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#1940 Summary

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Submission

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Title and Abstract

Title	Tafsir dalam Pendidikan Karakter Mahasiswa: Pendekatan Munasabah Al-Quran
Abstract	Penelitian ini bertujuan untuk menganalisis konsep pendidikan karakter dan tafsir terhadap tema-tema pendidikan karakter yang terkandung di dalam Al-Qur'an yang dapat dijadikan acuan penanaman dan transmisi pendidikan karakter mahasiswa di perguruan tinggi. Metode penelitian yang digunakan adalah kepustakaan. Penelitian ini menyimpulkan bahwa pendidikan karakter mahasiswa merupakan suatu proses menanamkan nilai karakter yang baik sebagai upaya sadar melalui pendidikan. Proses ini dilakukan secara berkesinambungan sebagai tahapan transmisi yang terencana sehingga dapat membekali mahasiswa dengan kepribadian yang mulia. Sumber rujukan yang berkaitan dengan pendidikan karakter mahasiswa dapat didalami dalam ayat-ayat Al-Qur'an dengan pendekatan <i>munasabah</i> untuk menyerap makna ayat-ayat yang berkaitan dengan pendidikan karakter meliputi ayat-ayat bertema karakter kejujuran, karakter kedisiplinan, karakter kerja keras, karakter keingintahuan, karakter berprestasi, karakter karakter bersahabat, karakter cinta damai, karakter gemar membaca, dan karakter sosial mahasiswa.

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Tafsir dalam Pendidikan Karakter Mahasiswa: Pendekatan Munasabah Al-Quran

Bisyri Abdul Karim¹

DOI:

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Character education, interpretation of the Qur'an, students

Abstract

This study aims to analyze the concept of character education and the interpretation of the themes of character education contained in the Qur'an which can be used as a reference for planting and transmitting character education for students in higher education. The research method used is literature. This study concludes that student character education is a process of instilling good character values as a conscious effort through education. This process is carried out continuously as a planned stage of transmission so that it can equip students with noble personalities. Reference sources related to student character education can be explored in the verses of the Qur'an with a munasabah approach to absorb the meaning of verses related to character education including verses themed on the character of honesty, character of discipline, character of hard work, character of curiosity, outstanding character, friendly character, peace-loving character, love to read character, and student social character.

Kata kunci:
Pendidikan karakter, tafsir Al-Qur'an, mahasiswa

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep pendidikan karakter dan tafsir terhadap tema-tema pendidikan karakter yang terkandung di dalam Al-Qur'an yang dapat dijadikan acuan penanaman dan transmisi pendidikan karakter mahasiswa di perguruan tinggi. Metode penelitian yang digunakan adalah kepustakaan. Penelitian ini menyimpulkan bahwa pendidikan karakter mahasiswa merupakan suatu proses menanamkan nilai karakter yang baik sebagai upaya sadar melalui pendidikan. Proses ini dilakukan secara berkesinambungan sebagai tahapan transmisi yang terencana sehingga dapat membekali mahasiswa dengan kepribadian yang mulia. Sumber rujukan yang berkaitan dengan pendidikan karakter mahasiswa dapat didalami dalam ayat-ayat Al-Qur'an dengan pendekatan *munasabah* untuk menyerap makna ayat-ayat yang berkaitan dengan pendidikan karakter meliputi ayat-ayat bertema karakter kejujuran, karakter kedisiplinan, karakter kerja keras, karakter keingintahuan, karakter berprestasi, karakter bersahabat, karakter cinta damai, karakter gemar membaca, dan karakter sosial mahasiswa

PENDAHULUAN

Keunggulan dari segi karakter menjadi tujuan penting penyelenggaraan pendidikan akademik. Oleh karena itu, penyelenggaraan pendidikan kampus tidak harus hanya terfokuskan pada segi kognitif mahasiswa dan segudang prestasi nilai semata namun juga harus membentuk mahasiswa memiliki

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Author

kemampuan dan pengalaman khusus mengembangkan perilakunya ke arah karakter yang lebih positif lagi.

Aspek karakter yang kuat sangat menjadi hal penting bagi citra dan jati diri suatu bangsa. Zubaedi (2011) menjelaskan bahwa aspek karakter dapat menentukan eksistensi sebuah bangsa. Karakter ini harus dimiliki oleh bangsa tersebut yang dapat membedakannya dengan bangsa lain serta dapat menjadikan bangsa ini lebih memiliki nilai dan kemartabatan. Dalam pandangannya, karakter diposisikan seumpama mustika yang hidup yang mampu menjadi sarana pembeda manusia dengan makhluk lainnya. Lebih lanjut ditegaskannya bahwa manusia yang berkarakter secara sosial maupun secara individual menunjukkan jati diri sebagai manusia dengan nilai kemuliaan akhlak, memiliki moralitas dan pekerti yang sangat bernilai.

Lembaga kampus memiliki peran yang sangat vital mengimplementasikan pendidikan karakter kepada mahasiswa. Realitas menunjukkan bahwa eksistensi mahasiswa dengan ekspresi tindakan dan perilaku yang negatif menunjukkan betapa pendidikan karakter ini sangat penting ditransmisikan untuk menjadi basis nilai yang dapat diteladani oleh mahasiswa. Dengan demikian, pendidikan karakter menjadi salah satu item kebutuhan yang harus dilakukan secara terencana dan berkesinambungan. Sehingga, perguruan tinggi dapat memberikan dorongan dan kontribusi nyata terhadap pembentukan karakter bangsa Indonesia.

Penanaman dan pembinaan karakter sangat penting untuk membekali mahasiswa di perguruan tinggi. Mahasiswa merupakan individu yang dipersiapkan menjadi insan paripurna dan berakhlak mulia dengan bekal ilmu pengetahuan. Pengetahuan yang baik tanpa dibekali dengan karakter baik akan menjadikan mahasiswa memiliki kepribadian yang tidak lengkap. Dengan demikian, kemampuan mahasiswa memiliki ilmu pengetahuan harus sejajar dengan kemampuan diri yang berkarakter. Secara mendasar dapat dipahami bahwa sesungguhnya yang menjadi tujuan esensial dari pendidikan karakter ini akan menjadi energi pendorong utama melahirkan manusia beretika dan tangguh. Karakter baik ini pula akan dapat mendorong mahasiswa berkembang dan mampu mengembangkan diri berdasarkan nilai etika tertentu yang nantinya akan menjadi tujuan hidup.

Maragustam (2015) menjelaskan proses transmisi karakter yang dapat membentuk pribadi seseorang. Hal ini dapat dilakukan secara sistematis melalui sistem model pendidikan karakter yang dilaksanakan secara holistik yakni integrasi pendidikan formal dengan pendidikan informal dan nonformal dikombinasikan dengan rumusan tujuh rukun penting yang menjadi lingkaran berkesinambungan secara runtut. Dalam konsepsinya dikemukakan bahwa tindakan dapat dikatakan berkarakter jika dilakukan secara berkesinambungan setiap waktu yang berkaitan dengan implementasi tujuh rukun yakni meliputi pembiasaan dan membudayakan yang positif, mempelajari hal baik atau *moral-knowing*, memiliki secara teguh *moral feeling and loving*, *moral acting*, memiliki sifat keteladanan dan pertobatan untuk selalu kembali kepada Allah dan memiliki sikap teguh untuk tidak mengulangi kesalahan-kesalahan yang merugikan orang lain.

Islam merupakan agama universal yang sangat kental mengusung nilai-nilai karakter. Substansi pendidikan karakter dalam Islam dapat didasarkan pada istilah pendidikan akhlak yang dimaknai sebagai pendidikan tentang perangai, pekerti, tabiat, atau tingkah laku. Akar pendidikan karakter ini seutuhnya bersumber pada rujukan hukum Islam yang utama yaitu Al-Qur'an dan Al Hadis. Oleh karena itu, tafsir terhadap pendidikan karakter mahasiswa dapat dilakukan untuk mengkonstruksi makna karakter yang relevan dan dibutuhkan oleh mahasiswa. Dalam kajian ini, tafsir akan dilakukan dengan menggunakan pendekatan *munasabah* Al-Quran yakni melakukan pembacaan secara mendalam dan teliti tema ayat-ayat Al-Quran yang menjadi dasar substansial pendidikan karakter mahasiswa. Tujuan penelitian akan menganalisis konsep pendidikan karakter dan tafsir terhadap tema-tema pendidikan karakter yang terkandung di dalam Al-Qur'an yang dapat dijadikan acuan penanaman dan transmisi pendidikan karakter mahasiswa di perguruan tinggi.

METODE

Metode yang digunakan dalam penelitian ini yaitu penelitian kepustakaan dengan pendekatan *munasabah* Al-Qur'an sebagai pendekatan utama memahami teks Al-Qur'an khususnya ayat-ayat yang berkaitan dengan pendidikan karakter mahasiswa. Penulis menilai metode penelitian kepustakaan relevan dengan pendekatan *munasabah* Al-Quran karena secara mendasar menjadikan teks sebagai basis analisis.

Beberapa langkah *munasabah* Al-Quran yang dikemukakan 'Atha (Fauzul et al., 2018) yaitu; *pertama*, tema yang terkandung dalam suatu surat dicermati; *kedua*, melakukan pengamatan terhadap premis yang dekat dengan tujuan; *ketiga*, melakukan pengkategorian atas temuan premis yang ditemukan dalam ayat; dan *keempat*, melakukan penyimakan kalimat-kalimat atau pernyataan yang saling berhubungan dengan berbagai premis yang ditemukan. Adapun penerapannya dalam penelitian ini jauh lebih sederhana yakni menghubungkan tema karakter yang terkandung dalam ayat Al-Quran dihubungkan dengan pendidikan karakter mahasiswa.

HASIL PENELITIAN DAN PEMBAHASAN

Hakikat Pendidikan Karakter

Karakter berkaitan dengan segala bentuk perilaku yang tampak pada seseorang yang penting dibentuk melalui pendidikan. Di sisi lain, karakter juga dapat dipahami melalui tabiat yang tampak atau sifat kejiwaan seseorang. Pemahaman yang lain dapat disandarkan pada istilah akhlak dalam islam atau bud pekerti dalam kultur keindonesiaan yang menyelaraskan antara pikiran seseorang dengan perasaannya sehingga dapat memandu kemauan dalam bertindak.

Lickona (1991) menjelaskan karakter pada diri seseorang dipahaminya sebagai sesuatu yang bersifat alamiah. Sifat ini merupakan reaksi atau respon yang dipicu oleh moral yang kemudian mendorong perilaku baik dan jujur serta karakter mulia lainnya. Dia kemudian menjelaskan kurang lebih tiga hal penting dalam membentuk karakter seperti *knowing*, *loving*, dan *acting the good*. Proses pendidikan karakter ini haruslah diawali dari titik star dasar memahami karakter positif, bagaimana mencitai dan melaksanakan keteladanan karakter-karakter yang positif dalam kehidupan.

Pendidikan karakter merupakan suatu proses kegiatan yang sangat bernilai bagi setiap individu. Yahya Khan(2010) menjelaskan proses ini berlangsung dengan menggunakan banyak upaya sadar dan melalui rancangan rencana mengarahkan individu sebagai peserta didik. Sebagai suatu proses kegiatan, pendidikan karakter menstimulasi kualitas pendidikan itu sendiri yang harus terinternalisasi pada diri peserta didik serta menstimulasi perkembangan budi harmoni yang mengedukasi dan membina manusi ke pencapaian kemampuan intelektual, kepribadian yang berkarakter serta manusia dapat memiliki keterampilan yang baik.

Dengan demikian, dapat dipahami bahwa pendidikan karakter membekali manusia dengan kualitas berperilaku dalam menjalani kehidupan. Sejalan dengan hal ini, Lickona (1991) mengemukakan beberapa pilar penting karakter sebagai suatu nilai universal luhur yang penting terinternalisasi dalam diri setiap individu, yaitu; (1) cinta kepada Sang Pencipta; (2) karakter mandiri dan rasa tanggung jawab; (3) karakter jujur, amanah dan mampu berdiplomasi; (4) karakter menghormati dan memiliki kesantunan; (5) karakter dermawan dan cenderung lebih uka bekerjasama; (6) karakter keuletan kerja keras dan memiliki kepercayaan diri; (7) karakter *leadership* dan memiliki rasa adil; (8) karakter rendah hati; dan (9) bertoleransi, membersamai rasa damai dan mampu berpadu dalam persatuan. Beberapa nilai karakter ini dapat dibentuk pada diri manusia, khususnya mahasiswa sebagai modal kepribadian sebelum kembali ke masyarakat.

Hakikat pendidikan karakter selanjutnya dikemukakan oleh Ramli (Gunawan, 2012), bahwa esensi dan makna dari pendidikan ini merujuk pada pendidikan moral dan akhlak. Menurutnya, pendidikan karakter memiliki tujuan penting dalam pembentukan kepribadian untuk menjadi manusia yang baik serta menjadi anggota masyarakat yang baik pula. Selain itu, pendidikan ini juga membentuk kepribadian sebagai individu yang menjadi warga negara yang berperilaku baik dan luhur sesuai cita-cita negara. Kepribadian baik ini dapat dilihat secara umum pada aspek nilai sosial yang turut ditentukan oleh nilai budaya masyarakat dan bangsa itu sendiri. Dengan demikian, disimpulkannya bahwa hakikat pendidikan karakter dalam konsepsi keindonesiaan merujuk pada nilai luhur budi budaya bangsa Indonesia yang dapat dijadikan unsur penguatan pembinaan perilaku manusia Indonesia.

Berdasarkan penjelasan di atas, dapat disimpulkan bahwa pendidikan karakter di lingkungan kampus merupakan proses pendidikan yang berkaitan dengan moral dan akhlak untuk membentuk sifat-sifat positif pada setiap individu mahasiswa. Melalui proses ini karakter mulia yang luhur diinternalisasi pada mahasiswa sehingga dapat menjadi manusia yang berpekerja dan menjadi warga kampus yang baik, memiliki sistem kesadaran dan kegigihan, optimistik dalam bertindak sesuai dengan nilai-nilai akademik. Yang paling penting, mahasiswa harus menjadi individu yang memiliki sistem religiusitas, moral dan akhlak yang mampu menjadikan mereka panutan ketika sudah kembali ke lingkungan masyarakat.

Nilai Pendidikan Karakter

Pendidikan karakter merupakan sistem nilai yang mencerminkan mutu penyelenggaraan pendidikan kampus. Nuansa kampus yang selalu identik dengan kekerasan mahasiswa menjadikan pendidikan karakter sebagai sistem nilai penting yang harus ditanamkan kepada mahasiswa. Proses pendidikan karakter yang dilakukan secara terus-menerus dan terpadu diharapkan membangun kepribadian mahasiswa sehingga dapat memiliki pengetahuan keilmuan latar akademiknya serta memiliki perilaku positif dalam berinteraksi dalam kehidupan sehari-hari. Oleh karena itu, dapat dipahami bahwa nilai pendidikan karakter menjadi nilai mutu dalam sistem akademik sekaligus menjadi ciri penting karena membentuk karakter dan akhlak mahasiswa secara paripurna.

Melalui internalisasi nilai pendidikan karakter ini, mahasiswa tidak hanya memiliki kecerdasan intelektual, namun juga memiliki kemampuan berperilaku atau berakhlak. Hal ini menekankan bahwa karakter harus menjadi sifat dasar yang tentunya berlandaskan pada pijakan nilai moral yang bersifat universal yang sejalan dengan nilai-nilai Islam yang mendorong perilaku mahasiswa menjadi sifat yang realistik dapat dibentuk dan diwujudkan melalui sistem akademik.

Muslich (2011) menjelaskan bahwa nilai pendidikan karakter menekankan proses pendidikan yang berbasiskan moralitas manusia yang diterima dan disadari sebagai perilaku yang realistik, bersifat nyata. Jadi, terdapat proses pembentukan nilai dan sikap yang disertai pengetahuan. Artinya, seseorang yang memiliki karakter baik menyadari batas pemisah kebaikan dan keburukan serta memiliki sistem pengetahuan tentangnya. Hal ini disebutnya sebagai *learning to live together* sebagai nilai penting yang dapat membantu seseorang berperilaku secara baik dalam berinteraksi. Nilai-nilai ini meliputi aspek positif dalam kehidupan, misalnya relasi hubungan dengan orang lain maupun dengan keluarga, karakter baik pada diri sendiri, dalam kehidupan bernegara dan berbangsa, karakter yang berelasi dengan Tuhan maupun dengan lingkungan sekitar.

Sejalan dengan pembahasan nilai pendidikan karakter ini, Kemendiknas (Gunawan, 2012) telah melansir delapan puluh butir nilai karakter berdasarkan kajian terhadap nilai agama, sistem norma sosial, peraturan maupun hukum, etika akademik dan prinsip Hak Asasi Manusia (HAM). Nilai karakter yang teridentifikasi kemudian dikelompokkan menjadi lima nilai utama, yaitu; *Pertama*, nilai perilaku yang berkaitan dengan Tuhan Yang Maha Esa; *Kedua*, nilai perilaku dengan diri sendiri; *Ketiga*, nilai perilaku dengan sesama manusia; *Keempat*, nilai perilaku berkaitan dengan lingkungan; dan *Kelima*, nilai perilaku yang berkaitan dengan sistem kebangsaan.

Penjelasan di atas menunjukkan pentingnya nilai pendidikan karakter, sehingga sampai saat ini telah banyak dirumuskan banyak penggiat atau praktisi pendidikan dalam banyak model dan konsep yang kemudian didukung dengan teknik dan strategi sehingga pembelajaran karakter ini lebih menginspirasi karena dilandasi pula dengan spirit karakter berbasiskan nilai-nilai spiritual keagamaan. Dalam Islam, pendidikan karakter ini sangat dianjurkan sebagai proses yang paling mendasar dalam kehidupan setiap muslim. Itu sebabnya sejak awal kehadiran Islam menekankan pada upaya perubahan perilaku. Dalam Islam, pendidikan karakter berpedoman pada Al-Quran dan Hadis yang dapat mendorong serta menanamkan karakter sosial juga mengarusutamakan karakter moral religius kepada Allah Swt.

Tinjauan *Munasabah* Al-Quran

Pendidikan karakter merupakan salah satu tema penting dalam Al-Qur'an. Hal ini dapat dicermati sebagai hikmah yang melat pada diri manusia dalam sejarah peradaban sepanjang zaman yang akan selalu kontekstual. Oleh karena itu, Al-Qur'an menjadi salah satu landasan yang bersifat normatif dalam Islam tentang pendidikan karakter. Dengan demikian, dapat dipahami bahwa pendidikan karakter juga merupakan salah satu nilai penting yang terkandung di dalam Al-Quran yang berlaku pula untuk agama lainnya.

Al-Qur'an merupakan jalan hikmah untuk menyerap nilai karakter mulia. Allah pertama-tama menampakkan karakter ini melalui para nabi dan rasul yang kemudian diinternalisasikan atau didakwahkan kepada para pengikutnya yang kemudian melahirkan model manusia insan kamil yang memiliki sifat mulia di mata Allah dan kemuliaan di tengah masyarakat. Dalam Islam, esensi pendidikan karakter menjadi jalan menciptakan individu dan masyarakat yang beriman dan bertaqwa yang senantiasa memegang teguh prinsip dan nilai karakter yang positif dalam kehidupan. Mahasiswa sebagai individu harus dibentuk karakternya untuk menjadi manusia insan kamil. Berdasarkan hasil analisis melalui *munasabah* Al-Qur'an akan diuraikan tafsir pendidikan karakter sebagai berikut.

a. Makna Karakter Kejujuran

Kejujuran menjadi salah satu ciri kepribadian yang sangat penting ditanamkan pada setiap insan, khususnya seorang muslim. Makna karakter kejujuran dapat dipahami sebagai hal yang dapat dipercaya, artinya jika kejujuran ini dimiliki seseorang maka diri orang ini dapat dipercaya. Makna karakter kejujuran menekankan kelesalaran perkataan dengan perbuatan haruslah sejajar. Makna karakter kejujuran ini dapat ditemukan dalam Al-Qur'an misalnya pada QS. Al-Baqarah ayat 283, QS. An-Nisa' ayat 58, QS. At-Taubah ayat 119. Telah terhadap aspek makna karakter ini pula dapat diterapkan pada kajian terhadap QS. Al-Maidah ayat 119, QS. Al-An'am ayat 40, dan QS. Yusuf ayat 17, 27 dan 51.

Karakter kejujuran merupakan akhlak yang sangat terpuji yang juga mencerminkan sifat baginda Nabi Muhammad Saw. Mahasiswa yang memiliki nilai karakter jujur mendekati sifat *shiddiq* sehingga mereka bisa menjadi lebih amanah dalam kehidupan. Mahasiswa dengan karakter ini bisa menjadi figur pemimpin di tengah masyarakat.

b. Makna Karakter Kedisiplinan

Kedisiplinan menjadi salah aspek perilaku yang diharapkan terbentuk dalam diri mahasiswa. Aspek disiplin merupakan sikap yang diharapkan sebagai perilaku yang membudaya di lingkungan akademik yang nantinya akan mendorong mahasiswa memiliki kepatuhan mahasiswa terhadap aturan hidup yang secara moral mendorong mahasiswa pada perilaku positif lainnya. Dapat dipahami bahwa karakter kedisiplinan merupakan keselarasan antara sikap dengan berbagai aturan, hal ini dapat dibentuk melalui pelatihan secara berkesinambungan.

Makna karakter kedisiplinan ini dapat dibaca dan diresapi dalam Al-Quran, di antaranya pada QS. Al-Ashr ayat 1-3 yang menegaskan makna pentingnya menghargai waktu, QS. Al-Nisa ayat 1-3 menegaskan tentang disiplin membina silaturahmi dan relasi sosial, dan QS. Al-Isra' ayat 84, menegaskan potensi dan pembawaan diri masing-masing. Pembentukan sikap kedisiplinan mahasiswa memberikan pijakan karakter untuk mampu mengontrol potensi dirinya sendiri. Makna kedisiplinan pada ayat-ayat yang disebutkan dapat diserap sebagai basis nilai yang secara normatif dapat membuat kepribadian mahasiswa lebih terarah.

c. Makna Karakter Kerja Keras

Kerja keras merupakan sifat yang gigih dan tidak mengenal putus asa. Mahasiswa memiliki dunia tersendiri karena harus menempuh masa pendidikan yang penuh dengan tantangan, bahkan ada yang menjalaninya dengan keterbatasan ekonomi. Jiwa mahasiswa yang memiliki kerja keras cenderung

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memiliki pola pikir yang positif dan tidak mudah dipatahkan dengan berbagai rintangan. Ayat-ayat Al-Qur'an yang menjadi sumber rujukan berkaitan dengan karakter kerja keras ini dapat didalami pada QS. Al-Qashsh ayat 77 dan QS. Al-Jumu'ah ayat 10.

Dalam ayat Al-Jumu'ah ayat 10 menegaskan kerja keras dalam berusaha di muka bumi untuk memperoleh karunia Allah Swt. Kerja keras ini haruslah dibarengi dengan selalu bersyukur dengan mengingat segala rahmat yang Allah limpahkan sehingga menjadi sumber keberuntungan dan kebahagiaan dunia akhirat. Dalam QS. Al-Insyirah ayat 7 juga menegaskan usaha dan kerja keras manusia dari satu urusan ke urusan lainnya yang harus diselesaikan. Hal ini bisa mewakili dinamika kesibukan mahasiswa dalam penyelesaian banyak tugas. Dengan demikian, ayat ini bisa mengilhami penyelesaian banyak urusan dalam bentuk tugas perkuliahan tersebut tepat waktu untuk menyelesaikan urusan lainnya.

d. Makna Karakter Keingintahuan

Mahasiswa berada pada fase ingin tahu yang mendorong mereka mempertanyakan banyak hal dalam kehidupan ini. Rasa ingin tahu tentunya dimiliki oleh setiap orang, Hal ini juga menjadi modal utama bagi manusia yang akan selalu ingin belajar. Makna karakter keingintahuan ini dapat dibaca dalam Al-Quran di antaranya QS. An-Nahl ayat 43 maupun QS. Al-Anbiya ayat 7. Rasa ingin tahu selalu didorong oleh anjuran bertanya tentang segala sesuatu, hal ini dapat dimaknai dalam Al-Quran (QS. An-Nahl ayat 43) di mana Allah menganjutkan manusia (khususnya orang musyrik) bertanya secara spesifik kepada para ahli kitab tentang berbagai keterangan Allah. Sedangkan dalam QS. Al-Anbiya Allah juga menunjukkan kepada baginda Nabi Muhammad untuk bertanya kepada orang yang berilmu.

Al-Qur'an setidaknya telah menunjukkan bahwa rasa ingin tahu ini merupakan kebutuhan manusia sudah sejak lama. Misalnya, Al-Qur'an menerangkan tentang orang-orang bertanya tentang keharaman minuman khamar dan perjudian sebagaimana dalam QS. Al-Baqarah ayat 219. Di sisi lain, Al-Qur'an juga menerangkan tentang orang-orang yang bertanya tentang fungsi bulan sebagaimana dalam QS. Al-Baqarah ayat 189 dan dalam ayat lainnya.

Berdasarkan penjelasan tersebut di atas, dapat dipahami bahwa rasa ingin tahu mendorong setiap orang untuk memperoleh jawaban darinya sehingga terbentuklah pengetahuan tentang sesuatu. Rasa ingin tahu juga merupakan usaha seseorang memperoleh banyak informasi dengan bertanya, melihat maupun dengan mendengar sehingga melahirkan apa yang disebut dengan eksplorasi dan investigasi dalam proses belajar mahasiswa.

e. Makna Karakter Berprestasi

Mahasiswa yang berprestasi dapat menjadi indikator mutu akademis dalam suatu kampus. Prestasi menjadi ukuran mutu dalam lembaga pendidikan yang menunjukkan pencapaian hasil pembelajaran. Pendidikan karakter dapat mendorong mahasiswa tampil lebih terfokus pada pencapaian prestasinya dalam dunia akademik. Atas pencapaian ini akan membuat mahasiswa dihargai sesuai kemampuan intelektualnya. Hal inilah yang mendorong setiap sistem pendidikan pada kampus menyediakan ruang aktualisasi bagi mahasiswa memberdayakan potensinya untuk mencapai prestasi tertentu.

Al-Qur'an mendorong umat manusia untuk memperoleh prestasi dalam kehidupan. Tentunya hal ini diperoleh melalui berlomba-lomba dalam kebaikan. Mahasiswa juga dapat didorong berlomba-lomba dalam melakukan kebaikan untuk kepentingan dirinya sendiri dalam mencapai prestasi. Atas apa yang dilakukan dalam berlomba-lomba inilah Allah akan memberikan penghargaan tertentu seperti yang telah banyak diterangkan dalam Al-Qur'an di antaranya dapat dibaca dalam QS. Al-Baqarah ayat 148 yang menerangkan tentang pentingnya berlomba dalam kebaikan untuk memperoleh prestasi pahala di sisi Allah Swt. Sedangkan dalam ayat lainnya dapat disimak dalam QS. An-Nahl ayat 97 menegaskan "pahala" sebagai suatu prestasi yang diberikan Allah sama ukurannya kepada laki-laki dan perempuan di kehidupan dunia dan di kehidupan akhirat kelak.

f. Makna Karakter Bersahabat

Karakter persahabatan mahasiswa merupakan kebutuhan penting yang perlu dibentuk di tengah kecenderungan mahasiswa yang selalu terlibat dalam kasus kekerasan. Mahasiswa tentunya individu sebagai makhluk sosial yang memerlukan bantuan orang lain. Tentunya setiap mekanisme di perguruan tinggi mendorong terbentuknya karakter mahasiswa yang bersahabat dan komunikatif. Al-Qur'an banyak menyinggung makna persahabatan ini dengan menjaga relasi sosial melalui silaturahmi dan menjaga ukhuwah yang dapat ditemukan dalam QS. Ali Imran ayat 112. Ayat ini menegaskan tentang pentingnya menjaga relasi dengan ketentuan Allah dalam bentuk menjaga ibadah terutama aqidah. Makna penting lainnya dalam ayat ini yaitu menegaskan aspek komunikasi sebagai instrumen menjalin pergaulan secara baik secara personal maupun dalam dunia yang lebih luas seperti bisnis.

Dalam dunia mahasiswa, persahabatan ini perlu menjadi karakter yang kokoh. Pendidikan karakter yang dilakukan harus mampu membina persahabatan mahasiswa lintas kampus sehingga terciptanya relasi antara mahasiswa secara positif. Tentunya persahabatan yang baik harus saling mengokohkan yang lainnya dalam kebaikan. Persahabatan ini merupakan suatu bentuk lingkungan yang saling memengaruhi. Jenis lingkungan persahabatan ini juga dijelaskan oleh Al-Sa'di (Jufri, 2017) bahwa suatu persahabatan yang baik akan memberikan dampak baik, sebaliknya persahabatan yang jelek akan bersifat jelek pula. Ada banyak orang mengikuti persahabatan yang menuntun pada kehancuran yang tidak disadari. Dengan demikian, persahabatan yang baik merupakan rahmat yang diberikan Allah, sebaliknya pertemanan yang buruk menjadi hukuman dari Allah atas persahabatan yang buruk pula.

g. Makna Karakter Cinta Damai

Islam sangat menganjurkan bentuk kehidupan manusia yang cinta damai sehingga terhindar dari segala bentuk permusuhan. Ayat-ayat tentang cinta damai ini dapat ditemukan dalam Al-Qur'an yang bisa dirujuk oleh mahasiswa dalam membentuk dirinya sebagai individu yang mencintai kedamaian. Nilai karakter cinta damai yang dapat kontekstual dengan eksistensi mahasiswa seperti dapat dibaca dalam QS. Al-Hujurat ayat 9-10 yang menegaskan pentingnya perdamaian jika terjadi pertikaian antara dua orang muslim karena pada dasarnya setiap mukmin itu bersaudara. Sama halnya dalam relasi hubungan sosial mahasiswa itu bersaudara, terikat oleh agama dan keyakinan yang sama dan tentunya satu almamater yang sama pula.

h. Makna Karakter Gemar Membaca

Mahasiswa diharapkan memiliki minat baca yang tinggi untuk memperkaya wawasan keilmuan. Sebagai intelektual kampus, membaca menjadi kebutuhan utama sekaligus mencerminkan mahasiswa sebagai insan terpelajar. Islam sangat menekankan karakter membaca, sehingga ayat pertama yang diturunkan adalah ayat yang berkaitan dengan membaca dalam QS. Al-Alaq ayat 1-5. Beberapa ayat lain yang berkaitan dengan nilai karakter ini di antaranya QS. An-Nahl ayat 98 untuk membaca istiazah ketika memulai membaca Al-Quran. Surat lainnya yaitu QS. Al-Araf ayat 204 yang mengaskan bahwa Al-Quran sebagai sumber jalan kesejahteraan dan keselamatan ketika dibacakan.

Gemar membaca juga dapat dipahami sebagai aktivitas positif yang bernilai ibadah, jadi tidak hanya Al-Quran namun juga sumber informasi lainnya yang dapat menjadi bahan memperkaya wawasan dan pengetahuan mahasiswa. Intensitas membaca harus dibudayakan untuk mencapai suatu kegemaran, hal ini dikarenakan membaca bagi mahasiswa merupakan suatu keterampilan reseptif yang berkaitan dengan kebahasaan yang harus dibangun melalui perilaku yang intens. Dengan demikian, membaca bukanlah kecenderungan yang bisa diwariskan secara genetis. Oleh karena itu, mahasiswa haruslah memiliki kegiatan yang terpadu selain intensitas diskusi yang berkesinambungan. Tentunya diskusi yang dilakukan oleh mahasiswa juga merupakan tradisi akademis yang menjadi bagian tidak terpisahkan dari proses membaca.

i. Makna Karakter Sosial

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Salah satu karakter mahasiswa dapat dikenali pada kecenderungannya memerjuangkan kepentingan sosial. Banyak gerakan mahasiswa didasari oleh motif penyampaian aspirasi masyarakat lemah. Hal ini menjadi warna tersendiri yang menjadikan mahasiswa sebagai *agen of social control*. Dengan demikian, makna karakter sosial bagi mahasiswa sudah lama melekat sehingga pendidikan karakter pada dimensi ini mudah dibentuk karena pergerakan mahasiswa selalu identik dengan masalah-masalah sosial.

Karakter kepedulian sosial juga sangat ditekankan dalam Islam. Hal inilah yang mendorong adanya zakat, infaq dan sedeqah sebagai ekspresi mulia dalam Islam untuk peduli pada situasi dan kondisi orang lain. Ayat-ayat yang berkaitan dengan ini misalnya dapat disimak dalam QS. Al-Baqarah ayat 195 dan ayat 267 yang menegaskan pentingnya menginfakkan harta dari hasil-hasil pertanian yang substansinya merupakan anjuran berzakat. Saat ini, geliat menolong sesama ini telah banyak diekspresikan oleh mahasiswa yang tentunya menjadi suatu transmisi pendidikan karakter. Contoh konkritnya, seperti dapat dilihat pada aksi mahasiswa yang tidak selamanya menjadi bagian dari penolakan kebijakan pemerintah namun bentuk aksi penggalangan dana untuk disalurkan kepada korban bencana alam dan lain sebagainya.

KESIMPULAN

Penelitian ini menyimpulkan bahwa pendidikan karakter mahasiswa merupakan suatu proses menanamkan nilai karakter yang baik sebagai upaya sadar melalui pendidikan. Proses ini dilakukan secara berkesinambungan sebagai tahapan transmisi yang terencana sehingga dapat membekali mahasiswa dengan kepribadian yang mulia. Sumber rujukan yang berkaitan dengan pendidikan karakter mahasiswa dapat didalami dalam ayat-ayat Al-Qur'an dengan pendekatan *munasabah* untuk menyerap makna ayat-ayat yang berkaitan dengan pendidikan karakter meliputi ayat-ayat bertema karakter kejujuran, karakter kedisiplinan, karakter kerja keras, karakter keingintahuan, karakter berprestasi, karakter bersahabat, karakter cinta damai, karakter gemar membaca, dan karakter sosial mahasiswa.

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#1940 Review

SUMMARYREVIEWEDITING

Submission

AuthorsBisyri Abdul Karim

TitleTafsir dalam Pendidikan Karakter Mahasiswa: Pendekatan Munasabah Al-Quran

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#2899 Summary

SUMMARY REVIEW EDITING

Submission

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Title and Abstract

Title	Interpretation in Character Education Student (Munasabah approach of the Quran)
Abstract	

This research examines the concept of interpretation in student character education with the Qur'an munasabah approach . The purpose of the study will analyze the concept of character education and interpretation of the themes of character education contained in the Qur'an which can be used as a reference for planting and transmitting student character education in higher education. Based on the results of the analysis, it can be concluded that student character education is a process of instilling good character values as a conscious effort through education. This process is carried out continuously as a planned stage of transmission to equip students with noble personalities. Reference sources related to student character education can be explored in the verses of the Qur'an with a munasabah approach to absorb the meaning of verses related to character education including verses themed on honesty character, disciplinary, hard work, curiosity, achievement, friendliness, peace-loving, reading character , and social character of college students.

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Interpretation in Character Education Student (Munasabah approach of the Quran)

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ABSTRACT

This research examines the concept of interpretation in student character education with the Qur'an munasabah approach. The purpose of the study will analyze the concept of character education and interpretation of the themes of character education contained in the Qur'an which can be used as a reference for planting and transmitting student character education in higher education. The method used in the study is literature review with munasabah approach. Based on the results of the analysis, it can be concluded that student character education is a process of instilling good character values as a conscious effort through education. This process is carried out continuously as a planned stage of transmission to equip students with noble personalities. Reference sources related to student character education can be explored in the verses of the Qur'an with a munasabah approach to absorb The Concep of verses related to character education including verses themed on honesty character, disciplinary, hard work, curiosity, achievement, friendliness, peace-loving, reading character, and social character of college students.

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1. INTRODUCTION

Character excellence is a significant objective for the implementation of academic education (Freeman, 2014; Miller et al., 2005). Because of this, the implementation of campus education must not only be centered on the cognitive aspects of students and a wide range of value accomplishments, but also must shape students to have the capacity and experience specifically to develop their conduct toward a more positive character (KIM, 2021; Moulin-Stožek, 2019).

Imam Ghazali said that the characteristic of a strong character is crucial for a nation's image and identity (Kamalia, 2016; E. Setiawan, 2017; Sholeh, 2017). According to Zubaedi (2012), a nation's existence

can depend on certain character traits. The nation must possess this quality in order to set itself apart from other nations and increase its worth and dignity. According to him, character serves as a living value that may be used to set humans apart from other creatures. He went on to underline that people with social and personal character demonstrate their identity as people with morally high ideals, have morality, and have very valuable character.

Institutions on campus play a crucial part in delivering character education to students (Mulia, 2020; K. Rahman, 2021; A. Setiawan, 2021; Wibowo et al., 2021). The reality that there are kids with undesirable acts and behaviors demonstrates how crucial it is for character education to be transferred so that it can become a value base that students can exemplify. Character education is thus one of the necessities that must be implemented in a planned and long-lasting way (Freeman, 2014; Gilead, 2011; Huang, 2006; Melé, 2005; Peim, 2013). Universities may thus motivate students and make a significant contribution to the development of Indonesia's national identity (Alazmi & Alazmi, 2020; Liddle, 2020; Marzuki et al., 2019; Nur et al., 2021; Siregar & Ramli, 2020).

The development of character is crucial for preparing college students. With the use of information, students are people who are ready to become enlightened beings with noble character. Students' personalities will be incomplete even with good education if they lack decent character. As a result, pupils' capacity for knowledge must be comparable to their capacity for moral character. Fundamental understanding allows for the realization that character education's primary goal is to foster the development of morally upright and resilient people (Amirrudin et al., 2021; Bates, 2019; Croce & Silvia Vaccarezza, 2017; Francis, 1962; Masfiah et al., 2021; M. Rahman & Aliman, 2020). Additionally, students with strong character will be inspired to grow and be able to grow based on moral principles that will later serve as life objectives.

Muragustam (2015) discusses how characters are transmitted that have the power to mold a person's personality. This can be accomplished methodically by using a character education model system that is applied holistically, namely by integrating formal education with informal and non-formal education in addition to the development of seven key pillars that form a continuous circle in order. According to his theory, behavior that is consistently and consistently related to the application of the seven pillars—including reflecting and cultivating the positive, learning right things or moral knowledge, having steadfastly moral feeling and loving, acting morally, having the exemplary and repentant nature to always return to God—can be said to be characterful.

The younger generation is the nation's hope generation. The role of the younger generation is very influential on the future life of a nation. If a nation has a young generation that is damaged then that nation will also be destroyed and vice versa if the nation has a good young generation then the nation will continue to be victorious. It means dead or alive, advanced or left behind, destroyed or stronger, a nation is in the hands of the younger generation. However, the younger generation, especially the younger generation of Indonesia, are not spared from the influence of culture and association so that the younger generation grows up in a cultured life that is uneducated and a world of very free association.

As a result, the younger generation grows into individuals who are characterless and become colonizers of their own nation. This proves to us not to deny the words of the first President of the Republic of Indonesia, Bung Karno that "My struggle is easier because it is against the colonialists but your struggle will be more difficult because it is against your own nation". In general, the main actors in Indonesia's problems are the younger generation and those who have passed through the situation of the younger generation themselves. For example: corruption, drugs, terrorists and others.

Therefore, a strong character education is needed which is based on Islamic values originating from the Koran. Islam is a worldwide religion with a wealth of moral principles. The word moral education, which is defined as education on temperament, character, character, or behavior, can serve as the foundation for character education in Islam. The Qur'an and the Hadith, which are the two primary sources for Islamic law, serve as the foundation for this character education. Therefore, it is possible to establish the definition of character that is pertinent to and required by students by interpreting student character education.

On the previous research, we found the Peterson (2020) that Recent critics have suggested that character education (either in and of itself or certain instantiations of it) is overly individualised and, as a result, fails to engage adequately with the political. In this paper, I offer an account of character education which takes issue with such criticisms, and seeks to make clear connections between the moral and the political necessary for character formation and expression. Either Dewi & Alam (2020) that The aim of their current study is to find out and explain the transformation of character education of students observed from the role of teacher in line with the vision, responsibility, social sensitivity, logical ability, and honesty in producing well prepared output to encounter today's global digital. This study applied qualitative approach with phenomenological type of sociology-oriented educational research that is general, flexible, dynamic, exploratory, and experiences developed during the research process. Also Muassomah et al., (2020) said that Character education has become a significant challenge in Indonesia, as youths have become involved in all sorts of criminal and illicit acts, including casual sex, narcotics, brawls, street racing, and gambling. Even though character education is recognized as necessary for preparing the country's future generations, the current system has been incapable of resolving the issues facing Indonesia's youths or instilling them with desired character traits and values. The article of Hart (2022) that Character Education in the UK is often considered controversial through its perceived neoliberal individualizing of character, disregarding of young people's moral agency, and blindness to the effect of social structures. This article presents an alternative framework for character educators, focussed on the biographical narratives of the students and the practice of teaching. Also Hermino & Arifin (2020), This research has the purpose to explore implementation contextual character education in Senior High School in Buli village, East Halmahera Regency, Eastern Indonesia, and Remote Indigenous Community (RIC) role in addressing student behavior to improve education quality in that area. Sources of data from this qualitative research are teachers, students, village leader, and religious leaders. Focuses of the research are (1) socioeconomic conditions in families who live in the remote areas regarding adolescent character, (2) the influence of mobile phones and the internet, (3) the role of the customary leader in the control of norms in adolescents, and (4) good habits in schools as an effort to implement the character education program of adolescents in schools.

In this study, interpretation will be done utilizing the Quranic munasabah method, which entails carefully and in-depth reading of the theme of the verses of the Quran, which forms the main cornerstone of student character education. the concept of mufassir is very important for interpreters, because people who do not understand the munasabah of a verse and then focus only on understanding that verse have the opportunity to misapply (miscontext) and it will lead to radicalism in religion. In order to establish and spread student character education in higher education, the study's goal is to investigate the idea of character education and understand the themes of character education found in the Qur'an.

2. METHODS

The method used in the study is literature review, with the Qur'anic munasabah approach serving as the primary framework for interpreting the text of the Qur'an, particularly the verses that are pertinent to student character development. The Quranic munasabah approach is relevant to the author's literature research method because it primarily bases analysis on the text. The significance of knowledge of munasabah al-Ayat is important to note. Munasabah al-Ayat in the Koran shows a complete and comprehensive unity of meaning. The understanding of munasabah al-ayat is a procedural step that must be taken to examine the understanding of education in the perspective of the Koran, especially in the application of maudhu'i interpretation. Munasabah al Ayat helps researchers to understand The Concep of the verse and the meaning that can be drawn based on the mindset that is used as the paradigm of verse study. More than that, the sciences of the Qur'an can be limiting. The science of Da'wah should not be too realistic-pragmatic, while the Science of Da'wah can draw on the sciences of the Qur'an so that it is not too idealistic-utopian.

First, about the 1) The Nature of Character Education, 2) The Value of Character Education, 3) and reasonable Review of the Quran, included honesty, edisciplinary, hard work, curiosity, outstanding,

friendliness, peace-loving, reading character, and college student social character. The following are some of the steps of the Quranic munasabah suggested by 'Atha (Adlim, 2018): First, examine the themes in the letter; second, make observations of premises near the goal; third, classify the findings of the premises found in the verse; and fourth, perform interconnected sentences or statements and the various premises found. The application in this study is significantly more straightforward and consists of connecting the Quranic verses' character-related concepts to student character education.

3. FINDINGS AND DISCUSSION

Based on method, here the inventory of Verses for Forming Children's Character in the Qur'an. These verses are Al-Baqarah verse 126, Ali Imran verses 36 and 38, Al-A'raf verse 173, An-Nisa verse 9, Ibrahim verses 37 and 40, Al-Furqan verse 74, Al-Ahqaf verse 15, Ath-Thur verse 21, Al-Israa verses 2, 3, and 62. Some of these verses tell about the role of parents and the formation of children's character. Then those related to morality, namely surah Al-Hujurat verses 12, 13 and 14, Yusuf verse 87, Al-Baqarah verse 177, Ali Imran verse 200, Maryam verse 58.

Based on observation, In general, the formation of character in children is divided into several parts, but after searching several studies and references, the author did not find many verses regarding the formation of children's character in the Qur'an. In short, it can be divided into several main points, namely steps in educating children, factors that influence children's character, and message of Qur'an in forming morals. Based on the literature review that the author has carried out, it is necessary to explain in advance that in the process of inventorying and classifying character building verses, the author uses dzuriyyat, and those related to The Concep of verses related to character formation.

From the verses above, the author classifies some of these verses, as the authors mention and are categorized into three groups, namely: a) Character Education in Islam: An-Nisa: 9, Al-Baqarah: 266. b) Factors: Al -An'am: 133, Al-Anfal: 25, Al-Hadid: 26, An- Nahl: 125, Ar-Ra'du: 23 and 38, Al-An'am: 84 and 87, Yasin: 41, Al -Kahfi: 50, and Yunus: 83. and c) Message of the Qur'an in shaping human morality: Al-hujurat: 11-13, Al-Mukminun: 71, Shaad: 26, Al-Baqarah: 120, Ali Imran : 66.

After the followed steps, the author try to perform interconnected sentences or statements and the various premises found as stated below :

3.1. The Nature of Character Education

Character relates to any form of behavior that appears in a person that is important to be formed through education. On the other hand, character can also be understood through the apparent character or psychiatric nature of a person. Another understanding can be based on the term *akhlak* in Islam or *bud pekerti* in Indonesian culture that harmonizes one's mind with one's feelings so that it can guide the will in action.

Lickona (1992) explains that character in a person is understood as something natural. This trait is a reaction or response triggered by morals that then encourages good and honest behavior and other noble characters. He then explained about three important things in shaping the character such as knowing, loving, and acting the good. This process of character education must begin from the point of understanding positive character, how to follow and carry out the example of positive characters in life.

Character education is a process of activity that is very valuable for each individual. Yahya Khan (2010) explains that this process takes place using many conscious efforts and through the design of a plan directing individuals as learners. As a process of activity, character education stimulates the quality of education itself which must be internalized in students and stimulates the development of harmony that educates and fosters human beings to the achievement of intellectual abilities, personality character and humans can have good skills.

Thus, it can be understood that character education equips the human being with the quality of behaving in living life. In line with this, Lickona (1992) posits several important pillars of character as

a sublime universal value that is important internalized in each individual, namely; (1) love for the Creator; (2) independent character and sense of responsibility; (3) honest character, trustworthy and able to diplomacy; (4) the character respects and has civility; (5) generous character and tend to be more cooperative; (6) the character of tenacity of hard work and having self-confidence; (7) leadership character and fairness; (8) humble character; and (9) tolerate, have a sense of peace and be able to blend in unity. Some of these character values can be formed in humans, especially students as personality capital before returning to society.

Ramli (Gunawan, 2012) goes on to describe the nature of character education, saying that it is moral and moral education that is its core and purpose. He claims that character education plays a significant role in developing a person's personality so they can become good people and contributing members of society. Additionally, this education molds a person's personality into a person who becomes a respectable and well-behaved citizen in accordance with the national principles. This positive personality can be observed generally in the area of social values, which are also influenced by local and national cultural values. As a result, it can be said that character education in the Indonesian conception relates to the high ideals of that country's culture, which can be used to support the growth of Indonesian human conduct.

According to the explanation provided above, character education on campuses is an instructional method that focuses on morality and values in an effort to develop beneficial attributes in each student. Students develop noble character through this process, becoming optimistic about acting in accordance with academic ideals, having a system of awareness and tenacity, and becoming good campus citizens. The most crucial requirement for students is that they must be moral beings who can serve as role models when they return to society

3.2. The Value of Character Education

A value system that represents the caliber of on-campus education is character education. Character education is a crucial value system that must be developed in kids due to the atmosphere of a campus that is consistently associated with student violence. Students' personalities are anticipated to be developed through the ongoing and integrated character education process so that they can interact positively in daily life and have scientific understanding of their academic background. As a result, it is clear that character education plays a crucial role in forming the overall morals and character of students, making it a quality value in the academic system.

Students who have internalized the value of character education possess not only cerebral intelligence but also the capacity for moral behavior. This highlights the importance of character as a fundamental quality that is undoubtedly based on moral principles that are consistent with Islamic principles and urges students to behave in a way that is realistic and formable through the academic system.

The importance of character education, according to Muslih (2011), is highlighted by an educational process built on human morality that is acknowledged and realized as authentic, real-life behavior. As a result, knowledge and the process of establishing values and attitudes go hand in hand. In other words, a person of good character has a system of knowledge about them and is aware of the boundaries between good and bad. He described learning to coexist as a crucial characteristic that might aid one in responding appropriately in social situations. Positive facets of life, such as relationships with people and with family, character in one's own life, in state and national life, and character in relation to God and the environment are included in these principles.

The Ministry of National Education (Gunawan, 2012) launched 80 points of character values based on research into religious values, social norm systems, rules and laws, academic ethics, and human rights principles in response to the debate over the importance of character education. The determined character traits are then divided into five major categories: the value of behavior toward God Almighty, the value of behavior toward oneself, the value of behavior toward others, the value of behavior toward the environment, and the value of behavior toward the nationality system.

The justification provided demonstrates the value of character education, which has been developed by numerous educational activists and practitioners over the years. These efforts have been supported by various techniques and strategies, making character education more motivating because it is also founded on moral principles derived from religious beliefs. In Islam, character education is seen as the most important aspect of every Muslim's life and is strongly encouraged. That's why efforts to change behavior were resisted from the start due to the existence of Islam. The Quran and the Hadith provide guidelines for character education in Islam, which can help to promote and develop social character as well as mainstream the religious moral character to Allah SWT.

3.3. Reasonable Review of the Quran

One of the key topics of the Qur'an is the development of moral character. This can be mocked as old wisdom that has always been relevant to human beings throughout the course of civilization. Therefore, the Qur'an became one of Islam's normative pillars for character education. Thus, it is clear that one of the fundamental principles found in the Quran that also holds true in other religions is character education.

A wise way to understand the worth of a noble character is through the Qur'an. God originally revealed this character to his prophets and apostles, who then internalized or charged it to his followers, giving rise to a type of human person with honorable traits in God's eyes and fame in society. Creating people and communities of faith and devotion who always follow the principles and ideals of positive character in life is the essence of character education in Islam. To develop into human beings, students must be shaped as individuals in character. Here is how the Qur'an's understanding of character education will be expressed in light of the findings of the munasabah analysis.

The Concep of Honesty Character

One of the most crucial character attributes that everyone should strive to develop is honesty, especially Muslims. A person's self can be trusted if they possess the quality of honesty, which can be read to mean that they are trustworthy as a whole. The definition of honesty places emphasis on the requirement that words and actions be equally flexible. The Qur'an contains several verses that explain this trait of honesty, including QS. Al-Baqarah verse 283, QS. An-Nisa' verse 58, and QS. At-Taubah verse 119. It is also possible to apply this feature of character meaning to the study of QS. Al-Maidah v. 119, QS. Al-An'am v. 40, and QS. Joseph vv. 17, 27, and 51.

Honesty is a very admirable moral virtue that also captures the essence of the prophet Muhammad Saw. Students who respect honesty explore the nature of shiddiq to improve their level of dependability in daily life. Students with this quality can lead their communities

The Concep of Disciplinary Character

One of the qualities of behavior that pupils should develop is discipline. The discipline component is an attitude that is anticipated to be a cultured conduct in an academic environment that will later inspire students to have student compliance with the moral laws that ethically urge students to do good deeds. It is acknowledged that discipline has a character defined by harmony between attitudes and different regulations, which can be developed through ongoing training.

The Quran contains several verses that express this disciplinary nature, such as QS. Al-Ashr verses 1-3, which emphasize the value of appreciating time, QS. Al-Nisa verses 1-3, which emphasize the discipline of fostering friendship and social relationships, and QS. Al-Isra' verse 84, which highlights the potential and self-bearing of one another. The development of a student's disciplined mindset gives them the foundation they need to manage their own potential. The definition of "disiplan" in the verses cited might be taken as a moral foundation that can constructively orient the student's personality.

The Concep of Hard Work Character

A persistent and hopeless nature is hard work. Students live in their own worlds because they must complete a challenging educational process; some even do so while experiencing financial constraints. Students that work hard often have a positive outlook and are less readily discouraged by numerous challenges. The Qur'anic verses QS. Al-Qashsh verse 77 and QS. Al-Jumu'ah verse 10 can be examined to learn more about the characteristics of this arduous task.

Verse 10 of Al-Jumu'ah says that one must work hard to acquire Allah SWT's gift while still on earth. In order for this hard effort to become the source of luck and happiness in the hereafter, it must also be accompanied by an attitude of perpetual gratitude and remembrance of all the blessings that Allah bestows. Verse 7 of QS. Al-Insyirah again confirms that man must labor hard to finish any task that comes his way. This may reflect how busy students become when they have a lot of work to complete. This verse can motivate you to finish your lecture assignment on time so that you can finish other things.

The Concep of Curiosities Character

Students in college are in an inquisitive stage where they are encouraged to question a lot of things in life. Everyone has curiosity, which is also the key asset for people who are constantly seeking knowledge. The Quran contains several verses that explain this trait of curiosity, including QS. An-Nahl verse 43 and QS. Al-Anbiya verse 7. In the Quran, God encourages people (especially the musyriks) to ask the scholars of the book explicitly about the different particulars of God, which can be taken as saying that curiosity is always sparked by the proposal of asking about everything (QS. An-Nahl verse 43). Allah also instructed the prophet Muhammad to consult a competent person in QS. Al-Anbiya.

The Qur'an has at least demonstrated that this curiosity has long been a requirement of humans. For instance, the Qur'an mentions people in QS. Al-Baqarah verse 219 enquiring about the haraman of khamar beverages and gambling. On the other hand, the Qur'an also mentions people in other verses and in QS. Al-Baqaraj verse 189 who inquire about the moon's purpose.

It is clear from the aforementioned explanation that everyone seeks for his answers out of a desire to learn more about anything. In order to give rise to what is known as inquiry and research in the student learning process, curiosity is also a person's effort to get a lot of knowledge by asking, observing, or shouting.

The Concep of Accomplished Character

Outstanding students might serve as a sign of a campus's academic caliber. In educational institutions, achievement is a metric of quality that demonstrates the accomplishment of learning objectives. Students who receive character education may seem more committed to reaching their academic goals. Students will feel acknowledged for their academic ability as a result of this accomplishment. This is what motivates all academic programs on campus to offer a place where students can actualize their potential and fulfill their potential to accomplish goals.

The Qur'an exhorts people to pursue success in life. Naturally, this is acquired by competing in compassion. In order to achieve success, students might also be inspired to compete in doing good for themselves. According to the explanations in the Qur'an, among which can be found in QS. Al-Baqarah verse 148, it is for what is done in this race that Allah would grant particular rewards. This verse illustrates the significance of racing in goodness to acquire merit achievements on the side of Allah Swt. While it is evident in previous verses, QS. An-Nahl verse 97 emphasizes "reward" as a privilege bestowed by God on both men and women in this life and the next.

The Concep of Friendliness Characters

In light of students' propensity to become involved in violent incidents constantly, the character of student friendship is a crucial need that must be developed. Students are undoubtedly unique individuals and social beings who want assistance from others. Naturally, every mechanism in higher education promotes the development of a sociable and outgoing student character. By sustaining social connections through friendship and upholding the *ukhuwah* that is mentioned in QS. Ali Imran v. 112, the Qur'an alludes to the significance of this friendship. This verse emphasizes the value of continuing to worship, particularly *aqidah*, in order to remain in touch with God's resources. This passage also affirms the role of communication as a tool for forming connections with people both personally and in larger contexts like business.

This connection needs to have a strong character among the student community. In order to build relationships between students in a healthy way, character education must be able to promote student relations across campuses. A strong friendship must undoubtedly reinforce each other's goodwill. This friendship serves as a mutually influencing atmosphere. Al-Sa'di (Jufri, 2017) also explains this type of friendship atmosphere by stating that while an ugly friendship will likewise be ugly, a good friendship will have a positive impact. Many people choose friendships that unintentionally destroy themselves. As a result, good friendship is a gift from God, but bad friendship results in divine retribution.

The Concep of Peace-Loving Characters

Islam strongly advocates a peace-loving form of human life so as to avoid all forms of hostility. These verses about peace-loving can be found in the Qur'an that students can refer to in shaping themselves as peace-loving individuals. The value of peace-loving characters that can be contextual with the existence of students as can be read in QS. Al-Hujurat verses 9-10 which affirm the importance of peace in case of infighting between two Muslims because basically every believer is a brother. Similarly, in social relations, students are brothers, bound by the same religion and beliefs and of course the same *almamater*

The Concep of Characters Fond of Reading

Students should be very interested in reading to further their understanding of science. Reading is essential for a campus intellectual and reflects students as well-educated individuals. Islam places a high value on reading, hence the first verse to be deduced is the one in QS. Al-Alaq verses 1-5, which deals with reading. Another verse that speaks to this quality is QS. An-Nahl verse 98, which instructs readers to recite the *istiazah* before beginning to read the Quran. The second letter is found in QS. Al-Araf verse 204, which claims that when the Quran is read, it provides the path to both prosperity and salvation.

Reading extensively can also be viewed as a good habit that has religious significance, therefore not only the Quran but also other sources of knowledge can be used to broaden students' perspectives and knowledge. Because reading for students is a receptive skill related to language that must be acquired via intensive behavior, the intensity of reading must be fostered to achieve a passion. As a result, reading is not a genetically inherited trait. As a result, in addition to the intensity of ongoing debates, students must participate in integrated activities. Of course, student-led discussions are another academic custom that are essential to the reading process.

The Concep of Social Character

One of the characteristics of the student can be recognized in his tendency to fight for social interests. Many student movements are based on the motives for conveying the aspirations of weak people. This is a color that makes students as agents of social control. Thus, The Concep of social character for students has long been attached so that character education in this dimension is easily formed because the student movement has always been synonymous with social problems.

The character of social care is also strongly emphasized in Islam. This is what encourages the existence of zakat, infaq and sedeqah as noble expressions in Islam to care about the situation and condition of others. The verses relating to this for example can be seen in QS. Al-Baqarah verse 195 and verse 267 which affirm the importance of inflicting property from agricultural products whose substance is a recommendation of charity. Nowadays, this activity of helping others has been widely expressed by students which is certainly a transmission of character education. A concrete example, as can be seen in student actions that are not always part of the rejection of government policies but a form of fundraising action to be distributed to victims of natural disasters and so on.

4. CONCLUSION

Based on the foregoing, it can be formulated the following conclusions. The concept of character education for students is the deliberate process of imparting moral principles through education. This process is ongoing as a deliberate stage of transmission, giving students noble characters in the process. With a munasabah approach, it is possible to learn more about sources for student character education in the verses of the Qur'an, such as those themed on honesty, edisciplinarity, hard work, curiosity, outstanding, friendliness, peace-loving, reading character, and college student social character.

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