverty, whatever its cause, as an excuse to kill children. Allah ﷻ has guaranteed them and their children a living, as long as they are willing to work for it.

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ “Do not approach evil deeds, whether they are visible or hidden.” Abu Ja'far explained that the meaning of this verse is, “Do not approach anything that is forbidden to you, whether it is visible and whose sin you cannot deny, or invisible things that you do in a quiet place and do not show, because all of that is still forbidden” (Abu Ja'far, 2008).

This noble fourth testament certainly aims to cleanse Muslim society from moral decay and abomination. To create a society that is clean both inside and out. The abominations referred to here include major sins, but more specifically, adultery. Adultery disrupts the individual and their offspring, and lowers the values of society to that of animals.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ بِالْحَقِّ “And do not kill souls that Allah ﷻ has forbidden (to kill), but with something (cause) that is right.” The meaning of this verse is “souls that Allah SWT has forbidden to kill, namely the souls of those who believe and the souls of those who are bound by an agreement.” However, Allah ﷻ allows killing with the aim of guiding humans, such as stoning an adulterer to protect humans, or killing

someone who apostates from his religion.(Abu Ja'far, 2008). It is permissible to kill someone who kills another person, or damages security, or fights against Allah ﷻ and His Messenger, as well as murders that occur due to war, with certain conditions.

Allah ﷻ grants every soul the right to life, for He has bestowed upon it a dignity. Therefore, we should not kill any human soul, including ourselves. This understanding supports the values of human rights, which are also one of the principles of life upheld by the Quran. We can understand that Islam is very strict about prohibiting the unlawful killing of a soul; murder, according to Islam, is an extraordinarily heinous crime (Putri & Nurhuda, 2023) .

ذَٰلِكُمْ وَصَّيْكُمْ “That is what your Lord commanded you so that you understand (Him).”

the meaning is “These are the things that our Rabb promised us, so that we do not do them and do not abandon them. These are the things that were promised to us and to the disbelievers so that they carry them out (Quraish, 2002).” Allah ﷻ commands this so that you think using reason about what your Lord has decreed, and avoid His prohibitions. Because only by using reason will understanding grow so that religion is embraced with conviction.

These five testaments are closed with his words لَعَلَّكُمْ تَعْقِلُونَ (So that you may understand.) Because these five things are fundamental and the main principles of religion. And they contain clear messages concerning commands and prohibitions, humans can easily recognize how bad they are. Lust often makes people careless and encourages them to violate them. But because sound reason considers them evil, reason is used to understand and avoid them.

It can be concluded that the entirety of verse 151 contains general guidance regarding the basic principles of life which are based on belief in monotheism, relationships between people based on human rights, respect, and distance from all forms of moral abomination.

#### **b. Interpretation of Surah al-An'am Verse 152**

After verse 151 mentions five commands of Allah ﷻ, which are absolute prohibitions, verse 152 continues with prohibitions related to wealth, following the fifth prohibition, which mentioned life. This is because wealth is something whose value is second only to life.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ “And do not approach the property of an orphan except in a way that is most beneficial.” The meaning of this verse is “Do not approach the property of an orphan except for its benefit and to gain something from it.” (Abu Ja'far, 2008).

From this explanation, we can understand that this verse explains that the prohibition is not merely forbidding eating or using, but also for approaching. This is because they are unable to manage their wealth wisely and because they cannot protect themselves from abuse due to their weakness. Approaching them is permissible, but must be done in a good manner, namely with honesty, without mistreatment, and by using their wealth for their own benefit, preserving it, and developing it so that it benefits the orphan.

حَتَّى يَبْلُغَ أَشُدَّهُ “Until he reaches adulthood” refers to the time when he can manage his own property independently. At that point, his guardian is released from responsibility and hands over his property to the orphan. In this context, it is concluded

that adulthood occurs when a person has reached puberty, has had dreams for boys, and has menstruated for girls, and has the ability to manage their wealth wisely.

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ “And perfect the measures and scales fairly.” Abu Ja'far explained what this meant was “Do not reduce the scales when you weigh people, but fulfill their rights perfectly in a just manner. This is so that both parties weighing and being weighed for it feel happy, and are not disadvantaged.” Because the word “Qisth” means fair, but at the same time makes both parties happy and willing (Abu Ja'far, 2008).

Allah ﷻ commands His faithful servants to uphold justice in their buying and selling transactions, namely by being honest in measuring and weighing, and to act justly in all their relationships. This way, no one demands more than their right and does not diminish the rights of others.

لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا “We do not impose burdens on anyone except according to his ability.” This is stated to remind us that in everyday life it is not easy to measure, let alone weigh, which truly achieves a certain level of justice, but even so, those who weigh and measure should be careful and always carry out weighing and measuring as best as possible. (Quraish, 2002) Allah ﷻ commands us to act justly, but Allah ﷻ does not force us to do so in small matters, especially those that are unintentional.

This is a blessing from Allah ﷻ for His servants. Maintaining absolute honesty and fairness, never making mistakes in measuring and weighing, is sometimes difficult. Therefore, a seller or trader should devote all their efforts to achieving accuracy in measuring and weighing. If, despite their efforts to be honest and fair, an error occurs, they are not sinful, for Allah ﷻ does not burden a person beyond their capacity.

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ “And when you speak, be just, even if he is a relative.” Quraish Shihab stated that even if the statement we make is burdensome for the person being testified against, and even if the person being testified against is a relative, the statement should be as truthful and fair as possible. (Quraish, 2002), because truth and justice are one.

We can understand from this eighth testament that when uttering a word that is of a deciding or judging nature or a testimony or straightening out a matter, then the word should be sourced from truth and justice, without tending to lust or deviating because of a certain benefit or because of siding with relatives or because of the ambition to seek a position with the ruler or fear of the ruler. This is because the truth is more entitled to be followed.

وَبِعَهْدِ اللَّهِ أَوْفُوا “And fulfill Allah's promise” Quraish Shihab explained that the command to fulfill Allah's ahdu/ Allah's promise, can mean what Allah ﷻ has decreed for you regarding agreements, which in this case is religious law; it could also mean what you have promised Allah ﷻ to do and which you have acknowledged, or it could also mean the agreement that He commanded you to maintain and fulfill. (Quraish, 2002).

Once we know and acknowledge monotheism, we will naturally fulfill that recognition with good deeds, carry out commands and stay away from Allah ﷻ prohibitions (Amrona et al., 2023). Worship, prayer, fasting, zakat, hajj and vows and so on are included in our agreement with Allah ﷻ, the result of recognizing Tawhid. So we can understand in this ninth will, everything that Allah ﷻ commands His

servants to carry out or what they are prohibited from doing, as well as what Allah has given them must all be guarded against. Because we are all servants of Allah ﷻ who must submit to His rules.

God willing “This is what Allah has commanded you to remember.” Quraish Shihab explains that verse 152 contains four issues which are difficult matters and require reasoning, so that thought and memory are needed to consider the benefits and harms they cause in social life (Quraish, 2002).

It can be said that the will or warning of Allah ﷻ in verse 152 is included in the practice of daily life, namely in the relationship of humans with the Lord the Creator and the relationship of humans with other humans, this is a matter that will always be encountered in our lives. Here Allah ﷻ forbids approaching the property of orphans with injustice, prohibits cheating in weights and measures, commands justice to all people, regardless of gender and religion, commands the fulfillment of promises. Therefore, Allah SWT bequeaths that this should always be remembered.

### c. Interpretation of Surah al-An'am Verse 153

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ “And that (what We command) is My straight path.”

Quraish Shihab explained that the content of the testaments mentioned in verses 151 and 152, or the teachings of the Islamic religion as a whole, is the path of Allah ﷻ which is broad and straight and there is no crookedness in it from the right path, so follow that path with full sincerity, without hesitation (Quraish, 2002). With the guidance of Allah ﷻ, the Prophet Muhammad ﷺ followed His straight path. Therefore, the Prophet Muhammad ﷺ is a role model to be followed, for he followed that path guided by revelation.

The straight path is one that is not crooked or deviated. Those who follow it are worshipping and will ultimately reach their goal. Allah ﷻ commands humans to follow the path of the righteous so that they always uphold His laws and consistently practice what is contained therein.

وَلَا تَتَّبِعُوا السُّبُلَ “And do not follow (other) paths.” part of this verse is “do not follow other paths, do not follow other manhaj and do not desire other religions, whether Jews, Christians, or Magians, worship idols, and so on, because that is heresy and heresy” (Abu Ja'far, 2008).

فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ “Because those paths scatter you from His path.” What this means is that you are scattered if you follow artificial paths, which do not belong to Allah ﷻ, either in the form of freedom or various religions, or your turning away from His path, namely from the path and religion prescribed and approved by Him, namely Islam, which was promised by all the prophets and commanded by the people before you.

There is only one true path, namely the straight path of Allah ﷻ (Islamic religion), which is based on the Koran and the final destination is heaven. This path includes faith, morals and charity. This path is commanded to be followed by every servant of His. Any other path other than the path of Islam is a misguided one promoted by Satan, which if followed will cause people to be separated and away from the path of Allah ﷻ.

God willing “Allah has commanded this so that you may be pious.” What this means is that Allah ﷻ commands you to follow His straight path, the path that leads to eternal happiness and prohibits following paths other than the path of Allah ﷻ so that you will fear Him in your soul. Be careful, don't make Allah ﷻ angry until He brings His wrath



and punishment. Maintain and look after. Namely maintaining a good relationship with Allah ﷻ and maintaining good relationships with humans. If we are separated from these two relationships, then misery will come. By sticking to the straight path, Allah ﷻ will guarantee that we will avoid disaster and torment.

The verses above can be concluded as general principles that encompass all the guidance of virtue, containing divine warnings that will lead a person to a high position and be approved by Him.

## 2. Interpretation of Surah Al Baqoroh verses 261-267

Verses 261 to 267 of Surah Al-Baqarah are included in the category of *Madaniyah* surahs, namely verses that were revealed in Medina. These verses were revealed regarding the arrival of Uthman bin Affan and Abdurrahman bin Auf to the Prophet Muhammad SAW who brought dirhams to be given to the fighters involved in the Battle of Tabuk which took place in 631 AD, namely as a response to the Prophet's response to the attack that occurred between Medina and Damascus. At that time, Abdurrahman bin Auf brought 4000 dirhams and said to the Prophet, "I have 8000 dirhams and I dedicate half of them to Allah, while Uthman bin Affan brought 1000 camels." (Good 2015).

In verse 261, Allah confirms that the livelihood given in His path will be rewarded with a multiplied reward, namely like a seed that grows seven grains and continues to grow and will be abundant. Meanwhile, in the continuation of the verse, namely verses 262 to 264, it is explained that to get a multiplied reward, it is necessary to give charity without showing off. Meanwhile, verses 265 to 266 themselves explain that those who have given charity will receive pleasure and they will still be given a greater reward compared to the reward they have obtained as explained in verse 261. Meanwhile, verse 267 was revealed regarding the prophet's provisions regarding the amount of zakat fitrah that must be paid. Therefore, in this situation, a friend came bringing his zakat in the form of an old room fruit. Regarding the character education values contained in the letter Al-Baqarah verses 261-267, it is necessary to interpret the letter Al-Baqarah verses 261-267.

### a. Interpretation of Surah Al-Baqarah verse 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ  
لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٦١

This verse was revealed How it is mentioned in several narrations, namely regarding the generosity of Uthman bin Affan and Abdurrahman bin Auf who came bringing their wealth to finance the Tabuk war. This verse was revealed regarding them, namely not meaning that this verse is not a Divine promise to everyone who spends his wealth sincerely, but on the other hand, even though this verse talks about a case that occurred during the time of the Prophet Muhammad, the time interval of which occurred is thousands of years, but in terms of the placement of the order of the verses, it is found to be very impressive harmony (Quraish, 2002).

In the interpretation of Al Misbah, the Quraysh states with a glorifying parable that this verse encourages people to give. Isn't it true that if he plants grains in the ground, it won't be long before the seeds grow and become plants that grow lots of fruit? After that, the Quraysh had explained that this verse mentions the number 7. This number does not have to be understood in the sense of a number, but it is similar to the term 1001 which does not mean a number below 1002 and above 1000. The meaning of this verse is that Allah will multiply for whom He wills. Don't assume that

Allah is not able to give as much as possible, but Allah is vast in His grace and don't assume that He knows or doesn't know. Whoever feeds sincerely in the path that He is pleased with, be assured that He is All-Knowing.

**b. Interpretation of Surah Al-Baqarah verse 262**

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٦٢

Quraish Shihab explains in his commentary on Al-Misbah that the word “Mann,” translated as “mentioning a gift,” is derived from the word “favor.” Mann refers to mentioning the blessings of those who receive them and boasting about them. In the context of this verse, mentioning a gift is named so because the reward for the gift is diminished or interrupted by mentioning it, and the good relationship that was previously established through the gift is broken and no longer reconnected.

While the word اذى has the meaning of disturbance. Because actually mentioning blessings is also a disturbance, but if the word “Mann” is mentioning it in front of the one who is given. While the word adza is mentioning it to others so that the one who is given feels embarrassed and loses his face. On the other hand, in the use of the word ثم, namely before mentioning the two evils, it is not only to show the vast difference between the livelihood that is blessed by Allah and the livelihood that is accompanied by Mann or adza But more importantly, the word later indicates that what is required is not to do the two evils, namely not only at the time of giving but also later after a long period has passed from the time of giving. Because basically, there are people who give and give sincerely and maybe there are even those who give secretly But some later tell their gifts to others which results in shame and offense at the same time (Quraish, 2002).

**c. Interpretation of Surah Al-Baqarah verse 263**

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى ۗ وَاللَّهُ غَفِيٌّ حَلِيمٌ ٢٦٣ ﴾

Quraish Shihab interprets verse 263 as saying that good words that are in accordance with the commendable culture of a society are words that do not hurt the feelings of the requester, whether in relation to the condition of the recipient or in relation to the giver. A kind word is better without giving anything than giving it by hurting the heart of the one who is given it. Likewise, giving forgiveness to a beggar, which often hurts the giver, especially if the beggar insists or whines, is also much better than giving but accompanied by man and adza. Because giving by hurting your heart is an activity that combines good and bad. Because basically God is all-rich, that is, he doesn't need anyone's gifts. He also does not need those who add to his wealth to give it to any of his creatures and he also does not accept alms accompanied by Mann and adza, because he does not immediately impose sanctions and face on whom he suspects (Quraish, 2002).

**d. Interpretation of Surah Al-Baqarah verse 264**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

In his commentary on al-Misbah, Quraish Shihab interprets verse 264 as beginning with a divine call, “O you who believe.” This call is followed by a prohibition, “Do not cancel the reward for your almsgiving.” The word “reward” is not mentioned in this verse, implying that not only is the reward or result of the almsgiving lost, but also the almsgiving itself, which constitutes capital, is also lost without a trace. Although the reward was initially doubled, when the giver mentioned something that would upset the recipient, the reward was lost.

The two bad behaviors above are equated with two bad things: self-interest and lack of faith. Self-interested people essentially do things for the sake of gaining praise from humans, not necessarily for the sake of receiving rewards from God. Moreover, their behavior demonstrates their lack of belief in God and the Day of Judgment. The pampered person's condition is truly astonishing, as understood by the use of the word “مثل,” which means a surprising, astonishing, and amazing state. Their condition, in terms of their openness to bad memories and their frog-likeness, and the futility of their name, such as “صفوان,” is similar to the word “shafaa,” which means pure and clean from stains and dirt. This means that those who give alms with self-interest, placing their alms there, are likened to heavy rain. If the rock weren't smooth, cracked, and hollow, there might be some soil left over, leaving some residue that doesn't come out due to the rain, but the smooth, slippery rock can be cleaned with even a little water.

**e. Interpretation of Surah Al-Baqarah verse 265**

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضَعْفَيْنِ ۖ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafsir al-Misbah explains ayah 265 that the second goal of humans is the strengthening or steadfastness of their souls. The texts they provide are a framework for sharpening and nurturing their souls so that they can gain openness and forgiveness towards me and the mistakes of others as well as patience and steadfastness of soul in carrying out religious obligations. People who succeed in subduing their desires that always push humans towards the dust of the earth and the ownership of wealth, namely by sacrificing some of their possessions, will not find much difficulty in directing themselves towards nobility and goodness and obedience to Allah because at that time they have succeeded in controlling their desires (Quraish, 2002).

**f. Interpretation of Surah Al-Baqarah verse 266**

أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفًا ۖ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

The verse above is presented in the form of a question posed to anyone. The question posed by this verse is sure to be answered with joy. Why not a garden with a variety of produce, including dates, grapes, and rivers flowing beneath it? It has a sufficient water source, and it comes from Him, not from outside sources or rainwater. Even all kinds of fruit adorn the garden.

Especially for dates and grapes, according to His own words, he has in that garden all kinds of fruit, both of which are noble trees and the fruit produced is also noble and good, both of which have many benefits for those who eat them and are beautiful to look at (Abdullah, 1995).

The owner of the garden is elderly and can no longer work, and he has young children. Therefore, the owner relies solely on the garden. However, suddenly a storm strikes the garden, causing it to catch fire. So, what will happen if this happens? Avoid giving alms without expecting anything in return, as the situation will be similar on the Day of Judgment.

As stated above, the purpose of irrigating gardens is understood from the presence of the word “min” in the word “*min tahtihaa al-anhaar*.” A similar reaction that does not use “min” indicates that the water does not originate from Allah, so there is nothing preventing it from being distributed elsewhere (Quraish, 2002).

This is the situation of a person who spends his wealth not because of Allah, that is, he thinks he will get a reward from his alms and donations, but when in fact this is not the case, his reward will be lost because his intentions are not sincere.

#### **g. Interpretation of Surah Al-Baqarah verse 267**

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ  
وَلَسْتُمْ بِأَخَذِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ

Verse 267 of Surah Al-Baqarah specifically explains the provision of sustenance and its nature. The first point is that what is given should be good, and not all of it must be given; just a portion is sufficient. This is categorized as infaq, which can be obligatory or recommended. It also explains that what is given is from the results of one's own efforts, which Allah has brought out from the earth. This verse also prohibits collecting bad things for half an hour and then giving them away in charity.

Furthermore, this verse reminds those who provide for and give alms to put themselves in the place of those who receive them, namely, do you not want to take what is bad but with a squint? Finally, this verse closes by reminding us that Allah is all-rich. He does not need alms, whether given to Him or to His creatures. Allah can give meaning directly. His command to humans to provide for those in need is not because Allah is unable to provide directly, but the command is for the benefit and benefit of the giver. However, He is Most Praiseworthy, among other things, because He rewards His servants who give alms (Quraish, 2002).

### **3. Character Education Values in Surah Al-An'am verses 151-153**

Character education is a deliberate effort to develop good character based on objective policies for both individuals and society (Saptono, 2011). Furthermore, character education involves all parties, including families, schools, and the community. Therefore, character formation and education will not be successful if the educational environment lacks a positive relationship (Syuanto, 2010).

In addition to a positive educational environment, teachers, as educators in educational institutions, also play a crucial role in developing students' character, particularly in religious studies. A positive and supportive environment within the educational institution will positively influence the development of a child's character.

Based on the explanations above, it can be concluded that character education is crucial for students because it significantly influences their attitudes, both within the school environment and in society. Character formation requires encouragement from students themselves; teachers must encourage them to develop positive character and attitudes.

Quranic interpretation is an explanation of the meaning of God's word according to human capabilities. Human capabilities have their own levels. Therefore, what an

interpreter obtains from the Quran also has different levels. Therefore, when an interpreter reads the Quran, its meaning becomes clear to him (Quraish, 2002).

Below we will explain further the values of character education contained in the Quran, Surah al-An'am, verses 151 to 153, namely as follows:

**a. QS. Al-An'am verse 151**

The character education values contained in QS. Al-An'am verse 151 include the following:

1) Faithful (religious)

Religiousness is the appreciation and implementation of religious teachings in daily life, namely in order to instill religious aspects to the maximum. This religious attitude has three aspects, namely believing in God Almighty, being pious to God Almighty, and being grateful to God Almighty. Meanwhile, in the Quran, Surah Al-An'am verse 151, M. Quraish Syihab quoted from Al-Biqai's opinion in the verse, which states that starting the first will with a prohibition is fellowship with God (Quraish, 2002). In this letter, there is a prohibition on fellowship with God because this religious attitude commands humanity to believe in God Almighty.

2) Devout

In QS Al-an'am verse 151, it is also explained about the aspect of piety, namely to Allah by abandoning all forms of disobedience, namely the prohibition on killing children, the prohibition on committing adultery after killing and the prohibition on killing except with Haq.

3) Polite

Politeness is an attitude of good behavior, both in speech and behavior. Politeness itself is how a person can position themselves appropriately in a given place and time.

In QS. Al-An'am verse 151, M. Quraish Shihab explains that a child's obligation to their parents is not only not to be disobedient but also to be devoted to them. Being filial to one's parents, which is commanded in the Islamic religion, is something where a person is encouraged to be polite to one's parents both in terms of words and words that are in accordance with the traditions and customs of society (Quraish, 2002).

Therefore, in this regard, good morals are crucial to consider in education, both within the family and in educational institutions. The primary emphasis in Islamic education is morality or character education, which involves training children to develop good habits, starting with respecting their parents and behaving politely in both words and actions every day.

Based on the explanations above, it can be concluded that the educational values contained in QS. Al-An'am verse 151 include character values, including religious values, in which case one is commanded not to associate partners with Allah, namely that a person is commanded not to fall into the wrong path, commanded to be pious, in which case one is commanded to carry out Allah's commands and avoid all prohibitions, and to be polite, namely there is a value of loving peace, shown by the attitude of behaving well towards parents and not being arbitrary towards others, namely having social concern where there is an attitude of respect.

**b. QS. Al-An'am verse 152**

The character education values contained in QS. Al-An'am verse 152 include the following: (1) Honest. Honesty is the behavior of being trustworthy, reflected through words and actions. In QS. Al-An'am verse 152, Allah commands fairness in

managing assets, emphasizing honesty in interactions, especially when dealing with orphans' rights. This ensures that both parties feel valued and no one is harmed. The verse underscores the importance of trustworthiness in human relationships. (2) Responsibility. Responsibility is fulfilling duties toward oneself, others, society, and God. In QS. Al-An'am verse 152, breaking promises is prohibited, reminding people to uphold their obligations. The verse emphasizes that all promises are witnessed by Allah, urging individuals to act responsibly and honor their commitments, highlighting the ethical aspect of responsibility. (3) Social Care. Social concern involves sensitivity to others' needs and requires effort. In QS. Al-An'am verse 152, the verse calls for fairness when managing wealth, especially when handling the rights of orphans. It underscores social responsibility by ensuring that the weak are treated justly, fostering mutual respect and fairness in society. This is the core of social care, guiding interactions between people.

Based on the explanation above, it can be concluded that in QS. Al-An'am verse 152, it can be concluded that there are educational values in the verse, including an honest attitude, namely having a sense of justice with a sense of responsibility for what is one's responsibility, whether it is done to others or done by oneself. In addition, this verse also contains the value of social care, which is shown by the prohibition on approaching orphans' property, namely using it for personal gain, which is absolutely not allowed.

#### **c. QS. Al-An'am verse 153**

In QS. Al-An'am verse 153, there are character education values, including the value of curiosity, where we are required to find out how to follow the right path so as not to follow the wrong path, namely by carrying out Allah's commands with good punishment for His creatures and of course this is in His pleasure. So in this case, it can be concluded that the verse contains educational values, namely we are encouraged to be pious, where in this verse it is recommended to carry out Allah's commands and avoid all His prohibitions.

Based on the explanation above, it can be concluded that QS Al-An'am verses 151-153 have educational values, including a religious attitude, namely believing in and being pious towards Allah, having an honest attitude, responsibility, social concern for the environment and good manners, namely having good morals.

### **4. Character Education Values in Surah Al-Baqarah Verses 261-267**

The Qur'an is an answer from Allah so that it is easy to study, understand and practice by humans, so that in order to be more in-depth, broad and detailed, the Qur'an becomes a part of life that cannot be separated from humans because everything contained in it is a demand which is also an absolute necessity, especially in the field of education and social aspects (Umroatin, 2020).

Character education values can be aligned with the use of QS. Al-Baqarah verses 261-267, including the following:

#### **a. Religious character values**

Religious character is essential for students to align their behavior with Islamic teachings, as outlined in the Quran and Hadith. Many students act inconsistently with Islamic values, making it crucial to instill religious character in their environment. In QS. Al-Baqarah (261-267), spending wealth for Allah's sake is a key value, promising rewards both in this world and the hereafter. The Quran explains that those who spend in Allah's way will receive unexpected sustenance, as long as they strive and work. Moreover, charity should be given without expecting recognition or hurting the

recipient's feelings (QS. Al-Baqarah 262). Verse 264 warns against showing off, emphasizing that deeds done with pride lose their reward. These principles are relevant for both students and educators, reminding them that religious character encompasses all actions, not just worship. It is through practice and example that good character is formed, benefiting both students and educators. (Sami and Nafik HR 2015).

**b. Personal character values**

Personal character values are efforts made by an individual that impact both themselves and others, serving as an example for those around them. In QS Al-Baqarah verses 261-267, values such as good habits, charity, and generosity are highlighted. Personal character can be instilled early through role models, advice, good habits, and empathy towards others. The success of character formation depends on the individual's condition and the surrounding environment. With role model strategies, good character can be developed by considering both internal and external factors.

**c. Social care character values**

The value of social concern refers to morals and ethics within a society, encompassing both cultural and moral aspects (Azizah, 2023). Social concern arises from a person's desire to help others, whether through material or energy, to alleviate burdens and make their affairs easier.

In QS. Al-Baqarah verses 261-267, the character values of social concern include the following: (1) Guarding your tongue. Verse 263 highlights the importance of using kind words when communicating, preventing harm, and promoting forgiveness. It emphasizes pleasant speech and the avoidance of hurtful behavior, encouraging individuals to forgive impolite actions and focus on charity. This value of guarding one's tongue is crucial for fostering social relationships and should be instilled in students early on. (2) Care. Verse 267 emphasizes the value of social care, which involves a caring attitude toward others. This value can be developed through consistent practice and naturalization, ensuring it becomes deeply embedded in students. Social awareness is essential for effective communication, as individuals with high social awareness are sensitive to their surroundings and can easily interact with others by respecting differences.

Surah Al-Baqarah verses 261-267 and Surah Al-An'am verses 151-153 play a crucial role in character development, emphasizing religious, personal, and social values. Both sets of verses contribute to building strong character education, despite being revealed in different contexts. The Makkiyah verses (Al-An'am 151-153) highlight values such as faith, honesty, responsibility, and social care, while the Madaniyah verses (Al-Baqarah 261-267) focus on spending wealth for Allah, personal generosity, and social concern. Together, these verses promote a harmonious balance between spiritual and social values, fostering individual and community growth. Character education in Islam helps cultivate sound character and societal harmony.

## **CONCLUSION**

Based on the results of the discussion above, it is concluded that there are relevant results between the *Makkiyah* and *Madaniyah* verses which are interrelated in building strong character education in society even though they were revealed in different contexts. The *Makkiyah* verses in QS Al An'am verses 151-153 and *Madaniyah* in QS Al Baqarah verses 261-267 have a relationship in building strong character education in society even though these two surahs were revealed in different contexts. The *Makkiyah* verses, especially in QS Al-An'am verses 151-153, emphasize the value of character education, including religious attitudes, namely believing and fearing Allah, having an honest attitude, responsibility, social care for the environment and good manners, namely having good morals. While the *Madaniyah*

verses in QS. Al Baqarah verses 261-267 have a very important role in the formation of character education in students, both from religious, personal and social concern characters. These two categories of verses work in harmony, with the teachings of Mecca fostering strong personalities, while those of Medina fostering a prosperous and just community. Thus, character education in Islam encompasses integral spiritual and social values, helping people live harmoniously within society and fostering sound character.

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