

Maintaining Children's Character in the Perspective of QS. al-Ankabut Verse 45

Muhammad Khikman Faqih

Institut Darul Qur'an Jakarta
Khikman.faqih26@gmail.com

Jaka Ghianovan

Institut Darul Qur'an Jakarta
ghianjaka91@gmail.com

Ida Kurnia Shofa

Institut Darul Qur'an Jakarta
idakurniashofa1@gmail.com

Abstrak

Kemajuan teknologi dan informasi menjadi ancaman bagi karakter generasi bangsa. Data KPAI menjelaskan Jumlah anak korban kejahatan seksual berjumlah 314 sedangkan anak korban kekerasan fisik dan psikis berjumlah 130 kasus. Salah satu ibadah yang dapat mempengaruhi akhlak seseorang adalah shalat hal ini diterangkan dalam QS. al-Ankabut ayat 45. Tujuan penelitian ini adalah mendeskripsikan kajian tafsir QS. al-Ankabut ayat 45 dari berbagai perspektif dalam menjaga karakter anak. Penelitian ini menggunakan metode penelitian kepustakaan (*library research*) yang dikumpulkan melalui buku, ensiklopedia, kamus, jurnal, dokumen, majalah, dan lain sebagainya. Dalam penelitian ini dapat ditemukan bahwa shalat yang dilaksanakan dengan tata cara yang sempurna akan mencegah pelakunya dari terjerumus ke dalam kemaksiatan dan kemungkaran, dikarenakan munculnya cahaya di dalam hati yang mencegahnya dari mendekati kemaksiatan dan menunjukinya kepada amal perbuatan yang saleh. Dalam menghadapi tantangan zaman untuk menjaga karakter anak dapat dilakukan dengan memberikan pencerahan tentang shalat, belajar tentang shalat dan juga mempraktikkan dengan baik.

Kata Kunci: Anak, Karakter, Tafsir QS. al-Ankabut ayat 45

Abstract

Advances in technology and information pose a threat to the character of the nation's generation. KPAI data explains that the number of child victims of sexual crimes is 314, while the number of child victims of physical and psychological violence is 130 cases. One of the acts of worship that can influence a person's morals is prayer, this is explained in the QS. al-Ankabut verse 45. The aim of this research is to describe the study of interpretation QS. al-Ankabut verse 45 from various perspectives in maintaining children's character. This research uses library research methods collected through books, encyclopedias, dictionaries, journals, documents, magazines, and so on. In this research it can be found that prayers performed with perfect procedures will prevent the perpetrator from falling into

disobedience and evil, due to the emergence of light in the heart which prevents him from approaching disobedience and directs him to godly deeds. In facing the challenges of the times, maintaining children's character can be done by providing enlightenment about prayer, learning about prayer and also practicing it well.

Keywords: Children, Character, Tafsir QS. al-Ankabut verse 45

PENDAHULUAN

Recently, progress in science and technology has been marked by the development of various scientific disciplines. This has a significant impact on child development, especially in the formation of character that grows from the environment, family and school. This technological advancement has become an instrument for doing things easily and quickly. Technological advances have greatly improved the welfare of society and cannot be avoided by children and society in general.¹

Data on child protection cases from media in 2023 there will be 912 cases. In the current era, technology plays an important role in influencing children to do bad things. KPAI data explains that the number of child victims of sexual crimes is 314, while the number of child victims of physical and/or psychological violence is 130 cases.² This shows that the development of children's character today is still sad. The Central Statistics Agency (BPS) reports that 0.53% of the population in Indonesia will be victims of crime in 2022. This percentage is up 0.06% points compared to the previous year which was 0.47%.³ This data shows how the declining character of this nation's generation of children can lead to bad things. Of course, this cannot be separated from religious teachings and their application in everyday life. In fact, the nature that Allah gives to His servants can also lead to goodness that is accompanied by the Messenger to humans from time to time.⁴

It cannot be denied that worship is one of the main goals for Muslims in living this life and the Prophet was also sent to perfect morals to become a good Muslim. In this case, what Muslims must have is a straight and strong *aqidah* to encourage and implement the *Shari'a* which is only directed at Allah SWT so that

¹ Kuntum An Nisa Imania, et al., "Rancangan Pengembangan Instrumen Penilaian Pembelajaran Berbasis Daring", *Jurnal PETIK* 5, no. 1 (2019), h. 31-47.

² R. N, K, *Bank Data Perlindungan Anak*, (2023, Oktober 19). Retrieved from <https://bankdata.kpai.go.id/tabulasidata/data-kasus-perlindungan-anak-dari-pengaduan-ke-kpai-tahun-2023>

³ Statistik, B. P. *Badan Pusat Statistik*. (2023, Maret 15). Retrieved from <https://www.bps.go.id/id/statistics-table/2/MTMwOSMy/proporsi-penduduk-yang-menjadi-korban-kejahatan-kekerasan-dalam-12-bulan-terakhir-menurut-jenis-kelamin.html>

⁴ Saryono, "Konsep Fitrah dalam Perspektif Islam", *Medina-Te: Jurnal Studi Islam* 14, no. 2 (2016). Lihat juga, Abd Muqit, et al., "Tuhan Dalam Fitrah Manusia Dan Faktor-Faktor Yang Merubahnya: Kajian Tematik Ayat-Ayat dan Hadis Ketauhidan", *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (2021).

the morals reflected are commendable morals.⁵ One of the acts of worship that can influence a person's morals is prayer. Prayer is a form of worship that is very important, both in life in the world and in lifelife the afterlife later. The prayer service is obligatory and is carried out every day, namely worship that has a specified time or is often called "maktubah".⁶ This is in accordance with the word of Allah SWT in QS. al-Nisa' [4]: 103 as follows;

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَفُجُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُورًا

"When you have finished the prayer, make dhikr of Allah (remember and mention Him), whether you are standing, sitting or lying down. When you feel safe, perform the prayer (perfectly). Indeed, prayer is an obligation whose time has been determined for the believers."

Apart from that, prayer is also very influential in controlling lust, especially for people who pray with full devotion and hope for blessings. Allah SWT. If the prayer is performed in accordance with the recommendations of Allah and His Messenger, then this prayer will prevent evil and evil actions. On the other hand, if this prayer service is performed not in accordance with the recommendations of Allah and His Messenger, of course this kind of action will be a disaster for the person who abandons it. Increasing one's faith and piety will have a huge influence in winning the negative temptations of life and leading to the valley of immoral acts. Prayer is a form of worship that is carried out with the aim of gaining the many wisdom and benefits it contains, wrong the only one is peace of mind and prevention from bad deeds. This means that prayer has a big influence on whether a person's moral behavior is good or bad.⁷

The impact of prayer is that the closer the relationship between Muslims and Allah SWT, the more afraid they will be to do things that are prohibited by Allah SWT. The more Lots If you perform worship, you will be closer to Allah SWT, because there is no prayer that will not be answered unless you are prostrating yourself to Him.⁸ By maintaining prayer, Allah SWT will protect His servants from all evil, provide ease, calm, happiness, forgiven all sins, granted prayers, kept away

⁵ Annisaa Nurhanifiyah, *Nilai-Nilai Pendidikan Islam Dalam Tafsir Al-Mishbah Q.S Al-'Ankabut Ayat 45 Dan Relevansinya Dalam Pembentukan Akhlakul Karimah*, Skripsi, Institut Agama Islam Negeri Ponorogo, 2017.

⁶ Idham Juanda, "Peranan Orang Tua Dalam Membiasakan Pengamalan Ibadah Shalat Anak", *Jurnal Kajian Pendidikan Islam* 1, no. 1 (2021), h. 105-126.

⁷ Aufa Aulia Dahirul Haq, *Dampak Pengamalan Ibadah Shalat Terhadap Perilaku Akhlak Santri Muq Pidie Serta Pemahaman Terhadap QS. al-Ankabut Ayat 45*, Skripsi, UIN Ar-Raniry Banda Aceh, 2022.

⁸ Ahmad Fauzan, "Relasi Doa dengan Usaha Dalam Perspektif Al-Qur'an", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 2, no. 1 (2022), h. 55-78.

and protected from bad deeds, and get rewards, given convenience in everything, including learning problems.⁹ In QS. al-Ankabut verse 45, Allah says;

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ يُوَدِّعُ اللَّهُ كَبْرَهُ يُوَالِلُ
يَعْلَمُ مَا تَصْنَعُونَ

“Read (Prophet Muhammad) the Book (Al-Qur'an) which has been revealed to you and maintain prayer. Indeed, prayer prevents evil and evil (actions). Indeed, remembering Allah (salat) is greater (its priority than other acts of worship). Allah knows what you do.”

In QS. al-Ankabut 45, Allah has explained the command of prayer, where prayer functions to prevent heinous acts and wrong. Prayer is the greatest act of worship, and Allah knows what His servants do with prayer, whether they actually carry it out or not, so that it can be seen in their daily behavior. Anyone who is still trapped in vile and evil deeds can understand that the goal of his prayer has not been achieved, and therefore needs to be corrected. On the other hand, if you have completely avoided evil and evil deeds, then your prayer can be said to be good. This article aims to describe the impact of prayer in the QS. al-Ankabut verse 45 from the available tafsir books. This will also have an impact on maintaining children's character by teaching them to pray well.

This article is not the only study that reviews the formation of children's character through prayer, especially based on the QS. al-Ankabut verse 45. Previous studies that have been carried out, for example, Annisa Nurhanifiyah, wrote about the Values of Islamic Education in the *Tafsir of al-Mishbah* QS al-'Ankabut Verse 45 and its Relevance in the Formation of Akhlakul Karimah,¹⁰ Mukhlisin, wrote the Values of Moral Education in Prayer (A Study of QS. al-Ankabut Verse 45),¹¹ Iman Budiman, explains the Wisdom of Prayer in Surah al-Ankabut Verse 45 (Comparative Study in *Tafsir al-Mishbah* by M. Quraish Shihab and *Tafsir al-Munir* by Wahbah Az-Zuhaili),¹² Nurfadliyati, explains the problem of the correlation of prayer with Fahsha' and Munkar in the perspective of the Qur'an (Study of Qs Al-Ankabut 45),¹³ and many more. It is hoped that this study can complement previous

⁹ Aufa Aulia Dhahirul Haq, *Dampak Pengamalan Ibadah Shalat Terhadap Perilaku Akhlak Santri Muq Pidie Serta Pemahaman Terhadap QS. al-Ankabut Ayat 45*, Skripsi, UIN Ar-Raniry Banda Aceh, 2022.

¹⁰ Annisaa Nurhanifiyah, *Nilai-Nilai Pendidikan Islam Dalam Tafsir Al-Mishbah Q.S Al-'Ankabut Ayat 45 Dan Relevansinya Dalam Pembentukan Akhlakul Karimah*, Skripsi, Institut Agama Islam Negeri Ponorogo, 2017.

¹¹ Mukhlisin, *Nilai-Nilai Pendidikan Akhlak dalam Shalat (Sebuah Telaah QS. Al-'Ankabut Ayat 45)*, Skripsi, Institut Agama Islam Negeri Walisongo Semarang, 2013.

¹² Iman Budiman, *Hikmah Shalat Dalam Surat Al-Ankabut Ayat 45 (Studi Perbandingan Dalam Tafsir Al-Mishbah Karya M. Quraish Shihab dan Tafsir Al-Munir Karya Wahbah Az-Zuhaili)*, UIN SMH Banten, 2021.

¹³ Nurfadliyati, “Korelasi Salat Dengan Fahsha' Dan Mungkar Dalam Perspektif Al-Qur'an (Studi Qs Al-Ankabut 45)”, *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 1 (2020).

studies and provide additional insight for Muslims specifically about how to maintain children's character based on verses of the Qur'an.

RESEARCH METHODS

This study using qualitative research methods and types of library research. In this case, the author collects the data needed to complete. In this research, both primary data are in the form of QS. al-Ankabut verse 45 and its interpretation as well as secondary data in the form of references in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so on. In collecting data, the author used two principles from Sumadi Suryabrata, namely the principle of recency and the principle of relevance.¹⁴ This means that it is important to avoid using outdated reading sources, and for writers to choose newer sources. Old sources may contain theories or concepts that are no longer relevant, because they may have been confirmed by newer theories or the results of recent research.¹⁵

The approach used in research on Al-Qur'an texts is related to the interpretation of the QS. al-Ankabut verse 45, the author refers to several prominent commentaries in Indonesia and abroad.¹⁶ The method used in this writing is the tahlili interpretation method, which is an analytical approach. In this context, tahlili refers to a method of interpretation that attempts to explain the verses of the Qur'an from its various aspects.¹⁷ In this method, a commentator tries to explain the contents of the verses of the Qur'an from various points of view, by paying attention to the order and context of the verses of the Qur'an contained in the Qur'an itself. This approach places emphasis on careful analysis of the relationship between one verse of the Qur'an and one another, as well as paying attention to how these verses relate to and explain each other.¹⁸

Meanwhile, to obtain data or material from books and other literature that meets the established principles, carefulness, perseverance and diligence are required in searching for data through primary and secondary data. The data collection procedure in figure research consists of three stages: orientation, exploration, and focused study. The orientation stage involves collecting general data about the figure and his works from various fields. The exploration stage focuses on collecting data related to the research focus, for example, the characters' thoughts about a particular topic. Meanwhile, the focused study stage involves determining a more specific focus of study, such as certain aspects of a character's

¹⁴ Danandjaja, J. *Metode Penelitian Kepustakaan*, (T.tp: Antropologi Indonesia, 2014).

¹⁵ Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'* 8, no. 1 (2014), h. 69.

¹⁶ Harahap, "Penelitian Kepustakaan", h. 70.

¹⁷ Lendy Zelviean Adhari, dkk, "Teori Penafsiran Al-Qur'an -Al Hadits dan Teori Ekonomi Islam Menurut Para Ahli, (Bandung: Widina Bhakti Persada Bandung, 2021), h. 1.

¹⁸ Adhari, "Teori Penafsiran Al-Qur'an...", h. 15.

thoughts. Thus, this stage allows researchers to gain a comprehensive understanding of the characters and establish a clear research focus.¹⁹

RESULTS AND DISCUSSION

The Value of Children's Character from the Perspective of the Qur'an

Character is the values of human behavior related to God, oneself, social relations, the environment and nationality which are manifested in thoughts, feelings, words and actions based on applicable norms. Another meaning of character is a way of thinking and behaving that is characteristic of each individual to live and work together within the scope of family, society, nation and state. This meaning can be concluded that character is the behavior that a person attaches to other people in social, family and environmental relationships.²⁰ The character that applies in Indonesia itself is based on socio-cultural values, religious teachings, Pancasila and the 1945 Constitution, and Law no. 20 of 2003 concerning the National Education system. The Ministry of National Service identifies values in national character, including religiosity, honesty, tolerance, discipline, hard work, creativity, independence and so on.²¹

In Islam, character can be equated with morals, especially in the vocabulary of *al-akhlak al-karimah* (noble morals) as opposed to *akhlak al-Su'* (bad morals). Characters in education icons in Indonesia used to be interpreted as "good character". Morals according to Ahmad Muhammad al-Hufy in "*Min Akhlak al-Nabiy*", are "a strong *azimah* (virtue) regarding something that is done repeatedly so that it becomes a custom (mem-culture) that leads to good or bad". Morals or character are so important that the Prophet Muhammad SAW was sent to perfect human morals, and in his life practice he was known as having great morals.²²

Quality character needs to be formed and nurtured from an early age. Early age is a period of a person's character. According to Freud, failure to cultivate a good personality at an early age will shape the person in adulthood. The success of parents in guiding children in overcoming personality conflicts at an early age will greatly determine the child's social life in their future adulthood.²³ Parents have an important role in children's personal development efforts. Parental care that is full of affection for the values of life, both religious and socio-cultural, is a conducive

¹⁹ Harahap, "Penelitian Kepustakaan", h. 70.

²⁰ Suradi, "Pembentukan Karakter Siswa melalui Penerapan Disiplin Tata Tertib Sekolah", *Briliant: Jurnal Riset dan Konseptual* 2, no. 4 (2017).

²¹ Rizki Nurfauzi, et al., "Penanaman Nilai Pendidikan pada Anak dalam Perspektif Kemendiknas", *JALADRI: Jurnal Ilmiah Program Studi Bahasa Sunda* 9, no. 1 (2023).

²² Haedar Nashir, "*Pendidikan Karakter Berbasis Agama & Budaya*", (2019), h. 13.

²³ Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2022), h. 35.

factor for preparing children to become healthy individuals and members of society.²⁴

Al-Ghazali in the context of children's character education gave advice on four things, namely: *first*, children are accustomed to admirable character and good deeds and kept away from bad and low deeds. It is very important to instill in these children the qualities of being brave, patient and humble, respecting friends and elders, speaking little, liking to listen to good things, obeying both parents and teachers and their education. *Second*, children are encouraged to develop good character and good deeds and are always motivated to dare to do good and have noble character. In this connection, al-Ghazali emphasized that if the child's character and actions are clearly visible in the child, then he should be praised and given gifts (*rewards*) which pleased him and was praised in front of many people.

Third, it is not permissible to criticize children and deter them from making mistakes (sin). Al-Ghazali emphasized that it is not permissible to talk to a child too much with curses and insults at one time, because this will cause him to underestimate when he hears reproaches and underestimate the bad deeds he has done and cause his heart to become immune to words or belittle them, but parents must take care authority in talking to him and not to rebuke him. His mother should not frighten him with his father's anger, but should distance himself from the evil of his actions. Fourth, children who are adults (baligh) should be taught sharia laws and religious issues. Parents or educators should never allow children to ignore prayer and purification.²⁵

Meanwhile, prayer is a form of worship that includes special words and body movements, starting with takbir and ending with greetings.²⁶ Prayer occupies the most important position in Islam that cannot be matched by any form of worship, which is the first *fardhu* (obligation) in Islam. When praying, as much as possible, don't think about busy world affairs that can disturb your devotion to prayer. Prayer has great benefits and good influence for every Muslim who performs it correctly. Among the verses of the Qur'an which are the basis for moral education is QS. Luqman [31]: 17-18 as follows;

﴿ يٰٓيُٰسَىٰٓ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ۙ ۱۷
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرْحًا اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۙ ۱۸ ﴾

²⁴ Eko Zulfikar, "Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 1 (2019).

²⁵ Al-Jumbulati dan Al-Tuwaanisi, *Perbandingan Pendidikan Islam*. Terj. oleh M. Arifin, (Jakarta: Rineka Cipta, 2002) h. 152-154.

²⁶ Sitti Maryam, "Shalat Dalam Perspektif Imam Al-Ghazali (Kajian Sufistik)," *AL-FIKRAH: Jurnal Studi Ilmu Pendidikan dan Keislaman* 1, no. 2 (2018), h. 106-113.

*"O my son, maintain prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient with what happens to you. In fact, this is a matter that (must) take priority. Do not turn your face away from humans (out of pride) and do not walk on this earth arrogantly. Indeed, Allah does not like anyone who is arrogant or very proud of himself."*²⁷

The Qur'an is the first and foremost reference in solving all problems faced by Muslims. This shows that the teachings, values and instructions contained in the Qur'an have broad relevance and can be applied in various contexts of Muslim life. In fact, the Qur'an does not just exist guide only for Muslims, but also for other people. Yatimin Abdullah is an Islamic scholar who emphasizes that the sources of character or moral teachings from an Islamic perspective are the Qur'an and Hadith.²⁸ This shows that the Qur'an is not only a source of law or religious teachings, but also as a moral and ethical guide for all mankind. Thus, the Qur'an has a very important role in guiding humanity towards good behavior and high morality.

The importance of morals in Islam as the basic foundation for self-development that will become part of society. Morals are seen as a very important aspect because influence the way individuals interact with their social environment. In this context, morals include not only external actions, but also a person's inner attitudes, intentions and behavior. In Islam, morals have absolute value because the assessment between good and bad morals can be applied in various conditions and life situations. This means that the standards of morality contained in Islamic teachings can be used as guidance in facing various challenges and situations in everyday life. Human fitrah, or human nature that is innate from God, places morals as one of the most fundamental aspects in maintaining human existence and dignity as the most noble creatures before God.

Thus, morals or character have a very important role in shaping individual character and building a civilized and civilized society harmonious, in accordance with Islamic teachings and values which prioritize morality and goodness.²⁹ This is mentioned by Allah in QS. al-Tin: 4-6;

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۖ﴾

²⁷ Departemen Agama RI, *Al Qur'an dan Terjemah*, (Jakarta: Pena Pundi Aksara, 2002).

²⁸ Mochamad Lutfan Sofa, "Model Pendidikan Karakter Qurani Dalam Surat Luqman Ayat 12-19 dan Penerapannya Di Era Disrupsi; Telaah *Tafsir Al Misbah*", *Didaktika Islamika* 14, no. 2 (2023), h. 29.

²⁹ Anggi Fitri, "Pendidikan Karakter Prespektif Al-Quran Hadits", *TA'LIM: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018), h. 267.

This verse describes the details that verse 4 explains Allah's oath with beneficial fruits or noble places, He has created humans with the best physical and psychological conditions. From a physical perspective, for example, only humans stand upright so that their brains are free to think, which produces knowledge, and their hands are also free to move to realize that knowledge, thus giving birth to technology. The human form is the most beautiful of all His creatures. From a psychological perspective, only humans have perfect thoughts and feelings. And what's more, only humans are religious. There are many other features of humans from a physical and psychological perspective that cannot be described here.³⁰

Allah's affirmation that He has created humans with the best physical and psychological conditions means that humans' physical and psychological conditions need to be maintained and developed. Human physique is maintained and developed by providing adequate nutrition and maintaining health. And the human psyche is maintained and developed by giving it religion and education. If human physical and mental health is maintained and developed, then humans will be able to provide great benefits to nature. In this way he will become the noblest being. Verse 5 emphasizes that the best and most perfect human being will be useless if his growth is not maintained and his health is not maintained. The most spiritually perfect human will become evil and destructive on this earth if it is not given religion and good education. Weak humans will become a burden, and evil humans will destroy society. Finally in the afterlife he will go to hell. In this way, humans will become humiliated creatures.

Verse 6 explains that those who are spared from humiliation are those who believe and do good. Thus, the benchmark for glory is faith and good deeds. This is because faith means recognizing the existence of God and the values He teaches. This confession will become his way of life or creed, and because it has become his creed, he will implement these values wholeheartedly. Because the values taught by God are all good, humans who implement them will become good people too. The higher a person's faith, the better his actions, so that he will become the best and noblest human being. Humans who have a life attitude based on faith and good deeds will receive endless rewards from Allah. His faith and good deeds will bear fruit in the world, in the form of a peaceful life for him and his community, and the happiness of life in the afterlife in heaven.³¹

The discussion above illustrates the importance of maintaining and developing human physical and psychological conditions, as well as their relationship to character and moral life. Humans were created with the best physical

³⁰ Lajnah Pentashihan Mushaf Al-Qur'an, *Qur'an Kemenag*, (Jakarta: Kementerian Agama RI, 2019).

³¹ Departemen Agama RI, *Al Qur'an dan Terjemah*, (Jakarta: Pena Pundi Aksara, 2002).

and psychological conditions by Allah, which shows that maintaining and developing these physical and psychological aspects is an obligation. From a physical perspective, human physical care through adequate nutritional intake and maintaining health is necessary so that humans can make a major contribution to society. It relates to the physical characteristics of humans that enable them to move and think, thereby creating science and technology. As for psychology, human psychological care through the provision of good religion and education is needed to prevent possible moral damage and detrimental behavior. Humans who have faith and behave well will provide benefits to society and receive rewards from Allah. This shows that maintaining and developing people's physical and psychological conditions is part of forming good character and has an impact on their moral and social life. By paying attention to these aspects, humans can reach a meaningful life and obtain happiness both in this world and in the afterlife.

Interpretation of QS. al-Ankabut Verse 45

Prayer is a basic act of worship in Islam, not only functioning as a form of respect for Allah, but also as a means of confirming His greatness and power which is manifested in the universe. Through prayer, Muslims are reminded to continuously remember Allah and express gratitude for His blessings. Prayers that are performed correctly, in accordance with the terms and conditions, are considered to have high quality and are able to prevent someone from falling into vile and evil deeds.³² This is because prayer is not just a routine of worship, but is also an effort to strengthen the spiritual relationship between individuals and the Creator. By continuously remembering Allah through prayer, a person will be protected from sin and disobedience.

In reality, acts of child violence still occur everywhere. It was recorded by the Ministry of PPA (Women's Empowerment and Child Protection) that 4,116 cases occurred in the last 7 months.³³ Violence against children occurs precisely from those closest to them, such as parents or other relatives. This happens because of a person's lack of closeness or faith in his relationship with Allah SWT. This is because prayer determines whether a person's character is good or bad. Prayer can also keep a person away from evil and evil deeds, obtain peace of mind, train concentration, and can also train a person's discipline. This is mentioned in the QS. al-Ankabut verse 45;

³² Eka Novia Rahmaningrum, et. al., "Peranan Remaja Masjid Darussalam dalam Meningkatkan Kualitas Shalat Berjamaah di Masjid Desa Rambah Muda", *Tasnim Journal for Community Service* 2, no. 1 (2021), h. 22.

³³ R. N, *KBank Data Perlindungan Anak*, Retrieved from <https://bankdata.kpai.go.id/tabulasidata/data-kasus-perlindungan-anak-dari-pengaduan-ke-kpai-tahun-2023>. (2023, Oktober 19).

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

In the study of the Qur'an, it is divided into two groups. *First*, verses that have no cause or relationship to an event. *Second*, verses that have a cause with an event. Judging from the revelation of the verse above, no reason can be found behind the revelation of the verse.³⁴ Quraish Shihab underlined that the reason for the command to carry out prayer in this verse is stated, namely because "prayer prevents evil and abomination". This means that prayer is an act of worship whose implementation produces spiritual qualities in humans which prevent them from committing vile and evil acts, and thus the heart becomes pure from abomination and evil and becomes clean from the dirt of sin and transgression.³⁵

The above shows that the Qur'an is seen as a divine revelation which is a guide for mankind, while prayer is the main worship in Islam which must be carried out seriously and in accordance with the established teachings. Prayers that are performed correctly, in accordance with the pillars, terms and sunnah, are considered to be of high quality and are able to prevent someone from falling into vile and evil deeds. This is because prayer is not only an obligation of worship, but also a means of strengthening the spiritual relationship between individuals and Allah. Remembering Allah consistently through prayer keeps a person safe from disobedience, sin and unnatural behavior.

From the explanation of *Tafsir al-Misbah*, it is stated that from the verse which combines the words "*al-fahsyâ*" (abominable deeds) and "*munkar*" (impossibility), it can be concluded that Allah forbids humans from committing all kinds of abominations and violations of norms. public. This is because these actions are the result of influence from Satan, who always incites humans to do evil. In this context, prayer has a very important role in preventing these two forms of evil. If prayer is carried out perfectly and consistently, and its meaning is appreciated, prayer will become a strong fortress for humans not to fall into cruel and evil acts. Prayer, as the main form of worship in Islam, is not only a ritual obligation, but also a means of strengthening the spiritual connection with Allah.

By praying correctly and fervently, a person will gain inner peace and strength to resist the temptations of Satan and abstain from actions that are contrary to religious teachings and good social norms. Therefore, prayer is considered an

³⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Tangerang: Lentera Hati, 2002), h. 513.

³⁵ Quraish Shihab, *Tafsir Al-Misbah...*, h. 506.

effective way to maintain morality and goodness in society, as well as protect oneself from bad influences that can damage individual and social life.³⁶

According to *Tafsir Ibnu Kathir*, prayer contains two wisdoms, namely that it can prevent oneself from committing vile and evil deeds. This means that it can be a self-restraint from the habit of committing these two acts and encourage the perpetrator to avoid them. In a hadith narrated by Imran and Ibnu Abbas, it is clearly stated: Whoever whose prayers are still unable to prevent himself from committing vile and evil deeds, then he will become further away from Allah. In this case, Ibn Kathir divides it into two main aspects. *First*, prayer requires abandoning various forms of vile and evil acts. This means that for people who consistently maintain their prayers, they will be able to abandon behavior that is not good and is contrary to religious teachings. *Second*, prayer has three main points which are an integral part of the worship.³⁷

The three points are sincerity, fear, and remembering Allah. First, sincerity, or sincere intentions, is the basis for good things done by individuals. Sincerity encourages someone to do good deeds in accordance with religious teachings. Second, fear, which functions as an obstacle to evil actions. The fear of Allah's punishment encourages someone to stay away from sinful acts and prevents them from committing evil. By remembering Allah, which is the practice of dhikr which contains reminders of Allah's commands and prohibitions contained in the Qur'an. Remembering Allah helps a person to stay on the straight path and carry out His teachings well.

By having these three points in prayer, a person can ensure that his prayer is performed wholeheartedly and in accordance with Islamic teachings. If one of these three points is not fulfilled, then the prayer will not be considered a true prayer. Therefore, it is important for Muslims to understand and practice this concept in every prayer they perform.³⁸ Many atsars have explained this issue, among others, Ibn Abu Hatim has told us Muhammad ibn Harun Al-Makhrami Al-Fallas, has told us Abdur Rahman ibn Nafi' Abu Ziyad, has told us Umar ibn Abu Usman, has told us told us al-Hasan ibn Imran ibn Husain who said that the Prophet was once asked (someone) about the meaning of His words: Indeed, prayer prevents evil and evil (deeds) (al-Ankabut: 45). So he answered through his words: "*Whoever cannot be prevented by his prayer from committing vile and evil deeds, then there is no (reward) for prayer for him.*"³⁹

³⁶ Quraish Shihab, *Tafsir Al-Misbah...*, h. 93.

³⁷ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Lubabut Tafsir min Ibn Katsir*, (Jakarta: Pustaka Imam As Syafi'i, 2008), h. 139.

³⁸ Maryam, "Prayer from the Perspective of Imam Al-Ghazali...", pp. 106-113.

³⁹ Abdullah, *Tafsir Ibnu Katsir Jilid 5*, (Bogor: Pustaka Imam Asy-Syafi'i, 2007), h. 333.

Prayer is not just a ritual obligation, but also a means of strengthening one's faith and piety. By reading and practicing the contents of the Qur'an, as well as performing prayers with full devotion, a person can distance himself from sin and evil. This is due to the positive effect of maintaining prayer well, where a person's heart will shine due to the presence of strong faith. Apart from that, piety and love for good will increase, while desire for evil will decrease or even disappear completely. By remembering Allah both in prayer and elsewhere, a person will achieve higher virtue, because Allah knows all human actions and rewards them according to their actions, whether good or bad. Therefore, maintaining prayer well is the key to getting a perfect and full reward from Allah.⁴⁰

In the information above, performing prayers fervently and remembering Allah in every movement is the key to obtaining light from Him that illuminates one's heart. In this case, it shows that prayer has certain times set both during the day and at night as a reminder to people. Prayer is not just a ritual, but also a form of remembrance of the great Allah, which is able to prevent a person from committing sins and evil. Allah is All-Knowing of all human actions and will hold us accountable for them. Therefore, maintaining prayer properly is an effort to obtain grace and guidance from Allah and as a means to avoid actions that He does not like.⁴¹

From the information above, it is also strengthened by the picture that performing prayers perfectly will be a barrier for someone from falling into sin and evil. This is because prayers performed in the correct manner will bring light into the heart which will prevent a person from approaching sinful actions and direct him to good deeds. In other words, prayers performed with perfection will provide spiritual protection to those who perform them, so that they are more inclined to carry out godly actions and avoid bad ones. This shows that prayer is not just a series of ritual movements, but is also a means of cleansing the heart and maintaining goodness in one's life.⁴²

Meaning (الفحشاء) is a bad act. Meaning (المنكر) is something that is not recommended in the Shari'a. The meaning that prayer prevents bad and evil deeds is that praying is the reason a person stops from committing sins, because prayer contains a warning about Allah's supervision and there is an appreciation of His verses. Prayer can only be effective in preventing us from committing vile and evil acts if it is done perfectly, both in terms of harmony, conditions, circumcision and adab. Prayers that are performed with a sincere and sincere heart, without any *riya*

⁴⁰ Abu Ja'far Muhammad Ibn Jarir Ath-Thabari, *Jami' al-Bayan an Ta'wil Ayi Al-Qur'an*, (Jakarta: Pustaka Azzam, 2008), h. 777-780.

⁴¹ Astri Aas, "Keutamaan Orang Berilmu (Analisis QS. Al-Ankabut Ayat 41-43)," *Journal Islamic Pedagogia* 1, no. 1 (2021), h. 7-13.

⁴² M. Abdullah, *Tafsir Ibnu Katsir*, (Bogor: Pustaka Imam Asy-Syafi'i, 2007), Jilid 5, h. 65.

(showing off) or nifak (hypocrisy) qualities, and filled with fear of Allah and hope for His forgiveness, will have a positive influence in preventing us from bad behavior.⁴³

Shaykh Muhammad Sulaiman al-Asyqar explained that *وَلَذِكْرُ اللَّهِ أَكْبَرُ* (And indeed remembering Allah (prayer) is greater), that is, greater than everything, that remembering Allah (dhikr) is the most important worship because this is what can prevent a person from doing bad and evil deeds, because stopping from bad and evil deeds it is impossible to do it except by people who remember Allah (dhikr) and feel watched by Allah. Meanwhile, the dhikr contained in prayer is the main reason that makes prayer more noble than other observances. *وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ* (And Allah knows what you do) means Allah will reward you for good with good and for evil with evil.⁴⁴

In the explanation above, the current conditions where children's character is increasingly being eroded by advances in technology and the opening of easier access make it easier for children to do bad things. In this case, providing teaching about prayer can be an alternative way to maintain children's character. Apart from it being easy for children to access things easily, at the same time as educators or parents they must provide a shield in the form of knowledge based on faith and devotion. Maintaining children's character by teaching them how to pray properly and providing religious values in daily application can be a basis for implementation. Correlation of prayer with fahsha and munkar in the QS perspective. al-ankabut verse 45 explains that there is a relationship between prayer and keeping someone away from evil with prayer that is done sincerely, prayer that is done with full sincerity, a submissive heart, keeping the prayer and doing it continuously and praying the recommended sunnah prayers.⁴⁵ Students' character values that are built through the habit of congregational prayer include the values of honesty, discipline, social concern and responsibility.⁴⁶

Maintaining Children's Character: Analysis of QS. al-Ankabut Verse 45

In this modern era and globalization, religion is becoming increasingly necessary in everyday references. This is characterized by a hedonistic lifestyle and is far from the nature taught by Islam. This situation causes a person to be fragile when facing various problems that cannot be completely overcome by materials.

⁴³ Teungku Muhammad Hasbi ash-Shiddiqieqy, *Tafsir Al-Qur'anul Majid An-Nur*, (Semarang: Pustaka Riski Putra, 2000), h. 3139.

⁴⁴ Ath-Thabari, *Jami' al-Bayan an...*, h. 780.

⁴⁵ Nurfadliyati, "Korelasi Salat Dengan Fahsha'...", h. 86-106.

⁴⁶ Muhamad Nasrudin Utomo, *Membangun Karakter Siswa Melalui Kegiatan Pembiasaan Shalat Berjamaah di MI Hidayatus Sibyan Malang*, Disertasi, Universitas Islam Negeri Maulana Malik Ibrahim, 2021.

There is moral decline, social conflict, stress, anxiety, restlessness, security disturbances, and various symptoms of social and mental illness which then affect one's thoughts and feelings in carrying out tasks, which clearly cannot be overcome with material things, but by returning to religious teachings.

In theWhat is needed in the world of education is not only the transfer of knowledge, but also the transfer of values carried out in an effort to create a person of personality. Efforts to maintain the character of children today have many challenges, especially in the openness of the world through social media. Children can follow trends or things that other people like without looking at their religious background or the character values they develop within themselves. In the Kompas report on January 25 2024, a junior high school student committed sexual harassment against a kindergarten child.⁴⁷ In fact, KPAI records showAs many as 3,000 cases of violence occurred against children during the 2023 period. Of these 3,000 cases, cases of sexual violence against children were the most dominant. This shows the importance of maintaining children's character within the scope of the family, environment and school. Building children's character must be realized by parents at home and teachers at school so that it runs well and in balance, as the Prophet said;⁴⁸

قَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: مَا نَحَلَ وَالِدٌ وَلَدَهُ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

The Prophet SAW said: "There is no gift a father gives to his child that is more important than (education) good manners." This hadith was narrated by Imam at-Tirmidhi and Imam al-Hakim from friends Amr bin Sa'id bin Ash RA."

Habits in schools that attempt to build student character are very much needed. Looking at the current reality, education only prioritizes scientific aspects and the intelligence of students. The moral and ethical aspects as a basis for the formation of national character and culture are increasingly marginalized. Character and culture in national life can bring decline in national civilization, on the other hand, the life of a society that has strong character and culture will further strengthen the existence of a nation and state. This situation encourages educational institutions, in this case schools, to have the responsibility to provide knowledge, skills and develop character values both through formal and non-formal education.⁴⁹

⁴⁷ Aguido Adri, Seorang Anak SMP Tega Lakukan Pelecehan Seksual terhadap Anak TK. [Online] Januari 25, 2024. <https://www.kompas.id/baca/metro/2024/01/25/anak-smp-tega-lakukan-pelecehan-seksual-kepada-anak-tk>.

⁴⁸ Mufatihatus Taubah, "Pendidikan anak dalam keluarga perspektif Islam", *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2015), h. 109-136.

⁴⁹ Muwafik Saleh, *Membangun Karakter dengan Hati Nurani: Pendidikan Karakter untuk Generasi Bangsa*, (Jakarta: Erlangga, 2012), h. 10.

The main mission of the Prophet was to perfect noble morals. In doing anything a Muslim must be based on noble morals. However, while this often happens, there is still a sharp separation between religious issues and other life issues in general. So what is born is an incomplete personal life. It is as if going to the market as an effort to earn a living is considered different from going to the mosque for congregational prayers. Going to the mosque is considered to seek provisions for the afterlife, while going to the market is forget sustenance to fulfill activities in the world.⁵⁰ In maintaining a child's character, it is necessary to look at several sides, including family, environment and school. This determines the child's character which is developed through habits that are carried out continuously. A child will be good if he grows up in a good environment, meaning the family always gives the best for the child and sets good examples for the child. Islam is here to provide a way for all problems that exist in human life. In this case, maintaining Islamic values or commands in it, especially prayer as a pillar of religion, is a fundamental thing to protect children. This will have an impact on the child's growth which can lead to good social values.

As for the relevance of the values contained in *Tafsir al-Mishbah*, QS. al-Ankabut verse 45 highlights the command to perform prayers and how prayer can protect oneself from evil and evil actions. Prayer is seen as worship that involves various activities, such as takbir, prayer beads, standing before Allah, bowing, and prostrating with humility. In every aspect of prayer, there are signs that invite you to abandon abominations and ungodliness, strengthening awareness of morality and Islamic values.⁵¹ This understanding is in line with the concept of forming *akhlakul karimah* in Islam which emphasizes cleansing the soul from ugliness. The formation of morals in Islam is integrated with the implementation of the pillars of Islam, such as prayer, which is wrong pillar. Muhammad al-Ghazali's analysis of the pillars of Islam shows that the concept of moral development is contained in the implementation of these pillars. Moral development shows that Islam pays great attention to the formation of good character. Moral development in Islam uses an integrated method or system, combining various means of worship and other things simultaneously to direct individuals to the formation of noble morals. Thus, prayer is not only an obligation of worship, but also as the main means of strengthening and forming good character in Muslim society.

⁵⁰ Agus Zaenul Fitri, *Pendidikan karakter*, (Yogyakarta: Ar-Ruzz Media, 2012), h. 20.

⁵¹ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Jakarta: Mizan Pustaka, 2007), h. 255.

CLOSING

Based on the findings above, it can be concluded that in facing today's challenges, maintaining children's character can be done by providing enlightenment about prayer, learning about prayer and also practicing it well. Taking care of children in their prayers, based on the interpretation of QS. al-Ankabut, needs to be pursued from childhood so that it becomes a good thing in cultivating a sense of faith and piety in the child's soul. With this expected growing up with religious values that can implement good prayer qualities. Prayer that is devoted, full of submission, and maintaining prayer continuously can prevent a person from committing evil against himself and others.

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