



**CHARACTER EDUCATION ON THE PERSONALITY OF THE
PROPHET OF ALLAH THEMATIC QUR'AN INTERPRETATION
PERSPECTIVE MINISTRY OF RELIGIOUS AFFAIRS OF THE
REPUBLIC OF INDONESIA**

Iis Susiawati

¹Institut Agama Islam Az Zaytun, Indonesia

Email : ¹ iis.susiawati@iai-alzaytun.ac.id

Received: 2023-12-05 ; Accepted: 2024-01-11 ; Published: 2024-02-29

Abstract

As thinking and understanding of the Qur'an develops, relevant interpretations emerge to face social phenomena that continue to emerge. The aim of this study is to descriptively analyze the unique characteristics of the Indonesian Ministry of Religion's thematic interpretation method of writing the Koran regarding character education in the personality of the Prophet and to answer the questions of how the interpretation was written, to whom it was written and for what purpose it was written. Primary data and collection techniques for this library study are sourced from thematic Al-Qur'an commentary books from the Ministry of Religion of the Republic of Indonesia and other sources relevant to the study of this article. The results of the descriptive analysis of all the data found show that the state's accommodation to the interests of Muslims in Indonesia in the form of thematic Al-Qur'an interpretations of the Ministry of Religion is a government strategy as a product of knowledge, in addition the interpreting team is an extension of the government in power which is a relationship between power and knowledge which allows for influence and intervention through various media, which can be in the form of religious, cultural, state and gender media, all of which are packaged in thematic interpretations of the Qur'an. The state's ideological bias is a consequence of this state's interpretation. This thematic interpretation is prepared based on an educational theme with several relevant verses and hadiths and is used as a study reference so that even ordinary people can read and understand the thematic interpretation of the Al-Qur'an. This state interpretation was prepared with the aim of bringing a broad understanding of the Koran closer to the intellectual and cultural context of Indonesian society. Several verses of the Al-Qur'an and Hadith of the Prophet regarding the character and moral education of the Prophet in life in the Ministry of Religion's thematic

Al-Qur'an interpretation book can be a reference and example for the Indonesian people in shaping the character of the Indonesian nation.

Keywords: *thematic, tafsir, character-education, Rasulullah, morals*



Copyright © 2024 Authors

This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

The study of Qur'anic learning does not run out in revealing every content in it. The Qur'an is a pearl that emits different lights according to the point of view of the reader (Shihab, 2013). The emergence of various Islamic phenomena and dynamics that today has captured much attention among intellectuals. This proves that there is an identification that specifically discusses the phenomenon, and not infrequently from this identification can give birth to a theory (Hamzah & Arfain, 2021).

The pioneering study of the Qur'an and its interpretation in Indonesia was pioneered by Abdur Rauf Singkel who translated the Qur'an (*Tarjuman Al-Qur'an*) into Malay in the middle of the XVII century, which was then continued by Munawar Chalil (*Tafsir Al-Qur'an Hidâyah al-Rahman*), Ahmad Hassan (*al-Furqan*, 1928), Mahmud Yunus (*Tafsir Quran Indonesia*, 1935), Hamka (*Tafsir al-Azhar*, 1973), and Bisyr Musthafa (*al-Ibriz*, 1960). The current era of Qur'anic exegesis is the work of Quraish Shihab. Model and systematics of interpretation by Quraish Shihab: First, interpreting with thematic methods, this model work is contained in *Grounding the Qur'an: The Function and Role of Revelation in Community Life* (1992), *Lentera Hati: Story and Wisdom of Life* (1994), *Insights of the Qur'an* (1996) and others. Second, the model interprets the entire Qur'an. This model work was later contained in his work *Tafsir al-Mishbah: Message and Harmony of Qur'anic Verses* (Atabik, 2014).

The difference in discourse on the study of the Qur'an and its interpretation in Indonesia and in the Arab world is due to cultural and linguistic background. The Qur'an was revealed in Arabic, so although they differed in their intelligence, they did not experience significant problems in understanding the language of the Qur'an. This situation is certainly different from that faced by non-Arabs who do not know the descent of the Qur'an directly. The scholars of the archipelago first began to facilitate the understanding of the verses of the Qur'an in the Indonesian people by translating the verses of the Qur'an into Indonesian.

The Ministry of Religious Affairs as a representative of the state has an influence on the production of religious understanding with its initiation on the interpretation of the Qur'an (Murshid, 2021). One of the studies in state interpretation is the Thematic Qur'an Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia which examines character education (Nabihati, 2021). Because according to this state interpretation education is the responsibility of all parties starting from the family as the first school (*al-madrasah al-ülâ*), society, educational institutions, and the state (government). Educating means building character to prepare superior human resources born inner who have knowledge, skills, and noble values of life. Education is

continuous (life long education) since humans are able to interact with their environment until they die. The Qur'an pays attention to the problems of education, character building, and human resource development so that life on earth is always peaceful, prosperous, dignified, and brings benefits to all beings, including happiness specifically for humans for the world and the hereafter.

In addition, the term character education began to be discussed in the Western world since the 1990s. Thomas Lickona was considered the bearer at that time, through his much riveting work "The Return of Character Education" provided awareness in the world of education in general about the concept of character education as a concept that must be used in this life and that was when the beginning of the rise of character education became more developed by many people in the world (Sa'ida, 2022).

In Indonesia, character education was launched by the government of Susilo Bambang Yudhoyono (SBY) in Commemoration of National Independence Day, on May 2, 2010. Character education became a very hot issue at that time, so the government had the determination to make the development of the nation's character and culture an inseparable part of the national education system that must be seriously supported (Khusaini et al., 2023). Thus, all educational institutions in the country are obliged to support the President's policy.

In the Law on the National Education System Number 20 of 2003 there is chapter 1 article 1 stated that "education is 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, noble character, and skills needed by themselves, society, nation and country". The national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times.

Then in the Law on the National Education System Number 20 of 2003 it is also stated that national education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and be democratic and responsible citizens. Based on these quotes, it can be concluded that education in general and national education have the same function and purpose in forming good character / personality towards students. This shows how serious the government is in realizing character education in this beloved country.

In this article, the author wants to conduct a descriptive analysis of the unique characteristics of the thematic Qur'an interpretation method of the Ministry of Religious Affairs of the Republic of Indonesia. The author takes the 4th series of several thematic tafsir themes that have been published, with the theme raised is a theme related to character education, in the hope of obtaining meaningful information from the thematic Qur'an tafsir of the Ministry of Religious Affairs of the Republic of Indonesia and can answer questions how the tafsir was written, to whom it was written and for what purpose the tafsir was written.

METHOD

This study is a type of literature study research related to character education on the personality of the Prophet of Allah, the perspective of thematic Qur'an interpretation of the Ministry of Religion of the Republic of Indonesia. This literature study uses data collection techniques through the review and search of primary sources in the thematic Qur'an tafsir book of the Ministry of Religious Affairs of the Republic of Indonesia as well as other secondary sources relevant to the topic discussed, both from books, journal articles, documents, and others. The research data obtained was then analyzed with analytical descriptive methods with the aim of exploring the unique characteristics of the thematic Qur'an interpretation method of the Ministry of Religious Affairs of the Republic of Indonesia regarding character education on the personality of the Prophet and so that it can explain the process, style, model, or form of writing the interpretation in question, the target of the Indonesian people for the preparation of the interpretation and also the interests of the state or government in it.

RESULTS AND DISCUSSION

1. Overview of Thematic Tafsir of the Qur'an

Thematic interpretation (*maudhu'iy*) according to al-Farmawi is to collect all Qur'anic verses that have the same purpose and theme, and if possible then arrange them chronologically by taking into account the causes of descent. The next step is to decipher it by exploring all the aspects that can be unearthed. The results are measured with accurate theoretical scales so that the interpreter can present the theme as a whole and perfectly. At the same time, the overall goal is also stated with easy-to-understand expressions so that even the deepest parts can be explored (Wiyono, 2016). The influence of ideology and political interests, has contributed to the emergence of variations in interpretation. This thematic interpretation grew along with the development of thought and understanding of the Quran. Especially how to bring out

interpretations of the Qur'an that are relevant to the social realities that continue to emerge. There is an assumption that thematic interpretation is just a systematic discussion in the form of collecting verses according to the theme studied will eliminate the elan vital thematic interpretation method (Herlambang & Kurniawan, 2018).

Al-Kumi (1982), was the first exegete to structure the thematic method of exegesis. After that Abdul Hayy al-Farmawi appeared with his work *Al-Bidāyah fī al-Tafsīr al-Mawdhū'i*. Al-Kumi himself is a lecturer of these two exegetes, Fathullah Sa'id and al-Farmawi at Al-Azhar University in Egypt, he argues that the order of words and writings in the Qur'an has wisdom and lessons because reading or understanding the Qur'an falls into the realm of worship to Allah. A Muslim will be rewarded for reading the Qur'an in order of word and writing. This is the reason for the need for science to explore the wisdom of the Qur'an more deeply. Furthermore, the science is expected to find the right way or method to understand each relationship and bond between words, verses or letters in the Qur'an. In addition to the importance of word for word order in the Qur'an, the separate discussion of one theme in the Qur'an also has its own wisdom. It is often found that one theme is mentioned in one letter, then that theme continues in another. Sometimes even the theme is mentioned a little in one letter, while in another letter it is very much discussed. Al-Kumi believes that the order in the Qur'an is a provision of Allah who has wisdom. Similarly, when discussing a separate theme in various places in the Qur'an, there is certainly wisdom in it. Implicitly, al-Kumi sees that studying the Qur'an by collecting verses that have one theme is something urgent (Hidayatulloh, 2018). So al-Kumi divides the discussion of thematic exegesis in his book into seven chapters, namely: 1) Various Tafsir; 2) the need for thematic interpretation; 3) When thematic interpretation grows; 4) Thematic Interpretation Research Procedures; (5) Themes in the Qur'an Displayed Globally; 6) The style of the Qur'an in Presenting the Theme; and (7) Examples of Qur'anic Themes (Al-Kumi & Qasim, 1982). So according to Yusuf (2014) in Hasibuan et al., thematic interpretation (*maudhu'i*) is to interpret the verses of the Qur'an not based on the order of verses and surahs contained in the mushaf, but based on the topic or problem to be studied (Hasibuan et al., 2020).

2. Offer of Thoughts and Methodology of Tafsir on the Thematic Qur'an Tafsir Book of the Ministry of Religious Affairs of the Republic of Indonesia

An indisputable fact is that the thematic Qur'an tafsir book of the Ministry of Religious Affairs of the Republic of Indonesia is a product

produced by government policy. The tafsir writing project received support and funding from the government through the Indonesian Ministry of Religious Affairs. The policy carried out by the government related to the initiation of tafsir writing is one of the government's efforts in realizing good relations between religion and state. Indonesia is a country that pays great attention to the relationship between religion and state.

As part of the state product through state policy, the Thematic Qur'an Tafsir of the Ministry of Religious Affairs has different characteristics compared to other tafsir products. The difference in the context of writing between state interpretation and tafsir in general, such as tafsir written by certain individuals and religious groups, results in different styles of interpretation. According to Nur Ichwan (2009) in Saputro (2018), the character of state interpretation can be classified into four things. First, the bias of state interests. Secondly, it has an exclusive character. Third, it is arranged collectively. Fourth, modernization of interpretation. The bias of state ideology in the Thematic Qur'anic interpretation of the Ministry of Religious Affairs is an inherent character. The interests of the state play an important role in this work. This can be seen in the choices of diction both found on the preamble page and other chapters. Such bias is a consequence of how the interpretation was written, to whom it was written and for what purpose it was written.

In the cultural context of Indonesian society, the interpretation of the Qur'an, especially by the state, is aimed at bringing a broad understanding of the Qur'an closer to the intellectual and cultural context of Indonesia. This can be seen in the process of internalizing tafsir through the translation and interpretation of the Qur'an from Arabic to Indonesian. Indonesian people do not all have the ability to speak Arabic well which is actually the language of the Qur'an. In this context, it can be seen that the content of the Thematic Qur'an Tafsir of the Ministry of Religious Affairs will be adjusted to the interests of internalizing the interpretation, giving rise to special tendencies both towards certain religious practices such as madhab tendencies and so on as well as certain politics (Gökkır, 2018).

On the other hand, the emergence of state tafsir has an impact on the emergence of a new genre in the production of tafsir, namely collective tafsir, it is a product of interpretation written by more than one author. Collective interpretation is an alternative product of interpretation in the modern era (Kurniawan, 2019). The writing of exegesis collectively makes the burden of tafsir production can be divided according to the number of writers. Such methods are effective in producing interpretations with short and scheduled time targets. The advantage of collective interpretation is being able to apply

various disciplines in one interpretation product. This can be seen in the author of the Thematic Qur'an Tafsir Book of the Ministry of Religious Affairs whose authors have diverse scientific backgrounds, but on the other hand, the product of collective interpretation is very problematic in the ownership of ideas contained in tafsir. Ideas in exegesis cannot be associated with the thoughts of one person, so motives, geneologies of thought in exegesis cannot be traced properly. Collective interpretation as a product of state interpretation also has implications for public awareness in responding to modern issues through efforts to update interpretation on a scheduled basis.

3. Character Education

In the thematic interpretation of the Ministry of Religion of the Republic of Indonesia, it is stated that education begins at the beginning of life and ends when death comes. Education can take place anytime and anywhere both formally, informally, and non-formally. Once humans are able to interact with their environment, then at that time they are ready to carry out the educational process in a sustainable manner. Islamic teachings emphasize the importance of education lasting throughout life (Saihu, 2020).

The true pioneer of lifelong education was the Prophet Muhammad *sallallāhu 'alaihi wa sallam* who had been with his companions and then presented to his people for realization. The United Nations under UNESCO which has launched a lifelong education program or lifelong learning some time ago, has actually been practiced since the beginning of Islam which was pioneered by the Prophet Saw. himself (Kusumastuti, 2020).

Recognition and habituation of life values must begin early once the child has begun to be able to interact and communicate with his environment. What Lukman did in internalizing values to his son is a good example of informal education in the household, as recorded in Sura Luqman/31:13-19. Children who have been educated to develop themselves are expected to be able to overcome the challenges they face without diluting the moral values that have been crystallized in their lives. These values are mainly honesty, fortitude, *istiqamah*, creativity, and appreciation for knowledge that benefits humanity (Rohim, 2019). Continuing education and character development become tasks for families, communities, and governments. Preparing a strong generation of Muslims is the hope of the Qur'an. Every Muslim, both as an individual and as a community, should strive for a quality generation in all aspects of human life. One of the words of Allah *subhānahū wa ta'ālā* which requires every devotee not to leave behind them a generation that is weak,

helpless, and uncompetitive in the competition of life, can be read in Sura an-Nisa/4:9 as follows:

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

It means: "And fear (God) those who should they leave a weak offspring behind them whom they fear for (welfare). Therefore, let them fear Allah, and let them speak with righteous speech." (Q.S An-Nisa [4]: 9)

It is generally recognized that one of the duties of every parent, society, and government is to prepare a generation that is resilient in all aspects of life. The best way to do this is through quality education that can explore and develop all the potential optimally (Tantri, 2021). How much human potential is not perfectly actualized. It may be that around us there are many people (students) who are in the position of *under achiever*, performing far below their true potential.

Some Qur'anic terms that can be categorized as educational activities (Kemenag RI, 2010) that if can be taken or applied to achieve the goals of character education include:

- 1) Tarbiyah, defined as education, a deliberate act to mature children, provide knowledge and skills to be able to live independently in their time. One of the Qur'anic verses that uses the term *rabba* is found in Sura al-Isra'/17:24, as follows:

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

It means: "And humble yourselves towards both with affection and say, O my Lord! Love them as they both educated me as a child." (QS. Al-Isra' [17]: 24)

- 2) Ta'lim, which is one of the most popular ways to transfer knowledge or information is through learning (teaching-learning process). In the Qur'an there are several verses about the behavior of the apostle teaching the truth to his people. One of these verses, Sura al-Baqarah/2:129, is as follows:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

It means: "O our Lord, send among them an apostle from among themselves, who will read to them Your verses and teach them the Book and Wisdom, and purify them. Truly, thou art the mighty, the wise." (Q.S Al-Baqarah [2]: 129)

- 3) *Mau'izhah Hasanah*, namely education, character building, and human resource development can be done in various ways. One of these is what the Qur'an introduces as *mau'izhah hasanah* or good advice, which means the

remembrance of one's to others of things that can soften his heart in terms of merit and sin. We find this expression for example in Sura Āli 'Imran/3:138:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

It means: "This (Qur'an) is a clear information for all human beings, and a guide and lesson for those who are devout". (Q.S. Āli 'Imran [3]: 138)

- 4) Da'wah, a word among Muslims is very prevalent in everyday conversation. Da'wah to people includes efforts to build character and prepare complete human resources in achieving happiness in the world and in the hereafter. The command to preach in good ways can be found for example in Sura an-Nahl/16:125 below:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِغَةَ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily it is your Lord, He who knows better who is lost in His ways, and He knows better who is instructed." (Q.S. An-Nahl [16]: 125)

Pada ayat lain, Allah Swt. berfirman:

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And Allah called (man) to Dārus-salām (heaven), and gave instructions to the one He wanted to the straight path (Islam). (Yūnus/10:25)

- 5) Taushiyah, this word is found in the Qur'an in several words of its formation. Generally interpreted as a will, serious message, debriefing, and so on. Messages related to education and character building, even very serious ones related to man's commitment to truth and faith, are found abundantly in the verses of the Qur'an. One of them is in Surah Al-Baqarah/2:132.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Meaning: "And Abraham bequeathed it to his sons, and so did Jacob." O my children! Verily Allah has chosen this religion for you, so do not die except in Muslim circumstances." (Q.S. Al-Baqarah [2]: 132)

If explored further, of course, we will still find various activities that can be related to education. Parents are the most responsible in providing the best education for their children (Jarbi, 2021). Not limited only to cognitive service, but more than that, how to give him an understanding of life and life, and build his morals to have a Muslim personality. Moral values are instilled at

home by the family according to the age development of the child. In the Qur'an have been described various examples of how to inculcate these values. Let's look at one verse that exemplifies the importance of instilling those values from a young age. Sura an-Nūr/24:58 explains it:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

It means: "O believers! Let the sahaya servants (male and female) that you have, and those who are not yet toddlers (adults) among you, ask permission from you on three occasions namely, before Fajr prayer, when you take off your (outer) clothes in the middle of the day, and after Isha prayer. (That is) three aurat (time) for you. There is no sin for you and no sin for them apart from those (three times); They go in and out serving you, some of you over others. Thus God explained the verses to you. And Allah is all-knowing, all-wise". (Q.S. An-Nūr [24]: 58)

Regarding character according to experts, as quoted by Soemarsono in Hidayatullah (2022), is a collection of values in the form of a system of thrust (fighting power) that underlies thoughts, attitudes, and behaviors that will be displayed steadily. Character is the actualization of potential from within and the internalization of moral values from the outside that are part of a person's personality. Character is the values imprinted in a person through education, experience, experimentation, sacrifice, and environmental influences, which become intrinsic values that underlie attitudes and behaviors. Because character must be realized through moral values that are imprinted in order to become a kind of intrinsic value in oneself that will underlie attitudes and behaviors, of course character does not come by itself, but must be formed, developed, and built.

The relationship between nature, character, and behavior as a process can be described as follows: starting from human nature which contains basic qualities given by God and is a potential that can radiate and be developed (Mahyidin & Amri, 2021). In this case, fitrah can be analogous to an unformed gemstone, which needs to be cut, sharpened, and rubbed in order to emit its radiance. Cutting, sharpening, and rubbing are manifestations of character building, because there are environmental influences, there are efforts to actualize potential from within, and there is internalization of values from outside. This will produce a character or gemstone that shines brilliantly. This character will underlie a person's attitude and behavior that can produce the appearance of good behavior that has fighting power to achieve a noble goal.

Thus, commendable character is actually the result of internalizing religious and moral values in a person characterized by positive attitudes and behaviors. Therefore, he is closely related to the broth. It is possible that a person has deep knowledge, but does not have a commendable character. Conversely, it can also be that a person is very limited in knowledge, but his character is very commendable. Indeed, science is incapable of shaping morals or faith; He was only able to confirm it. However, science is able to nurture the heart, hone reason, and strengthen one's character (Kholiq & Khoiri, 2022).

The main example of mankind is the Prophet Muhammad (peace be upon him). He is a role model for those who expect Allah and the next day, and remembers Allah Almighty a lot.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: "Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and who remember Allah a lot". (QS. Al-Ahzab [33]: 21)

Indeed, there has been in the Prophet Muhammad a good example for people who always hope for the mercy of Allah's affection and happiness in the Hereafter and an example for those who dhikr remember Allah subhanahu wa ta'ala and mention His name a lot, both in difficult and happy situations (Shihab, 2017).

In his youth, Prophet Muhammad lived a modest life. She helped with housework, sewed clothes, repaired sandals, drew water or milked, all while still being a herder. He is also intelligent, strong-willed, honest, and responsible. Prophet Muhammad managed to market Khadija's entrusted merchandise with sufficient profit. Maisarah, the male sahaya from Khadija who participated, was strongly impressed by the personality of the Prophet. Prophet Muhammad's skill in getting along with potential buyers, his relationships with associates and ordinary people are impressive (Hashem, 1992).

Prophet Muhammad is Islam. If Islam shows itself to be a form of truth, beauty, and strength, then the Prophet Muhammad himself is the embodiment of peace, generosity, and strength. Strength is the recognition of divine truth, both within and within the world. Generosity compensates for the aggressive aspect of strength. Including this generosity of giving alms and forgiveness. Generosity and complementary strength culminate in the third virtue, peace, deliverance from the ego world, mortality before God, knowledge of God and "union" with Him. God said:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

And We did not send an apostle but to be obeyed with God's permission. And indeed, if they, after tyrannizing themselves, came to you (Muhammad), and asked Allah for forgiveness, and the Messenger asked forgiveness for them, they would have found Allah the Most Merciful, the Merciful. So by your Lord, they did not believe until they made you (Muhammad) the judge in the matter they disputed, (so) then there was no objection in their hearts to the verdict you gave, and they accepted it completely. (an-Nisā/ 4:64-65)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

What the Apostle gives you, then accept it. And what he forbids you, leave it. (al-Hashr/59:7)

Siapa yang mencintai Allah, niscaya ia mengikuti Nabi-Nya; dan Allah akan mencintainya. Menaati Nabi Sallallāhu ‘alaihi wa sallam merupakan keniscayaan bagi orang beriman; siapa menaati Nabi berarti menaati Allah. Siapa menaati Allah dan Rasul-Nya pasti beruntung (Kemenag RI, 2010). Allah berfirman: He who loves God will follow His Prophet; and God will love him. Obeying the Prophet Sallallāhu 'alaihi wa sallam is a necessity for believers; whoever obeys the Prophet means obeying Allah. Who obeys Allah and His Messenger must be lucky (Kemenag RI, 2010). God said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (Muhammad), "If you love Allah, follow me, surely Allah loves you and forgives your sins." Allah is merciful, merciful. (Āli Imrān/3:31)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O believers! Obey Allah and obey the Messenger (Muhammad), and Ulil Amri (the holder of power) among you. Then, if you disagree about something, then return it to Allah (the Qur'an) and the Messenger (its Sunnah), if you believe in Allah and the day after. Such is the greater (to you) and the better the result. (an-Nisā/4:59)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ اللَّهَ وَيَتَّقِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (52) وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (53) قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (54)

It means: "Only the words of the believers, when they were invited to Allah and His Messenger that the Messenger decide (matters) between them, they said, "We listen, and we obey." And those are the lucky ones. And whoever obeys Allah and His Messenger and fears Allah and fears Him, they are the ones who gain victory. And they swear by Allah with a solemn oath, that if you tell them to fight, they will surely leave. Say (Muhammad), "Do not swear, (because what is asked) is good obedience. Truly, God is meticulous in what you do." Say, "Obey Allah and obey the Apostle; if you turn away, then indeed the duty of the Messenger (Muhammad) is only what is imposed on him, and your duty is only what is imposed on you. If you obey him, you will undoubtedly get a hint. The duty of the Apostle is only to convey (God's commission) clearly." (Q.S An-Nūr [24]:51-54)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

It means: "Whoever obeys the Messenger (Muhammad) has obeyed Allah. And whoever turns away (from that obedience), then (know) We did not send you (Muhammad) to be their preserver". (Q.S An-Nisā [4]:80)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِيَعْضَ شَأْنَهُمْ فَأَذَنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Means; "Believers are only believers in Allah and His Messenger (Muhammad), and when they are with him (Muhammad) in a common business, they do not leave (the Messenger of Allah) until they ask permission from him. Indeed, those who ask you (Muhammad) for permission, they are those who (really) believe in Allah and His Messenger. So if they ask you permission out of necessity, give permission to whom you will among them, and ask God for forgiveness for them. Truly, Allah is merciful, merciful." (Q.S An-Nūr [24]:62)

4. Family Education in the Personality of the Prophet

The religion of Islam has comprehensive and detailed teachings on family matters. Many verses of the Qur'an and hadith of the Prophet (peace be upon him) give clear instructions regarding family matters, starting from the

beginning of family formation, choosing a partner, the rights and obligations of each element in the family, to the issue of inheritance and guardianship. Education in Islam aims to make people believe, worship, do pious deeds, so as to obtain goodness (hasanah) in the world and the hereafter (Yunita & Valentine, 2020). Science also makes humans advanced, able to socialize, able to distinguish right from wrong, and able to carry out their functions as caliphs on earth. While education in the family is a process of activities that essentially change, direct, guide a child's behavior from bad to good.

The Messenger of Allah is a moral example in all aspects of life. The Prophet was gentle in association, forgiving and begging forgiveness for the guilty; likes to deliberate in facing cases (Hakim, 2020). God said:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: "Then thanks to the grace of Allah you (Muhammad) behaved meekly towards them. If you are harsh and harsh-hearted, they will naturally distance themselves from your surroundings. Therefore forgive them and ask forgiveness for them, and consult with them in that matter. Then, when you have made up your mind, then put your trust in God. Truly, God loves the captive." (Q.S. Āli Imrān [3]: 159).

The Prophet was a meek man, feeling very sad to see his society plunged into ruin. He was so zealous about guarding them, and when there were signs of them coming to faith, he was overwhelmed by his gentle, compassionate, and joyful nature ('Alī, 1995). God said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

It means: "Truly, there has come to you an apostle of your own kind, heavy is felt by him the sufferings you endure, (he) desires (faith and salvation) for you very much, loving and merciful towards the believers". (Q.S. At-Tawbah [9]:128)

In a narration from Anas bin Malik it is told that a number of companions visited the Messenger of Allah to know his worship. One friend said that he prayed all night. Another friend said that he fasted every day. While the third friend said that he stayed away from women and did not marry. Hearing these statements, the Prophet said:

وَاللَّهِ إِنِّي لَأَخْشَاكُمُ اللَّهَ وَأَتَقَاكُمُ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي
(رواه البخاري ومسلم عن أنس بن مالك)

It means: 'By Allah, I fear Allah more than you, even I am more pious, but I fast and break fast, pray and sleep, and marry some women. He who ignores my Sunnah is not of my people.' (HR. *Bukhārī and Muslims of Anas ibn Mālik*)

The Prophet also advised Muslims to always be merciful to the young and respectful to the old.

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرَنَا (رواه الترمذي وأحمد عن عمرو بن شعيب عن أبيه عن جده)

Artinya: Bukan dari umatku orang yang tidak belas kasih kepada yang lebih muda, dan tidak hormat kepada yang lebih tua'. (HR. Tirmidzī dan Amad bin Hanbal dari 'Amr bin Syu'aib dari ayahnya dari kakeknya)

Rasulullah berpesan agar muslim senantiasa memberikan kemudahan dalam segala urusan dan tidak menggusarkan.

يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَسِّرُوا وَلَا تُنْفِرُوا (رواه البخاري ومسلم عن أنس بن مالك)

Meaning: Make it easy and don't complicate things, cheer up and don't rile up". (HR. Bukhārī and Muslims of Anas ibn Mālik)

أَلَا أُحِبُّكُمْ مَنْ يَحْزُمُ عَلَى النَّارِ أَوْ مَنْ تَحْزُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّئِ لَيْنٍ سَهْلٍ (رواه الترمذي عن ابن مسعود)

It means: "Do I like to tell you that people who are forbidden go to hell? Hell is unclean to the soft, light, calm, and kind." (HR. Tirmidzī from 'Abdullāh ibn Mas'ūd)

The Prophet explained that a person's strength is measured not by his ability and courage in fighting, but by his ability to refrain from impulses of lust.

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ (رواه البخاري ومسلم عن أبي هريرة)

It means: "A man's strength is not measured by his ability to fight; A strong person is one who can resist lust in times of anger." (HR. Bukhārī and Muslims from Abū Hurairah)

Muslims are primarily those who can take care of their mouths and hands. The Prophet said when asked about who is the foremost among the Muslims.

مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ (رواه البخاري ومسلم عن أبي موسى)

It means: "One who is all Muslims is saved from the interference of his tongue and hands". (HR. Bukhārī and Muslims from Abū Mūsā)

The Prophet was also modest in dress, and advised his people to avoid luxury. The Prophet said:

مَنْ تَرَكَ اللَّيَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْحَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا (رواه الترمذي عن معاذ بن أنس الجهني)

It means: "Whoever forsakes a garment of luxury because of laughter to Allah, when he can wear it, Allah will call him on the Day of Judgment before all men so that he may choose for himself which garment of faith he wants to wear". (HR. Tirmidzī from Mu'āz ibn Anas al-Juhanī).

The Prophet never showed off and advised his people not to talk about and tell the good deeds done to others. He said:

مَنْ يُسْمِعِ يُسْمِعِ اللَّهُ بِهِ وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ (رواه البخاري ومسلم عن جندب العلقمي)

It means: "He who hears his charity to others, Allah shames him in the Day of Judgment, and whoever shows his charity to people, Allah rewards him". (HR. Bukhārī and Muslims from Jundub al-'Alaqī).

Muslims are also taught not to exaggerate in everything, including dressing and eating. The Prophet and also the previous prophets always behaved modestly and lived and moved like other human beings. God said:

يَبْنِي ءَادَمَ خُدُوعًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

It means: "O posterity of Adam! Wear good clothes at every mosque, eat and drink, but don't overdo it. Indeed, God does not like extravagant people." (Q.S. Al A'rāf [7]:31)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ الْمُرْسَلِينَ إِلَّا إِيَّاهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

It means: "And We did not send messengers before you (Muhammad), but they must have eaten food and walked in the markets. And We make some of you a trial for others. Will you be patient? And your Lord is all-seeing". (Q.S Al Furqān [25]: 20)

Raising one's voice more than the voice of the Prophet or speaking loudly against the Prophet is an act that offends the Prophet. Therefore, it is forbidden to do so and cause the abolition of charitable deeds. God said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

It means: "O believers! Do not raise your voice above the voice of the Prophet, and do not speak to him in a loud voice as loudly as some of you have against others, later (reward) all your deeds may be erased while you are not aware". (Q.S Al-Hujurāt [49]:2)

In another verse God says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ
مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)

Artinya: "Dan janganlah kamu memalingkan wajah dari manusia (karena sombong) dan janganlah berjalan di bumi dengan angkuh. Sungguh, Allah tidak menyukai orang-orang yang sombong dan membanggakan diri. Dan sederhanakanlah dalam berjalanan lunakkanlah suaramu. Sesungguhnya seburuk-buruk suara ialah suara keledai". (Q.S Luqmān [31]:18-19)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

It means: "And do not turn your face away from men (for being proud) and do not walk on the earth haughtily. Indeed, God does not like people who are proud and proud. And simplify in walking and soften your voice. Indeed, as bad as the sound is the sound of a donkey." (Q.S Luqmān [31]:18-19)

It means: "Verily Allah and His angels prayed for the Prophet. O believers! Pray to the Prophet and greet him with reverence." (Q.S Al Ahzāb [33]: 56)

Some verses of the Qur'an and Hadith of the Prophet about the education and morals of the Prophet (saw) in life in the thematic tafsir book of the Ministry of Religious Affairs mentioned above can be a reference and example for the Indonesian nation in the character of this nation.

CONCLUSION

The interpretation of the Qur'an, especially by the state, is aimed at bringing the broad understanding of the Qur'an closer to the intellectual and cultural context of Indonesian society. The Thematic Qur'an Tafsir of the Ministry of Religious Affairs is the government's accommodation to the interests of Muslims in Indonesia. The strategy used by the government by positioning the Thematic Qur'an Tafsir of the Ministry of Religious Affairs as a product of knowledge, while the interpreting team, which is an extension of the government in power, is a relationship between power and knowledge that entrusts influence and even intervention. Power relations is a concept of power relations, in which the practices of power originate from the subject to the object through various media. The strategy is conveyed through religious, state, cultural, gender media, all four of which are packaged in the interpretation of the Qur'an, namely the Thematic Qur'an Tafsir of the Ministry of Religious Affairs. However, some verses of the Qur'an and Hadith of the Prophet about the education of the character and morals of the Prophet in life in the Thematic Qur'an tafsir book of the Ministry of

Religious Affairs can be a reference and example for the Indonesian nation in shaping the character of this Indonesian nation.

REFERENCES

Al-Qur'an al-Karim

- Abdul Kholiq & Moch. Yaziidul Khoiri. (2022). Pengelolaan Program Qur'ani Dalam Membentuk Karakter Religius Peserta Didik Ma Al-Hidayah Termas Baron Nganjuk. *Jiem: Journal of Islamic Education and Management*, 2(2), 23-35. <https://ejournal.staidapondokkrempyang.ac.id/index.php/jiem/article/view/16>
- 'Abdullāh Yūsuf 'Alī. (1995). *Qur'an, Terjemahan, dan Tafsirnya, terj. Ali Audah*. Pustaka Firdaus.
- Achmad Yafik Mursyid. (2021). Kebijakan Politik dalam Tafsir Negara: Studi atas Ayat-Ayat Fiqih dalam Tafsir Kemenag Al-Qur'an dan Tafsirnya. *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 6(2), 117-128. <https://doi.org/10.15575/al-bayan.v6i2.13601>
- Ahmad Al-Sayyid Al-Kumi & Ahmad Yusuf Qasim. (1982). *Al-Tafsir Al-Mawdhū'i lil Qur'ān al-Karīm* (1st ed.).
- Ahmad Atabik. (2014). Perkembangan Tafsir Modern di Indonesia. *Hermeunetik: Jurnal Ilmu al-Qur'an Dan Tafsir*, 8(2), 305-324. <https://journal.iainkudus.ac.id/index.php/Hermeunetik/article/view/895>
- Andi Abdul Hamzah & Muhammad Arfain. (2021). Ayat-ayat Tentang Moderasi Beragama (Suatu Kajian Terhadap Tafsir al-Qur'an al-Azhim Karya Ibnu Katsir). *Tafsere*, 9(1), 27-45. <https://doi.org/10.24252/jt.v9i1.30983>
- Arif Kurniawan. (2019). Tinjauan Strategi Wacana Kuasa Pemerintah dalam Tafsir Al-Qur'an Tematik Kementerian Agama RI. *Hermeunetik: Jurnal Ilmu Al Qur'an Dan Tafsir*, 13(2), 36-63. <http://dx.doi.org/10.21043/hermeunetik.v13i2.6353>
- Erwin Kusumastuti. (2020). *Hakekat Pendidikan Islam: Konsep Etika dan Akhlak Menurut Ibn Miskawaih*. CV. Jakad Media Publishing.
- Fuad Hashem. (1992). *Sirah Muhammad Rasulullah Suatu Penafsiran Baru*. Mizan.
- Hidayatullah. (2022). Konsep Karakter Kepemimpinan Nabi Ibrahim AS Dalam Membentuk SDM Unggulan Perspektif Al-Qur'an. *Al-Wasathiyah: Journal of Islamic Studies*, 1(2), 66-86. <https://doi.org/10.56672/alwasathiyah.v1i2.25>
- Ita Aristia Sa'ida. (2022). Strategi Penguatan Pendidikan Karakter dan Bela Negara Bagi Mahasiswa Teknik Informatika Kelas 2B Melalui Model Pembelajaran Project Based Learning. *IICLS: Jurnal Edu Research Indonesian Institute For Corporate Learning And Studies*, 3(4), 36-49. <https://iicls.org/index.php/jer/article/view/106>
- Khansa Hashifa Nabihati. (2021). *Akhlak Rasulullah dalam Kitab Tafsir Juz Tabarak Khuluqun 'Azhim karya M. Yunan Yusuf* [Institut Agama Islam Negeri Ponorogo]. <http://etheses.iainponorogo.ac.id/id/eprint/14315>

- Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang Dan Diklat, Kementerian Agama RI. (2010). *Tafsir Al-Qur'an Tematik: Pendidikan, Pembangunan Karakter, dan Pengembangan Sumber Daya Manusia* (4th ed.). Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang Dan Diklat, Kementerian Agama RI.
- M. Quraish Shihab. (2013). *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*. Mizan Pustaka.
- M. Quraish Shihab. (2017). *Tafsir Al-Mishbah* (Vol. 11). Lentera Hati.
- M. Wiyono. (2016). Tanggung Jawab Sosial dalam Al Qur'an; Analisis Kritis Tafsir Tematik Kemenag RI. *Diya Al-Afkar: Jurnal Studi al-Qur'an Dan al-Hadits*, 4(2), 1-22.
<https://www.syekh Nurjati.ac.id/jurnal/index.php/diya/article/view/1142/791>
- Mahyidin & Khairul Amri. (2021). Pembinaan Karakter Pada Proses Belajar Mengajar di Institut Agama Islam Negeri Langsa. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 8(1), 62-78.
<https://journal.iainlangsa.ac.id/index.php/ikhtibar/article/view/2871>
- Mat Rohim. (2019). Konsep Adab Belajar (Studi Komparasi Kitab Tanbihul Muta'alim dengan Kitab Taysir Al- Kholloq). *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 1(1), 16-39.
<https://jurnal.stituwjombang.ac.id/index.php/ilmuna/article/view/95>
- Miftah Khilmi Hidayatulloh. (2018). Konsep dan Metode Tafsir Tematik (Studi Komparasi antara Al-Kumi dan Mushthofa Muslim). *Al-Bayan: Jurnal Studi Al-Qur'an Dan Tafsir*, 3(2), 130-142.
<https://journal.uinsgd.ac.id/index.php/Al-Bayan/article/view/4116>
- Muhammad Endy Saputro. (2018). Mushaf 2.0 dan Studi Al-Qur'an di Era "Muslim Tanpa Masjid." *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 42(2), 249-262.
<http://dx.doi.org/10.30821/miqot.v42i2.502>
- Muhammad Yazid Khusaini, Tamyis, & Abdul Roni. (2023). Pendidikan Karakter dalam Perspektif Sunnah sebagai Upaya Peningkatan Mutu Bina Pribadi Islami Peserta Didik di SDN15 Parittiga. *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan*, 2(3), 1063-1072. <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/910>
- Mukti Ali Jarbi. (2021). Tanggung Jawab Orang Tua terhadap Pendidikan Anak. *Pendais: Jurnal Pendidikan Dan Wawasan Keislaman*, 3(2), 122-140.
<https://jurnal.uit.ac.id/JPAIs/article/view/1051>
- Necmettin Gökkır. (2018). Printing Mushaf or Gaining Power and Authority over the Muslim World. *Journal: İlahiyat Tetkikleri Dergisi*, 50, 23-43.
<https://www.ceeol.com/search/article-detail?id=734954>
- Ni Nyoman Tantri. (2021). Memanfaatkan Digitalisasi Pendidikan dalam Pengembangan Potensi Siswa. *Digitalisasi Pendidikan Sekolah Dasar*, 3. <https://www.prosiding.iahntp.ac.id/index.php/seminar-nasional/article/view/110>

- Nurma Yunita & Femalia Valentine. (2020). Nilai-Nilai Pendidikan Islam serta Hikmah Pengurusan Jenazah. *Belajea: Jurnal Pendidikan Islam*, 5(2), 289–308. <http://dx.doi.org/10.29240/belajea.v5i2.1418>
- Sabron Hakim. (2020). Distorsi Humanisme dalam Konsep Islam Rahmatan Lil'aalamiin Di Indonesia (Studi Internalisasi Humanisme dalam Islam). *Al-Afkar: Journal For Islamic Studies*, 3(1), 1–19. https://al-afkar.com/index.php/Afkar_Journal/article/view/74
- Saifuddin Herlambang & Syamsul Kurniawan. (2018). Hegemony of Involvement of Tafsir in Political Identity. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, 19(1), 83–95. <https://doi.org/10.14421/esensia.v19i1.1489>
- Saihu. (2020). Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 2(1), 83–98. <https://doi.org/10.36671/andragogi.v2i1.76>
- Ummi Kalsum Hasibuan, Risqo Faridatul Ulya, & Jendri. (2020). Tipologi Kajian Tafsir: Metode, Pendekatan dan Corak dalam Mitra Penafsiran al-Qur'an. *Ishlah: Jurnal Ilmu Ushuluddin, Adab, Dan Dakwah*, 2(2), 224–248. <https://doi.org/10.32939/ishlah.v2i2.9>