



# Values of Character Education in Surah Al-Isra Verses 23–38 (Analysis of An-Nur Interpretation)

Muk Andhim<sup>(✉)</sup>, Muh Nurrochim Maksum, and Mohammad Ali

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia  
o100210059@student.ums.ac.id, {mnr12,ma122}@ums.ac.id

**Abstract.** Character education is expected to address the challenges of the current moral crisis. As the guiding principle for Muslims, the Qur'an should be regarded as a source of character education. Therefore, the author seeks to explore the values of character education in Surah Al-Isra verses 23–38. The research aims to uncover two main aspects. First, it is to describe the values of character education in Surah Al-Isra verses 23–38 from the perspective of the exegesis of an-Nur. Second, it is to describe the implementation of the values of character education in Surah Al-Isra verses 23–38 from the perspective of the exegesis of an-Nur. This research adopts a literature review methodology with a hermeneutic-philosophical approach. The research follows an inductive logical flow, moving from specific to general. Data collection is done through documentation, while data analysis involves reduction, presentation, and conclusion. The results of this study conclude that there are seven values of character education in Surah Al-Isra verses 23–38 from the perspective of the exegesis of an-Nur. These values include religiousness, politeness, humility, willingness to help, self-confidence, responsibility, and trustworthiness. These values can be implemented through three stages: *knowing good, feeling good and acting on good*.

**Keywords:** Moral Crisis · Value of Character Education · Tafsir An-Nur

## 1 Introduction

The current situation in Indonesia is facing a moral crisis. One of the most evident signs of this crisis is the widespread occurrence of crimes among the civilian population and within the government [1]. This fact is supported by various media sources reporting various law violations, ranging from student brawls, rape cases, and gambling to the rise of thuggery in our society. Similarly, the behavior of certain individuals in the government shows dishonesty, corruption, persecution, and abuse of power.

The rampant phenomenon of criminal activities poses a serious problem for society. Recent criminal activities are dominated by adults, and various media reports also mention teenage perpetrators [2]. These generations are expected to contribute to and continue the nation's development. However, some of them force us to lose hope.

These facts reinforce the findings of previous studies indicating moral decay in the country. Many factors contribute to this problem, including population size and poverty

rates. Education is also a significant factor [3]. While many other factors contribute to the increase in criminal activities, education deserves more attention.

One of the objectives of national education is to produce individuals who are faithful and pious to the one God and possess noble character [4]. However, reality shows that many perpetrators of criminal activities are educated individuals, including students. It indicates that the implementation of character education in educational institutions is far from satisfactory [5].

There is still a prevalent belief in society that only certain subject teachers are responsible for character education, which is not true. Character education is a shared responsibility [6]. Besides solving the moral crisis [7], character education can also serve as an alternative to counter radical ideologies that may lead to criminal acts [8]. Therefore, it is necessary to explore the values of character education from various relevant sources to address the current challenges.

As a country with a majority Muslim population, Indonesia should revisit the Qur'an, its holy book. Moreover, the Qur'an should be the guiding principle in all aspects of life [9]. Reviewing the values of character education contained within it is highly relevant. By objectifying these values from the Qur'an, it is possible to develop a social science based on the teachings of Islam, as has long been proposed by Kuntowijoyo [10].

Numerous verses in the Qur'an contain teachings of character education, both explicitly and implicitly. The verses that touch upon character education are verses 23–38 of Surah Al-Isra. These verses will be studied in this research. They are chosen because they explain the characteristics that individuals must possess to navigate social life. Thus, it is hoped that they will provide solutions to the moral problems among students and the broader moral issues within society.

The chosen tafsir (exegesis) book is Tafsir an-Nur. This exegesis book, authored by Indonesian scholar Prof. Hasbi as-Siddieqy, is one of the tafsir books that has significantly contributed to and influenced the South-east Asian region [11]. The author's living background in Indonesia is culturally relevant to this research. Considering the current moral issues, it is likely that the author of the Tafsir an-Nur has also encountered them. In interpreting the verses, Hasbi employs the *bi al-Ma'tsur* and *bi al-Ra'yi* approaches [12]. It is a unique feature as the commentator attempts to bridge the gap between the text and the evolving context [13]. Furthermore, the author explicitly states that this tafsir book is intended for Muslims with limitations in understanding Arabic literature. Therefore, Prof. Hasbi Ash-Shiddieqy wrote the explanation of his tafsir in Indonesian.

The author utilizes the thoughts of Thomas Lickona as an analytical framework. Using a Western figure's ideas as an analytical framework aims to make the research findings as objective as possible. Thus, this research can serve as a reference for all individuals. Therefore, the title chosen is "Values of Character Education in Surah Al-Isra Verses 23–38 (Analysis of Tafsir An-Nur)".

This study has two research questions: 1) What are the values of character education contained in Surah Al-Isra verses 23–38 from the perspective of Tafsir An-Nur? 2) How are the values of character education implemented in Surah Al-Isra verses 23–38 from the perspective of Tafsir An-Nur? Therefore, the objectives of this research are to describe the values of character education in Surah Al-Isra verses 23–38 from the perspective of

Tafsir An-Nur, and to describe the implementation of the values of character education in Surah Al-Isra verses 23–38 from the perspective of Tafsir An-Nur.

This research provides both theoretical and practical benefits. The theoretical benefit is expanding the knowledge in character education for researchers, educators, students, and the general public. The practical benefit is that it can be used as an evaluation tool in developing the practice of character education in various settings such as schools, homes, and places of worship. Additionally, it can serve as a consideration for policymakers in formulating policies for their constituents.

## 2 Literature Review

Several previous studies have attempted to uncover the values of character education in Surah Al-Isra. Among them are studies that used Tafsir al-Misbah by Quraish Shihab [14] and Tafsir al-Azhar by Hamka. These tafsir books have also contributed to and influenced the South-east Asian region [11]. However, no research specifically addresses the values of character education in Surah Al-Isra verses 23–38 using Tafsir An-Nur. This research shares similarities with the aforementioned previous studies regarding the tafsir books referenced, which are all works by Indonesian scholars and are, therefore, relevant to the current moral crisis context. However, among these three tafsir books, each possesses its unique characteristics.

## 3 Methodology

This type of research can be categorized as a literature study or library research. Library research is a series of activities involving data collection, reading, and analysis of research materials [15]. This study adopts a qualitative research paradigm, and therefore the object of this research is the study of literature (texts) [16]. The author will gather data from various texts or literature relevant to this research. The logical flow of this research follows an inductive approach. The author will analyze specific texts to draw general conclusions.

This research employs a hermeneutical-philosophical approach. The hermeneutical approach involves interpreting the text as objectively as possible [17]. It is done to obtain a true understanding of the text being studied. The philosophical approach, on the other hand, involves the search for the essence of something and the interpretation of experiences or thoughts of a figure [17]. In this context, it pertains to the values of character education in Surah Al-Isra verses 23–38 from the perspective of Tafsir An-Nur. The object of this research is Surah Al-Isra verses 23–38 in the Tafsir An-Nur. The study focuses on the values of character education contained in Surah Al-Isra verses 23–38 from the perspective of Tafsir An-Nur.

The data collection technique employed in this research is documentation. Documentation involves collecting data by examining existing documents. The documents in question include writings, manuscripts, pictures, or monumental works by individuals [18].

Data validity in qualitative research is ensured when there is no discrepancy between what the researcher reports and the actual situation in the research object. The credibility

of this research will be tested using triangulation. Triangulation involves checking data from various sources, methods, and time frames [19]. In this case, the author will use source triangulation, gathering data from various sources, both primary sources (writings by Hasbi Ash-Siddieqy) and secondary sources (writings by others). By comparing various literature, the validity of the data will be strengthened. Furthermore, the data analysis method in this research follows the formulation developed by Miles and Huberman. They provide a framework for analyzing data in three stages: data reduction, data display, and concluding the gathered literature [19].

## 4 Result and Discussion

### A. Character Education in Surah Al-Isra Verses 23–38 the Perspective of Tafsir An-Nur

Education is a process of internalizing knowledge and values in students through teaching, nurturing, habituation, guidance, supervision, and developing their potential to achieve harmony and perfection in life [20]. It is in line with the regulations in Indonesia, which state that education can be defined as a conscious and planned effort to create a learning environment and teaching-learning process in which students actively develop their potential. It also aims to foster spiritual and religious strength, self-control, personality, intelligence, noble character, and the necessary skills for themselves, society, nation, and state [4].

Speaking of character education, a professor at the State University of New York is an expert in this field. His name is Thomas Lickona, and he is one of the key figures in character education development in this century. In addition to being a researcher in character education, he is actively involved in teaching, seminars, and workshops for various groups. His numerous written works on character education are highly regarded, with one of his most monumental works being “Educating for Character” [21].

Thomas Lickona, the pioneer of “character education,” defines it as a deliberate effort to help individuals understand, pay attention to, and practice core ethical values. He also states that character education is a conscious effort to realize virtues, which are objectively good qualities of humanity, not only for individuals but also for the well-being of society as a whole [22].

What Thomas Lickona stated above is in line with what Ibn Miskawaih conveyed about moral education in the terminology of Islamic teachings. In his book “*Tahdzibul Akhlaq*,” Ibn Miskawaih states that character is the condition of the soul that leads someone to act without prior thought. Therefore, moral education is intended to help individuals develop a good character deeply ingrained in their souls. The criteria of good or bad, right or wrong in moral education, are based on the two sources of Islamic teachings, namely the Qur’an and the Sunnah [23]. Hence, the common point between character education and moral education is that both aim to guide humans toward virtuous behavior. The difference is that the criteria for right or wrong in character education are based on norms considered good among humans. In contrast, in moral education, the criteria are based on the teachings of Islam. Nevertheless, both can go hand in hand and complement each other [23].

Thomas Lickona stated that there are nine values in character education, namely: 1) religiosity; 2) independence and responsibility; 3) honesty; 4) respect and courtesy; 5) willingness to help, generosity, and cooperation; 6) hard work and self-confidence; 7) justice and leadership; 8) humility; 9) peace, tolerance, and unity [21]. The author will use these nine values of character education to depict the character values contained in Surah Al-Isra verses 23-38 from the perspective of An-Nur interpretation by Hasbi Ash-Shiddieqy.

Tafsir An-Nur is one of the monumental works that Hasbi Ash-Shiddieqy completed before passing in 1975. This commentary covers the complete 30 chapters with 114 surahs in the Qur'an [24]. Hasbi compiled this interpretation by referring to several tafsir books. Among the tafsir books used as references are 'Umdat al-Tafsir by al-Hafiz Ibn Kathir, tafsir al-Qasimy, tafsir al-Manar, tafsir al-Maraghy, and tafsir al-Wadiah. Hasbi also used several tafsir books as guidelines for translation into Indonesian, including Tafsir by Shiddiq Hassan Chan, tafsir by Abu Su'ud, and Tafsir by al-Qasimy [24]. These tafsir books have a significant influence on the An-Nur commentary. The most prominent impact is Hasbi's interpretation style, combining tafsir bi al-ma'tsur and tafsir bi al-ra'yi.

Several findings of character education values were obtained from the author's study of Surah Al-Isra verses 23-38 in interpreting An-Nur. In detail, they are as follows:

#### 1) Religiosity

This can be found in verse 23, which states:

إِنَّا إِلَّا تَعْبُدُوا إِلَّا رَبَّكَ وَقَضَىٰ

The translation of the provided text is as follows: "And your Lord has decreed that you worship none but Him..." (23).

In the interpretation of An-Nur, it is explained that the purpose of this verse is for humans not to seek any other deity besides Allah SWT [25]. Worship is the pinnacle of greatness, and it is not appropriate to dedicate such a grand matter to anyone other than the One who possesses everything.

In this verse, Allah uses the word "قضى" to emphasize that associating anything with Him does not receive His approval. Therefore, this significant matter should never be directed toward any creature. Allah has bestowed numerous blessings upon His creatures [25]. Hence, what He commands in this verse must be obeyed.

By examining the above verse, it can be understood that it contains a character value. The character value referred to here is religiousness, where all creatures must worship God alone to obey their Creator.

#### 2) Be polite

Allah commands to show kindness and gratitude towards parents. This is stated in the following verse:

أَوْ أَخَذَهُمَا الْكِبَرَ عِنْدَكَ يُبْلِغَنَّ إِلَىٰ إِحْسَانًا وَبِالْوَالِدَيْنِ  
 قَوْلًا لَّهُمَا وَقُلْ تُنْهَرُهُمَا وَلَا أَتَ لَهُمَا تَقُولَ فَلَا كِلَاهُمَا  
 كَرِيمًا

The translation: "...And so that you are kind to your parents. If any of them both or all of them until old age is in your care. So do not ever say to them both the word "ah" and do not yell at them both. Moreover, say good words to them both (23)."

Hasbi provides an interpretation stating that this verse commands unequivocally to be dutiful to parents. The fundamental reason to remember is that both parents are the first to show us love and care, even before we understand love. Allah has instilled love in their hearts to care for their children. This verse sequence informs us that the greatest blessing after the blessings from Allah is the blessing of parental love. Therefore, we should express gratitude for these two great blessings by dedicating our worship to Allah and acting kindly towards our parents. It includes the obligation to convey good words in a good manner.

This verse implies that we should have the character values of respect and courtesy towards our parents, not only in our actions but also in our speech. We should show respect and courtesy when speaking to our parents and everyone.

### 3) Humble

As His word, in surah al-Isra 'verse 24 below:

رَبِّانِي كَمَا ارْحَمَهُمَا رَبِّي وَقُلِ الرَّحْمَةَ مِنَ الذَّلِّ جِ نَاحٍ لَّهُمَا وَادِ فَض  
 صَغِيرًا

The translation: "Humble yourself to them both with great respect and should say: "O my Lord, bless them both as they had educated me when I was little (24)."

According to Hasbi's explanation, as an expression of gratitude for the parents' love towards their children, the child should display humility and not act arrogant when dealing with them. Among the ways to cultivate humility in their presence are: 1) refraining from uttering hurtful words to the parents, 2) avoiding shouting or displaying displeasure when they do something unpleasant, 3) speaking with kind words accompanied by respectful and courteous delivery, 4) humbling oneself by obeying their commands as long as they do not lead to disobedience to Allah, 5) praying for them always to receive abundant mercy from Allah.

The priority of dutifulness is given to the mother over the father, as many hadiths explain this matter. However, being dutiful to both parents remains an obligation and should always be fulfilled.

By carefully reading the interpretation of the above verse, it is evident that this verse contains the teaching of character values, specifically the virtue of humility. This virtue can be applied in interactions with anyone, meaning that there should be no feelings of arrogance in our hearts.

#### 4) Helpful

Islam does not only teach individuals to pray individually by increasing the number of worshipers to Allah SWT. On the other hand, the noble teachings of Islam include the recommendation to help fellow human beings. We can find this in Surah al-Isra verses 26 and 27 below:

وات ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا  
إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Artinya: “Dan berikanlah hak kepada kerabat dekat, juga kepada orang miskin dan orang yang sedang dalam perjalanan dan janganlah kalian menghambur-hamburkan harta kalian secara boros (26). Sesungguhnya orang-orang yang boros itu merupakan saudara dari setan. Dan setan itu sangatlah ingkar kepada Tuhannya (27).”

Several rights should be fulfilled towards relatives, including maintaining good relations and kinship ties. If a relative needs financial support, Islam teaches us to provide assistance to fulfill their basic needs [25].

Similarly, this applies to anyone who needs our help, whether poor, destitute, or travelers. As long as our assistance does not violate the principles of our faith and is permitted by Islam, we should provide it [25].

This obligation goes beyond offering help only when we have an abundance. Sometimes we find ourselves in the same position, unable to assist those in need. In such cases, Allah SWT advises us:

Translation: “And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

The above two verses (Surah Al-Isra, verses 28-29) complement the noble teachings mentioned earlier. If we are blessed with abundance, let us fulfill the rights of those in need, starting with close relatives and extending further. However, suppose we do not have the means. In that case, it is sufficient to refrain from giving anything to those in need with kindness and gentleness [25]. We should not belittle them with disrespectful words, let alone harbor hatred.

From these verses, we can understand the values of character education, such as generosity and mutual assistance. The assistance provided is not limited to kinship, ethnicity, or even religion. The recommended act of assistance in religion is universal. It applies to all groups as long as it is within the boundaries permitted by Islamic law.

#### 5) Self-confident

This attitude is one of the noble attitudes taught in Islam. Allah SWT said in surah al-Isra ‘verse 30:

خَبِيرًا بِعِبَادَةٍ كَانَ إِنَّهُ ۗ وَيَقْدِرُ يَشَاءُ لِمَنْ أَلَزَقَ يَنْسُطُ رَبُّكَ إِنَّ  
بَصِيرًا

Meaning: “Indeed, your Lord expands sustenance to whomever He wills and limits it. Indeed He is all-knowing and all-seeing of His servants. (30).”

According to Tafsir an-Nur, it is mentioned that Allah bestows sustenance to whomever He wills, regardless of their social status or circumstances [25]. Likewise, Allah may restrict sustenance for anyone as He pleases without considering human social status.

Allah delivers this statement after instructing human beings to live frugally. It emphasizes that a good life is lived with moderation and restraint. The distinction between richness and poverty ultimately rests solely with Allah.

Indeed, Allah knows best what is best for His servants, whether hardship or abundance. Only Allah knows. It is the task of human beings to make the best choices in their lives to the best of their abilities while leaving the rest to the Lord, who governs the universe.

Through analyzing the content of this verse, it is evident that Allah desires human beings to have unwavering self-confidence. Surrendering and despair are not teachings in Islam. Instead, believers are encouraged to strive to the best of their abilities and to entrust all matters to Allah as an act of relying on Him. Thus, it contains a value of character education, which is self-confidence.

## 6) Responsibility

Allah SWT explains this matter in verse 33, as follows:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا

Meaning: “And do not kill your children for fear of poverty. It is We who provide sustenance for them and you. Killing them is truly a great sin (33).”

The meaning of this verse is the prohibition of killing female infants. During the time of the Prophet Muhammad, some people of the pre-Islamic era were concerned that females would not be able to provide sustenance, leading to a life of poverty. Furthermore, female infants were seen as a disgrace to their families. As a result, some of them heartlessly buried these innocent infants, unaware of anything alive [25].

Then Allah emphasizes that He is the One who sustains the infant and its parents. Allah teaches His servants that everything should be entrusted solely to Him. Therefore, there should be no fear or worry about things that have not yet happened.

On the other hand, there is a valuable message for human beings. Children are entrusted beings who must be cared for, nurtured, and protected wholeheartedly. If one cannot bear to see their child being harmed by others, then they should not inflict harm upon them. Let alone committing the heinous act of burying them alive. Parents are responsible for the safety and well-being of their children.

Allah SWT also said in surah al-Isra ‘verse 36 which reads:

وَالْفُؤَادَ وَالْبَصَرَ الّسَّمْعَ إِنَّ ۙ عَلَّمُ بِهِ لَكَ لَيْسَ مَا تَقْفُ وَلَا مَسْئُولًا عَنْهُ كَانَ أَوْلَئِكَ كُلُّ

Meaning: “And do not follow something you do not know. Hearing, sight, and conscience will all be held accountable (36).”



Hasbi, in his tafsir an-Nur, quotes the statement of one of the renowned scholars among the Companions, Ibn Abbas (may Allah be pleased with him), who said, “Do not bear witness except for what you have seen with your own eyes, heard with your ears, and remembered with your memory.”

Both of these verses indicate the presence of the character education value of responsibility. Therefore, according to the Qur’an, a good person possesses the character of responsibility.

#### 7) Trust

Allah SWT said in surah al-Isra ‘verse 32-35, which relates to the command to trust, “And do not approach adultery. Indeed adultery is an abominable behavior and is a very bad way (32). Moreover, do not kill people who are forbidden by Allah to kill him unless there is a valid reason. Furthermore, whoever is unjustly killed, we have given the power to his guardian, but do not exceed the limit in the killing. He is a person who gets help (33). Furthermore, do not approach the orphan’s property, except in a better way, until he becomes an adult and fulfills his promise. Because the promise must be held accountable (34), and also perfect the measure when you measure and weigh it with the right scales. That is more important and much better the result (35).”

Hasbi interprets that the prohibition of approaching adultery in verse 32 means that even approaching it is forbidden, so engaging in adultery itself is even more strongly prohibited. Safeguarding one’s chastity is one of the trusts given by God to all individuals, whether married or unmarried. Because adultery is a vile path, His servants must guard themselves against it.

Verse 33 is also related to the commitment to safeguard human lives from unjust killing. It is one of the great objectives of Shariah to protect human life.

In the following two verses, the discussion continues regarding the trusts that must be fulfilled. In verse 34, Hasbi interprets that a person who has made a promise must fulfill and honor that promise. It includes all agreements between a servant and their Lord, as well as between human beings. In verse 35, Hasbi interprets it as perfecting measurements, meaning there should be no deception or cheating that would harm any parties involved.

Among the trusts mentioned in the tafsir of verses 32-36 in an-Nur, are the trusts of safeguarding chastity, abstaining from prohibitions, fulfilling promises, and using accurate measurements. It serves as evidence that these verses contain the value of character education in the form of trustworthiness.

### **B. Implementation of Character Education Values in Surah Al-Isra Verses 23–38 Perspective of Tafsir An-Nur**

Thomas Lickona formulates how to implement character education values. According to him, there are at least three important components in building character education: moral knowing (knowledge about morality), moral feeling (emotions about morality), and moral action (moral behavior).

In the discussion above, at least seven character education values can be found in Surah Al-Isra verses 23–38 from the perspective of Tafsir an-Nur. These character values include religious values, courtesy, humility, willingness to help, self-confidence,

responsibility, and trustworthiness. All of these values can be implemented using the stages formulated by Thomas Lickona.

First, the method of “knowing the good.” In this stage, there needs to be the socialization of the character education values contained in Surah Al-Isra verses 23-38 from the perspective of Tafsir an-Nur. The target of this stage is the cognitive dimension of individuals. Through this socialization, they gain knowledge and new insights into character education values. The implementation can be carried out through a systematic learning process through formal educational institutions such as schools or universities.

Additionally, character education can be integrated into the curriculum through interdisciplinary learning. Educators can socialize character education values through creative and innovative activities to engage students. Socialization can also occur at home, in places of worship, and in other public spaces with more flexible activities. Character education socialization of this kind can also be done through youth organizations such as IMM.

Second, the method of “feeling good.” In this stage, the target is the affective dimension. The implementation involves activities to elicit individuals’ sympathy, empathy, and emotional responses, fostering a love for and a desire to practice the character education values mentioned above. For example, integrating character education into physical education classes or conducting deep discussions and reflections to cultivate awareness and internalization of values such as trustworthiness and responsibility.

Thirdly, the method of acting the good targets the psychomotor domain. Its objective is to motivate individuals to implement the values of character education found in Surah Al-Isra verses 23-38 daily. It can be achieved through various approaches, such as using the method of exemplification [31]. Parents can provide role models for their children at home, while educators can take advantage of the situation by giving instructions or cultivating habits that encourage students to behave politely, among other things [32].

## 5 Conclusions

Based on the analysis conducted, it can be concluded that there are seven core values of character education in Surah Al-Isra verses 23-38 from the perspective of the interpretation of An-Nur. These values include religiousness, politeness, humility, helpfulness, self-confidence, responsibility, and trustworthiness.

All of these values can be implemented through the three stages formulated by Thomas Lickona. First, the “knowing the good” method involves socializing the values of character education contained in Surah Al-Isra verses 23-38 from the perspective of the interpretation of An-Nur. This stage aims to provide individuals with knowledge and awareness of these values.

Second, the “feeling the good” method focuses on eliciting sympathy, empathy, and emotional connection within individuals, developing a love for these values and a desire to embody them.

Third, the “acting the good” method aims to motivate individuals to actively apply the values of character education in their daily lives. This stage involves taking concrete actions and practicing these values consistently.

By utilizing these three stages, individuals can internalize and manifest character education values mentioned in Surah Al-Isra verses 23-38 daily.

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**Authors' Contributions.** This research complements previous studies that have discussed the values of character education in the Qur'an, specifically character education within Surah Al-Isra verses 23–38. The author examines the interpretation of An-Nur by Hasbi Ash-Siddieqy, which combines the methods of tafsir bi al-ma'tsur (interpretation based on transmitted reports) and tafsir bi ar-ra'yi (interpretation based on personal reasoning). This combination of methods has not been previously studied, making this research a valuable addition to existing literature.

A suggestion for future researchers would be to conduct a study on character education themes from various verses of the Qur'an using a thematic or topical approach. It would provide a more comprehensive analysis of character education values within the Qur'an.

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