

EDUCATIONAL VALUES IN THE QURAN SURAH AL-JUM'AH (STUDY OF AL-MISHBAH AND AL-WASITH)

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Abstract

This study aims to analyze: 1) The content of Islamic education in Surah al-Jumu'ah according to Tafsir Al-Misbah and Al-Wasith, and 2) The values of Islamic education contained in Surah al-Jumu'ah. 3) The relevance of Islamic educational values in surah al-Jumu'ah to contemporary education. This study uses a qualitative method using a library research approach. The primary data sources in this study were the Qur'an al-Karim along with the Tafsir Al-Misbah by M. Quraih Shihab and the Tafsir al-Wasith by Wahbah az-Zuhaili.

The results showed that: 1) Interpretation of QS al-Jumu'ah by Tafsir al-Misbah and Tafsir al-Wasith, there were no significant differences of opinion regarding their interpretation of QS al-Jumu'ah. 2) The Values of Islamic Education in Surah al-Jumu'ah described by Tafsir al-Misbah and Tafsir al-Wasith include: a) the Value of Worship: Always glorify Allah SWT. and an appeal to seek knowledge and practice it, b) Moral Values, c) Death Warning, d) Suggestions to leave business during Friday prayers. 3) The educational values described by Tafsir al-Misbah and Tafsir al-Wasith above have relevance. Namely, these values can be implied in contemporary Islamic education, for example, by imitating the Prophet as an educator with excellent affective, cognitive, and psychomotor abilities.

According to Islamic teachings, Islamic education is physical and spiritual guidance formed by the primary personality. The educational values contained in the Qur'an Surat Al-Jumu'ah study of Tafsir Al-Mishbah Dan Al- Wasith surah begin with the wisdom of Allah, His glory, and His nature with perfect qualities, then praise the Prophet SAW. Educational values in Surah Al-Jumu'ah, namely explaining the values of Worship to Allah Almighty, Moral Values, Death Warnings, and Recommendations to Leave Business during Friday Prayers.

Keywords: *Value, Education, Interpretation, Al-Misbah, Al-Wasith*

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INTRODUCTION

Sidi Gazalba in Chabib Thoha (Thoha, 1996, p. 61) argues that value is abstract and ideal; value is not a concrete object, not a fact, not just a matter of right and wrong that requires empirical evidence, but a desired and unwanted appreciation. While Djahiri and Wahab (Djahiri and Abdul Aziz Wahab 1996:22) state that value is something of value according to the standards of logic (right-wrong), aesthetics (good-bad), ethics (fair/unfair), religion (sin), and halal/haram), and law (legal), as well as being a reference and or system of self-confidence and life.

When values are put into an educational atmosphere, they become something that must be obeyed and be in it. (Kartono 1992:95). According to Sharver and Strong, cited by al-Rasyidin (Al-Rashidin, 2009, p. 110), its relation to education, particularly with educators, explains that in general, values can be categorized into two main areas. First, moral values are a person's standards or principles to judge good or bad or right or wrong in a goal and behavior. Decisions related to right and wrong are always called ethical decisions. These moral values can be in the form of personal and fundamental social values. Second, non-moral values are standards or principles used according to and influenced by aesthetic values and performance. Aesthetic value is a standard to judge beauty broadly relating to nature, art, and music (Syarnubi 2019).

Education Etymologically, it can be interpreted as objects, ways, and others. (Shah 2007) while in terminology, it is an effort made by a person or group of other people to become mature or achieve higher goals in life and livelihood in a mental sense (Sudirman 1992).

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 and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state—country (Misdar et al., 2017, p. 53).

Based on the above opinion, education leads to human efforts to train themselves following human nature to develop towards the desired goal, namely a perfect life by forming an even better personality.

Islamic education is experiencing a crisis of Islamic values, causing the decline.

Educational observers have analyzed several causes of this decline, including the causes of this decline, namely regarding life which is not referred to as the primary source. Especially when compared to the social and cultural fields, which have experienced a decline in value, the loss of sound and true beliefs is now starting to be mixed with misguided understanding. Materials of life that do not refer to the primary source of social and cultural crises, the loss of good examples, factual beliefs, and Islamic values (Sharif 2012:1).

To deal with all these problems, we must return to the Qur'an. One surah that can be used to answer various problems issue al-Jumu'ah. Efforts to overcome these problems must be pursued following the Qur'an. If it is related to education, the contents of surah al-Jum'ah have relevance to education, especially on educational values, one of which can be understood through the verse which instructs us always to seek knowledge. Surat al-Jum'ah is one of the letters which is the answer to problems, especially to overcome problems in education.

Surat al-Jum'ah explains the sending of the Prophet Muhammad and that his people will be glorified because of his teachings, followed by the parable of the Jews and their false confessions, and then ended with the obligatory Friday prayers (Khalil, 2018, p. 360). It can also be seen that bad symptoms are spreading in society, with some people quickly leaving Friday prayers. Some are still busy in shops, offices, workplaces, or other places that must hasten them to perform Friday prayers immediately.

This Surah al-Jum'ah has relevance to Islamic education. Because it contains educational values, as the author finds in the ninth paragraph, which reads:

O you who believe, if the call to prayer has been sounded from Friday, then hurry up. That is better for you if you know (9).

Meaning: "O you who believe, if you are called upon to perform Friday prayers, hurry to remember Allah. Furthermore, leave such trading; it will be better for you if you know about it."

Thahir Ibn Asyur underlined that the verses above and below are the main objectives of this sura. The last group of verses he values is an introduction to that goal. The verse above states: O you who believe, when called, namely the call to prayer by anyone, for the noon prayer on Friday, then hurry up and strengthen your

determination and steps, do not be lazy, let alone ignore it, to go to dzikrullah attending Friday prayers and sermons, and abandon buying and selling, namely all kinds of association in any form and interest or even anything that can reduce attention to the Friday ceremony. That is how it is, attending Friday events, which is good for you; if you know the good, you must pay attention to this commandment (Shihab, 2002).

The author's reason for conducting this research is because this Surah al-Jum'ah contains several major themes, including the following:

1. The Gift of Prophethood
2. Jewish Attitudes Toward Torah
3. Friday Prayers and Work Activities Afterward

RESEARCH METHODS

The method used in this research is qualitative; this research is not from the type of field research but enters the realm of non-field research, namely library research. Data sources were taken from written materials from studies relevant to this research. Thus the library is used as a source to obtain research data because library research is a search that uses library sources to obtain research data (Zed, 2008).

Data collection techniques used by the author in this study are: Look for verses and hadiths related to the problem under study. Selecting verses and hadiths, which are sources of primary and secondary materials that are relevant to this research. Look for various references related to the problem under study in the form of books, scriptures, and so on that are relevant to this research.

Data verification is carried out to obtain factual data about the problem under study. After all the data is collected, the next step is to analyze the data or the text's content. This study combines content analysis techniques with the tahlili method to analyze the data.

RESEARCH RESULTS AND DISCUSSION

A. Interpretation of Surah al-Jum'ah according to Tafsir Al-Misbah and Tafsir Al-Wasith

In the interpretation of QS. Al-Jum'ah by Tafsir al-Misbah and Tafsir al-Wasith found no significant differences of opinion regarding their interpretation of

QS. al-Jum'ah. Like the previous sura, this sura begins with Allah's wisdom, His majesty, and His attributes with perfect attributes, then praises the Prophet. With the interpretation of Khataman, the Prophet of mercy, Allah SWT is silent, and the Prophet is an Arab reading verse of the Qur'an to his people, purifying them, and teaching them the Al-Qur'an and As-Sunnah. The sending of the Messenger of Allah is a gift from Allah, His grace and mercy.

Following is the picture of the Jews. They abandon the practices in their Torah like a donkey carrying valuable books on its back. However, it understands nothing and gains nothing but fatigue, which is visible misery. At the end of surah al-Jum'ah, it is also explained the recommendation to leave business activities during Friday prayers and then the suggestion for humans to spread across the earth to seek the sustenance and mercy of Allah SWT.

B. The Values of Islamic Education in Surah Al-Jumu'ah

1. Worship Value

Worship is a form of consequence or result of faith. If someone believes in Allah SWT, the consequence is worshipping Allah SWT. Worship itself means obeying Allah by carrying out commands and avoiding His prohibitions, or a term that includes everything that is loved and blessed by Allah SWT, both physically and spiritually. (Abidin 2020). The value of worship is contained in QS. Al-Jum'ah includes:

- a) Always Glorify Allah SWT (Verse 1)

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ

Meaning: "Always glorify Allah for what is in the heavens and on the earth. The King, the Most Holy, the Most Mighty, the Wisest." (QS. (Al-Jum'ah: 1)

The interpretation of sura al-Jum'ah verse 1 states that everything on this earth glorifies Allah because Allah has power over everything on earth and in the heavens. In the Tafsir of Surah al-Jum'ah verses 1-2, especially in this verse, Allah explains that everything in the heavens and on earth, whether animate or not, hard or liquid objects, trees, and others, glorify Allah, purifying Him from things that are not natural, such as the characteristics of deficiencies and others (Prasetiya, Sofyan Rofi, and Bahar Agus Setiawan 2018).

Paragraph The first is closed with an affirmation that Allah has power over all that exists on earth and in the sky exalts Him with His will based on His power and wisdom, is holy from all that is not worthy and does not match His height, and perfection. God Almighty subdues all His creatures with His power. Most wise in managing their affairs. He is the one who knows better their benefits, which will bring happiness to them in this world and the hereafter.

b) Appeal to Seek Knowledge and Practice It (Verse 2)

Previously And wisdom, even if they From Before playing error displayed

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Meaning: "It was He who sent the illiterate people a Messenger from among them, who recited His verses to them, purified them and taught them the Book and wisdom (as-Sunnah). Furthermore, indeed they were previously in the error that real." (QS. Al-Jum'ah: 2)

This interpretation of surah al-Jum'ah verse 2 also explains some of the Prophet's duties revealed to illiterate Arabs. Allah explained that it was He who sent the illiterate Arabs, who at that time could not read and write, an apostle from among themselves, namely the Prophet Muhammad SAW with the following task:

- 1) I am reading the holy verses of the Qur'an in which there are instructions for obtaining the goodness of the world and the hereafter.
- 2) Cleanse them from misleading beliefs, polytheism, and savage ignorance so they believe in monotheism to unite Allah, do not submit to misleading leaders, and no longer believe in their gods, such as stones, idols, trees, wood, and others
- 3) Teach them the Bible, which contains religious laws along with the laws and wisdom contained therein.

Syekh Muhammad Jamaluddin al-Qasimi wrote in his commentary "Mahaasinut-ta'wil" about the wisdom that the Prophet Muhammad was sent and resurrected by Allah among the ummiy people (Al-Qaththan, 2015, p. 9).

That is why raising the Prophet Muhammad SAW among the people

is prioritized because they still have the sharpest brains, the strongest hearts, the cleanest nature, and the most eloquent tongues. His inner purity (nature) has not been damaged by the wave of modernization or group games claiming to be advanced. Therefore they are still innocent. So, after their souls are filled with Islam, they have risen among people with excellent knowledge and with, extraordinary wisdom, and a fair strategy. With that teaching, they lead nations; with that teaching, they shake the thrones of great kings. Furthermore, with the unmistakable traces of these teachings on their side, it does not mean that the message of Muhammad's arrival was only for them.

a. Moral Value (Verse 3-5)

Moral values/moral education values are defined as mental and physical development that produces highly cultured humans to carry out duties and responsibilities in society as servants of God (Syarnubi et al., 2021). The value of moral education also means growing personality and increasing responsibility (Abdurrahman, 2019). Moral value education is the core of all types of education because it leads to the creation of human behavior, both physically and spiritually, so that a balanced human being is in the sense of himself and himself. The value of moral education aims to form human beings who are not only intellectual but have character and personality and are accustomed to doing good deeds without coercion and reward so that they become humane (moral) human beings (Amen 2016: 23).

The Prophet exemplifies the moral values in question in educating his companions. The interpretation of Surah al-Jum'ah verses 3-5 explains that the Prophet Muhammad's apostleship was for all humanity, not just limited to the Arabs. The Messenger of Allah was sent down to cleanse from polytheism and traits the savage owned by humans. The interpretation of surah al-Jum'ah verses 3-5 states that Allah is very angry with the Jews whom the Torah has sent down, but they do not practice it.

The values of moral education in verses 3-5 include obedience, prohibition of committing immorality and disobedience to God's

commands, patience, always being grateful, and prohibiting excessive love of the world, responsibility, and honesty by knowing God's attributes. Moreover, make the Messenger of Allah the most crucial example and role model and avoid injustice and arrogance.

b. Warning of Death (Verses 6-8)

Tafsir Surah al-Jum'ah verses 6-8 tell about death, which will undoubtedly befall every living being. This was told by the Jews, who feared death because they realized the many sins they had committed. Nevertheless, even if they live a thousand years, that does not save them from the announced judgment day.

Interpretation of Surah al-Jum'ah verses 6-8. In the Tafsir of Surah al-Jum'ah verses 6-8, especially in this verse, Allah explains that the Jews are terrified of death and try to avoid it. Therefore, Allah ordered the Messenger of Allah to convey that death would come to meet them.

Then they are returned to Allah, the All-Knowing, of the unseen and the visible, both in the heavens and on earth. So Allah told them everything they had done, then they were rewarded according to their deeds. Evil is rewarded with evil, namely hell, and good is rewarded with good, namely heaven.

c. Advice to Leave Affairs During Friday Prayers (Verses 9-11)

Tafsir Surah al-Jum'ah verses 9-11 explain the recommendations for leave trading when the Friday call to prayer has been sounded until the Friday prayer is over. This interpretation of surah al-Jum'ah verses 9-11 is also inseparable from the story of Dihyah al-Kalbi from Sham, who, when he came carrying various goods, causing many people to leave prayers to go out to trade, even though this behavior was a mistake.

It was narrated by al-Bukhari, Muslim, Ahmad, and at-Tirmidhi from Jabir bin 'Abdullah that when the Prophet stood up to preach on Friday, suddenly a group of camels (carriers of merchandise) came so that the Prophet's companions rushed over—told him that no one would listen to the sermon except 12 people. I (Jabir), Abu Bakr, and Umar were among those who remained, so Allah Ta'ala sent down the verse: *wa idha*

natural tartan au lawn, until the end of the sura). In this verse, Allah denounces the actions of the believers more concerned with the newly arrived trade caravan than the Prophet, so they let the Prophet stand in a state of preaching.

This verse has something to do with the arrival of Dihyah al-Kalbi from Syria (Syria), along with a group of camels carrying merchandise such as flour, wheat, oil, and others. According to custom, when the caravan of merchant camels arrived, young women greeted them by beating drums, announcing the caravan's arrival, for the people to come shopping to buy the wares they had brought with them.

Furthermore, Allah ordered His Prophet to convey the mistakes of their actions by emphasizing that what is with Allah is far better than the benefits and pleasures of this world. Happiness in the hereafter is eternal, while the benefits of this world will disappear.

This verse closes with the affirmation that Allah is the best provider of sustenance. Therefore, it is to Him that we must direct all efforts and endeavors to obtain lawful sustenance, following His instructions and pleasure.

From the explanation above, it is implied that it is obligatory to hurry to the mosque. Leaving buying and selling activities or other worldly activities means more than just getting two cycles of Friday prayers. However, you must be able to prepare yourself before the call to prayer. Furthermore, I can sit listening to sermons.

2. The Relevance of Islamic Education Values of Surah Al-Jumu'ah Against Contemporary Islamic Education

Contemporary Islamic education is an activity carried out in a planned and systematic way to develop the potential of students based on Islamic religious principles in the present. (France 2016).

Contemporary Islamic education is an education system based on values originating from the Qur'an, Hadith, and the results of the ijthad of Islamic education experts who are oriented toward the present in harmony with the progress of modern science and technology as well as needs and requirements,

demands of modern society (Suparnis 2016).

The basis of contemporary Islamic education is:

- a. Al-Qur'an, especially those concerning tarbawi verses
- b. The Sunnah of Rasulullah SAW, especially the hadiths of Tarbawi
- c. The results of the ijthihad of Islamic education scholars/experts include:
 - 1) Its philosophical foundation is Islamic philosophy and philosophy of education Islam.
 - 2) Introductor psychology, primarily, educational and developmental, psychology.
 - 3) Its sociological foundation is about the structure of Islamic society.
 - 4) Theoretical foundations are concepts, principles, theories, and educational techniques according to the thoughts of Islamic education experts.

While the goals of contemporary Islamic education must follow the goals of national education contained in the 2003 National Education System Law Article 1 paragraph (2), namely education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, national culture, and responsiveness. to the demands of changing times.

Other goals of contemporary Islamic education are:

- a. The ideal goal is to achieve mardhatillah (please Allah SWT).
- b. The main goal is to achieve happiness hereafter and be free from hellfire.
- c. Temporary goals:
 - 1) As a plenary mutagen Muslim who believes, is pious, has a noble character, is intelligent and skilled, has personality, is a nation, and is responsible for the development of himself, his family, society, nation, and state.
 - 2) Can build a family that is sakinah, mawaddah, wa rahmah.
 - 3) It can form a marhamah society and can form a state that is baldatun thayyibatun wa rabbun ghafur.
 - 4) Can make a perfect human, namely:
 - 5) As potential individual creatures capable of performing various good deeds, humans have the right and obligation to develop themselves, make

choices, thoughts, and actions, and develop other human rights.

- a) Humans as social beings who can communicate and interact in human social life.
- b) As monodual beings (physical and spiritual), humans can develop their minds, control their desires, and function in their hearts.
- c) As potential scientific beings, humans can master and develop names, meanings, and self-concepts.
- d) As a caliph on earth who has the potential to master and have the skills to manage and prosper the world.
- e) The educational values contained in QS. Al-Jum'ah based on the interpretation explained by Tafsir al-Misbah and Tafsir al-Wasith, including the values of worship education, namely always glorifying Allah, invitations to study and practice it, the values of moral education, namely always emulating character and behavior both the Prophet Muhammad SAW.
- f) These educational values can be implied in contemporary Islamic education, for example, towards the learning objectives of Islamic education, whose result is to make students human beings with noble morals following Islamic goals. These Islamic education learning materials do not come from Islamic teachings. sources, namely the Al-Qur'an and As-Sunnah, which consist of monotheism.
- g) Education, worship education, and moral education are the criteria for educators who imitate the Prophet as educators with perfect affective, cognitive, and psychomotor abilities.

CONCLUSION

After the researcher presented the results of research on the values of Islamic education in QS, al-Jum'ah (study of Tafsir al-Misbah and al-Wasith), it can be concluded from this study as follows:

The results of the explanation of the interpretation of QS. Al-Jum'ah by Tafsir al-Misbah and Tafsir al-Wasith found no significant differences of opinion regarding their interpretation of QS. al-Jum'ah. Like the previous sura, this sura begins with

Allah's wisdom, His majesty, and His attributes with perfect attributes, then praises the Prophet. With the interpretation of Khataman, the Prophet of mercy, Allah SWT is silent. The Prophet is an Arab reading verses of the Qur'an to his people, purifies them, and teaches them the Al-Qur'an and As-Sunnah. The sending of the Messenger of Allah is a gift from Allah, His grace and mercy. Next describes the Jewish people; they leave the practices in their Torah like a donkey carrying beneficial books on its back, but he understands nothing and gains nothing but weariness, which is real misery. At the end of surah al-Jum'ah, it is also explained the recommendation to leave business activities during Friday prayers and then the suggestion for humans to spread across the earth to seek the sustenance and mercy of Allah SWT.

The values of Islamic Education in Surat al-Jum'ah explained by Tafsir al-Misbah and Tafsir al-Wasith include: 1) Values of Worship: Always glorify Allah SWT. and an appeal to seek knowledge and practice it, 2) moral values, 3) death warning, 4) encouragement to leave trading during Friday prayers.

Educational values explained by Tafsir al-Misbah and Tafsir al-Wasith above can be implied in contemporary Islamic education, for example, towards the goal of Islamic learning education whose result is to make students human beings with noble morals following Islamic teachings. objectives, Islamic education learning materials that do not come from sources of Islamic teachings, namely the Qur'an and Sunnah, which consist of monotheism education, worship education, Moreover, moral education is the criteria for educators who follow the example of the Prophet as educators with excellent affective, cognitive, and psychomotor abilities.

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