VALUES OF CHARACTER EDUCATION IN THE QUR'AN
(STUDY OF AL-QUR'AN TAFSIR SURAH AL-BAQARAH VERSES 261-267)

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Abstract
The phenomenon of character crisis is being intensively experienced by various age levels, which has an easy impact on society. Given that the Al-Quran is the source of all problematic answers, QS al-Baqarah verses 261-267 is one of the solutions to the character crisis as well as the cultivation and application of good character education, which has religious, personal, and social values. This research uses qualitative research with the type of library research. Meanwhile, the object of this research is Al-Qur’anul Karim. In conducting research, data collection techniques are carried out by collecting and classifying data; the final stage is grouping it according to the theory used. The results of the study show that the values of character education contained in QS Al-Baqarah verses 261-267 are: (1) religious character values, which include spending wealth in the way of Allah, wisdom from spending wealth in the way of Allah and regarding the prohibition of riya’; (2) the personal character values contained in the six verses are habitual and generous; and (3) three values of social care character were found, namely maintaining speech, caring to give the best that one has.

Kata Kunci: Al-Baqarah, Character Education, Interpretation, Values

1. INTRODUCTION

The goal of education based on UU No. 20 Years 2003 regarding the SISDIKNAS (National System of Education) is to help students reach their full potential as obedient citizens, intelligent, creative, independent, and virtuous human beings, as well as to help them become healthy, virtuous, and intelligent (section 3). It is often recognized that many citizens lack moral integrity since they engage in violence, drug misuse, and corruption. In addition, they are extremely careless and consumptive, which goes against the goal of national education.

The three guiding principles of nation-building via education are as follows: 1) Education serves as a means of reviving the noble characters of Indonesia; 2) it accelerates the nation’s character development and mobilizes domestic potential to enhance the nation’s competitiveness; and 3) it serves as a means of internalizing two aspects, namely the resuscitation of the glory of
our ancestors’ culture and the innovative and competitive character that are consistent with all aspects of national life and governmental principles.

Character education seems to be the defense against moral critiques. A methodical educational program called “educational character” aims to teach students the ideals of human behavior that they should demonstrate in their thoughts, feelings, words, behaviors, and relationships with God, other people, and their country. It shall be based on religious norms, laws, politeness, culture, and tradition.

Contains the background of the problem that is the focus of the research/study as well as the theoretical and practical reasons why the research/study is carried out. In the introductory section, it is permissible to include the theoretical framework and results of previous research for the purpose of conducting the research/study. Contains the background of the problem that is the focus of the research/study as well as the theoretical and practical reasons why the research/study is carried out. In the introductory section, it is permissible to include the theoretical framework and results of previous research for the purpose of conducting the research/study.

Intellectual learning is not enough to equip every individual, but spiritual and moral education is necessary. Character education is an important aspect in the development process of the next generation of the nation. As time goes by, character education should be provided in accordance with the current intellectual development of students, especially in educational institutions. Character education in schools is an example that will serve as a role model for students and the surrounding community. Education in schools can begin by providing learning such as religion and citizenship so that it can form individuals who are socially minded, think critically, have and develop noble ideals, love and respect others, and are fair in all things.

Discussions about the character crisis with the myriad of problems that are being experienced by several children and teenagers have made society anxious, including in the country of Indonesia, where the majority adheres to Islam, several issues regarding the education crisis and very urgent problems demand serious solutions. This problem can be found in various mass media news which tells about some students having brawls between friends, scribbling on each other’s uniforms shortly after the announcement of the National Examination (UN), and can even lead to bad actions such as drinking and drinking, free sex and many other things.

As humans, we live in a society and help each other to those in need. Helping can be in the form of energy and wealth. In helping in the form of treasure, for Muslims it is commonly called alms or infaq. However, the knowledge and understanding of most Muslims about the nature of alms or infaq is still lacking. Helping each other or giving alms is indeed good to help the survival of the community, especially the poor. However, if giving alms still hopes for human reciprocation, this is what makes the Problem of Muslims in understanding the Qur’an and hadith according to the teachings of the Prophet Muhammad Rasulullah SAW. The problem of a lack of understanding about giving alms since Childhood education period, or indeed because of the glare of wealth, so that the rewards promised by Allah in the hereafter are ignored.

Promised by Allah in the afterlife is ignored, or indeed do not know at all the nature of the reward of alms from The nature of the reward of alms from Allah SWT. Did they not received character education about sincerity, willingness and religiousness, or have not known about the reward of sincerity from Allah SWT? Therefore, An effort is needed to explain the nature of the reward for giving or almsgiving as one of the teachings of Islam to students. As one of the teachings of Islam to students in particular as a provision in facing the reality of their present and future as well as for the community or Muslims in general through an understanding of the The

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2 (Aryan, 2022)
3 (Nurdin, 2010)
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book of guidance for Muslims, namely the Qur’an in Surah al-Baqarah verses 261-267 and the explanation of the hadith of Rasulullah Muhammad SAW.

There is an urgency that has been explained by researchers, so this research aims to analyze character education contained in QS Al-Baqarah: 261-267 and provide suggestions for appropriate methods to overcome the character education crisis in Indonesia.

2. METHOD STUDY

Researchers use a qualitative approach to present data and analysis in detail. The primary data source used by the researcher is Al-Quranul Karim by focusing on Surah Al-Baqarah: 261-267, apart from that the researcher also uses secondary data sources to support the researcher's findings by using books, journals, articles, theses that are relevant to the researcher's theme. print and online categories. In collecting data, the researcher took the following steps: (1) collected data related to the problem to be researched by taking it from several interconnected book sources; (2) classifying data from these sources, namely by grouping data based on type, namely primary sources and secondary sources.

In addition, the researcher also looked for answers to several of the problems above. The researcher used the tahlili interpretation method, namely an interpretation method which aims to explain the content of the verses of the Qur'an from all its aspects with the following steps: (1) explaining the content of the verses globally; (2) analyzing the opinions of the commentators regarding verses and their relevance to theory to obtain data; (3) analyzing vocabulary (mufradat) and memorizing it from an Arabic perspective; (4) analyze and explain the values of character education in these verses in accordance with the theory used.

3. RESEARCH RESULT

a. Asbabunnuzul/ Because the verse was revealed

According to the language asbabun-nuzul means the causes of the revelation of the verses of the Qur’an. The meaning of asbabun-nuzul is something with which a verse or several verses were revealed, or gave an answer to the cause, or explained the law at the time of the occurrence of the cause. According to Teungku Muh. Hasbi Ash-Shadidiqy in Ilmu-Ilmu Al-Qur’an, asbabunnuzul is an incident that occurred at the time of the Prophet SAW or a question that was asked of the Prophet so that one or several verses from Allah SWT were revealed in connection with the incident, whether the event was a quarrel or a mistake made or an event or a good desire.

According to the above definition, the verses of the Qur’an are divided into two, namely: verses that have a nuzul cause and verses that have no nuzul cause. Indeed, this is how the verses in the Qur’an are. Some are revealed without a cause and some are revealed after a cause. Knowledge of tafsir and verses is impossible if it is not complemented by knowledge of events and explanations related to the revelation of verses. Meanwhile, an understanding of asbabun-nuzul will be very helpful in understanding the context in which the verse was revealed. This is crucial for applying the verses to different cases and occasions. The chances of making mistakes will increase if you ignore the history of asbabun-nuzul.

Whereas in verse 267 the reason for the revelation of the verse is as follows. Al-Hakim, at-Tirmidhi, Ibn Majah, and others narrated from al-Barra”, who said, “This verse was revealed to you, the Ansar. We were the owners of kerbunkurma. It used to be that a man would give in charity a portion of the produce of his garden according to the amount he had. And the people

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7 M.Quraish Shihab, dkk, Sejarah dan Ulum Al-Qur’an, (Jakarta: Pustaka Firdaus, 1999).79
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(the dwellers of the Shuffah) did not expect anything good. So, a man gave bunches of dates consisting of bad dates that had no hard seeds and wet dates that were damaged and broken bunches. So Allah revealed His words, “O you who have believed, spend some of what you have earned...” (al-Baqarah: 267).

Abu Dawud, an-Nasa’I, and al-Hakim narrated from Sahl bin Hanif, who said, “People used to select bad dates from their gardens to give in charity. So Allah revealed His words “...Do not choose the bad ones to give in charity,...”. Ibn Abi Hatim narrated from Ibn Abbas, who said: “The Companions used to buy cheap food and give it in charity. Then this verse was revealed.8

b. Munasabah/Relationship between Verses and Surahs

In the previous verses 259 and 260, the Day of Resurrection is explained and corroborated by the proofs that Allah showed to someone passing by a village that had collapsed and also the various proofs that He had shown to Prophet Ibrahim. Prophet Ibrahim asked Allah to show him how Allah revives dead creatures. The request was not because Prophet Ibrahim lacked faith, but rather to increase his peace of mind and confidence. Allah told Prophet Ibrahim to take some birds and cut them into pieces or tame them first, then put them on different hills, and after that Prophet Ibrahim was told to call the birds, so they came immediately. This is a parable of Allah’s power, how easy it is for Allah to bring dead creatures back to life, how quickly it happens. With just one call, all creatures that had died came back to life. This verse describes the good fortune of those who spend their wealth in the way of Allah, with rewards of up to seven hundred times and to achieve His pleasure.9

Whereas in the verse after that, namely verse 268, it is explained that what causes a person to want to spend bad wealth and reluctant to spend good is because of the evil whisper of the devil who tells him, “Do not spend your good wealth, then you will become poor because of it.” Satan always prevents people from spending in the way of Allah by whispering to him, that spending will spend his wealth and make poor and miserable. Whereas Allah promises those who give money will receive forgiveness and bounty from Allah both in this world and in the Hereafter, in exchange for what they have given.10

c. Contents of Surah Al-Baqarah Verses 261-267

This verse 261 was revealed as mentioned in many narrations, concerning the generosity of Uthman bin Affan and Abdurrahman bin Auf Ra.who came with their wealth to finance the battle of Tabuk. The fact that this verse was revealed in relation to them does not mean that it is not a divine promise to everyone who spends sincerely. On the other hand, although this verse talks about a case that occurred during the time of the Prophet Muhammad PBUH, which is thousands of years apart, but in terms of the placement of the order of the verses, there is a very admirable harmony.

In the interpretation of Al-Misbah, Quraish Shihab mentions that with this amazing parable, as understood from the word Matsal, this verse encourages people to give. Isn’t it that if he plants a grain in the ground, before long he will get the seed to grow so that it becomes a plant that grows a lot of fruit?11

In Al-Maraghi’s tafsir, it is explained that the Egyptian Agricultural Cooperative successfully tested what is written in verse 261 of Surah al-Baqarah, as mentioned as follows: Some members of the Egyptian co-operative have applied and investigated this example

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8 Jalaludin as-Suyuthi, Asbabun Nuzul: Sebab Turunnya Ayat Al-Qur’an, (Jakarta: Gema Insani, 2008), . 109-110
10 ibid 406
11 M.Quraish Shihab, Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur’an vol.1. 567
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scientifically in wheat fields that have been devoted to this experiment. Eventually, this experiment led to results that proved that one seed does not only grow one grain.\(^{12}\)

At the end of this verse, two attributes among His attributes are mentioned, namely, the Most Extensive and the Most Knowing. This means that Allah is the most generous to His servants; His bounties are countless. He knows best which of His servants are worthy of multiple rewards, namely those who like to spend their wealth for the public interest, to uphold the truth, and for the benefit of the nation and religion, as well as the virtues that will lead to happiness in this world and in the Hereafter. When such endowments have shown their results for the strength of religion and the happiness of the nation, then the person who gave the endowment will also be able to enjoy it either in this world or in the Hereafter.\(^{13}\)

Whereas verse 262 explains one side of the way of spending wealth that Allah SWT approves of. And what He commanded in the previous verse. On the other hand, if the previous verse describes the situation of farmers who succeeded in cultivating their fields and multiplying the results, then here it further explains the reason for their success; namely, that they did not mention their gifts and did not hurt the hearts of those to whom they gave the multiplication mentioned in the previous verse, obtained by those who avoided this cause of failure.

The reward and good fortune that will accrue to the one who spends in the cause of Allah is conditional, viz: that he gives his money sincerely, and that afterwards he does not like to mention it in words that could hurt the feelings of those who receive it. Such people are entitled to a reward with Allah, and there is no worry or grief for them. This means that the one who gives charity to someone and then mentions his charity and gift in words that offend the feelings and honour of the recipient is not entitled to reward with Allah.\(^{14}\)

After explaining the giving of alms and the prohibition of mentioning it and offending the recipient, verse 263 emphasises the importance of pleasant speech and forgiveness. Even that is better than painful charity. A person who is unable to give alms but is able to utter pleasant or non-offensive words, and forgive others is better than a person who gives alms but his alms are accompanied by hurtful and offensive words. If the person giving alms cannot refrain from saying hurtful words or mentioning the gift, either when giving or afterwards, it is better for him not to give alms, but to speak kind and pleasant words to anyone he comes into contact with. That is better than giving something accompanied by abuse and so on.\(^{15}\)

Verse 264 begins with the divine call, "O you who believe". The call is followed by a prohibition; "do not cancel the reward of your charity". The word reward is not mentioned in this verse to imply that it is not only the reward or result of the charity that is lost, but also the charity, which is the capital, is also lost. The capital was there, and the reward should have been there, but now both are gone. Allah multiplied it, but the giver himself did something that caused it to disappear, because he mentioned it and annoyed the recipient. Do not object to the loss of the charity, for you are in the same situation - O you who believe but do this evil - as the one who gives away his wealth out of jealousy in order to gain praise and good name, and he does not believe in Allah and the Last Day.\(^{16}\)

There are two main purposes in verse 265 for those who are praised for spending their wealth, though the second ultimately refers to and ends with the first. The first is mardhaat Allah, which is translated as the pleasure of Allah. Al-Biqaa'i, in his tafsir, explains that the word means repetition and balance, so it means the repeated acquisition of Allah's pleasure so that it becomes stable and sustainable.\(^{17}\)

\(^{12}\) Ahmad Mustafa Al-Maragi, Tafsir Al-Maragi Juz III, Cet.II  54

\(^{13}\) Departemen Agama RI, Al-Qur'an Dan Tafsirnya Jilid I Juz 1-2-3, hlm 393

\(^{14}\) Abdullah bin Ibrahim Al-Anshari, Fathul Bayan Fi Maqashidul Qur'an Juz II .117

\(^{15}\) M.Quraish Shihab, Tafsir Al-Misbah, Pesan, Kesana dan Keserasian Al-Qur'an vol.1. 570

\(^{16}\) Ibid 572

\(^{17}\) Departemen Agama RI, Al-Qur'an Dan Tafsirnya Jilid I Juz 1-2-3, 399
The second purpose is tasbiitan min anfusihim, namely the strengthening or firmness of their souls. The second purpose is tasbiitan min anfusihim, i.e. the strengthening or firmness of their souls. This is because the one who succeeds in subduing the will of Allah, the Almighty, is the one who succeeds in subduing the will of Allah, the Almighty, and the one who succeeds in subduing the will of Allah, the Almighty. This is because the one who manages to subdue his lust, which always pushes man towards the dust of the land and the possession of wealth, the one who manages to subdue it by sacrificing some of his possessions, then he will not find much difficulty directing himself towards nobleness of character and obedience to Allah, because then he has succeeded in controlling this lust.\(^{18}\)

The verse concludes with His words: Wallahu bima ta'maluuna basiir (Allah always sees what you do). This means that Allah is always aware of the good things His servants do, such as giving with sincere intentions, so He will give back; Allah also knows all the bad deeds, so He rewards them with punishment.

Verse 266 is presented in the form of a question, Allah also gives a parable for the person who spends his wealth not to gain Allah's pleasure, but because of riya. This person is compared to a person who has a garden containing various plants, and the garden gets enough water from a flowing river, so that it produces a lot of fruit. The person is elderly and has young children and grandchildren who are not yet able to seek their own sustenance. Thus, the man and his children and grandchildren desperately needed the produce of the garden. But suddenly there came a hot samuum wind. So the trees and crops were damaged and did not produce any fruit, even though he was looking forward to it.\(^{19}\)

This is the condition of the person who spends his wealth not for the sake of Allah. He thinks he will get a reward from his alms and infusions, but that is not the case, the reward will disappear because his intention is not sincere. He gives only because of riya, not for the pleasure of Allah. With these clear explanations and parables Allah explains His verses to His servants so that they think and can learn from them.

Whereas the preceding verses speak of the motivation for giving maintenance, whether sincere or insincere, verse 267 describes the maintenance given and the nature of that maintenance. The first thing it underlines is that what is given in charity should be good. But it does not have to be all of it, just some of it. Some are obligatory and some are recommended. It goes on to say that what is given in charity should be the fruits of one's labour and of what We, i.e. Allah, bring forth from the earth.\(^{20}\)

The verse goes on to remind those who give alms to put themselves in the place of those who receive them. Then the verse reminds the givers of charity and almsgiving to put themselves in the place of the recipients; do you not want to take the bad things, but by squinting your eyes? The end of this verse reminds us that Allah is All-Rich. He has no need for charity, whether given to Him or to His creatures. Allah can give them directly. His command to man to provide for the needy is not because He does not give directly, but it is for the benefit of the giver. However, He is most praiseworthy, among other things, because He rewards His servants who give alms. Thus, we should give our wealth, whether from agricultural crops, mines, livestock and the results of our work efforts, which are really good and worthy so that when we are in the position of the recipient, we feel appreciated and pleased. That's where this verse provides a lesson by exchanging our position as just a giver, who gives with poor quality until squinting when receiving it.

d. Religious character values

Table 1. Value of Religious Character in QS Al-Baqarah verses 261-263

\(^{18}\) Ibaid
\(^{19}\) Abdullah bin Ibrahim Al-Anshari, Fathul Bayan Fi Maqashidul Qur’an Juz II.126
\(^{20}\) M.Quraish Shihab, Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur’an vol.1, 576-577
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<table>
<thead>
<tr>
<th>Value of character education</th>
<th>Form of character education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious character values</td>
<td>Spend your wealth in the way of Allah</td>
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<tr>
<td></td>
<td>The wisdom of spending wealth in the way of</td>
</tr>
<tr>
<td></td>
<td>Allah</td>
</tr>
<tr>
<td></td>
<td>Avoiding riya' nature</td>
</tr>
</tbody>
</table>

Based on the table above, it can be seen that researchers found three forms of religious character values contained in QS Al-Baqarah verses 261-263 as explained below:

1) Spend your wealth in the way of Allah

QS Al-Baqarah verses 261-263 reflect the enormity of the rewards of people who want to give infaq. Apart from that, these verses also provide a motivation for a servant to invest in wealth. The Koran is famous for the beauty of the language used. In fact, no one can write literature as good as the Koran, even though it is well known that the ignorant are people who are experts in writing literature.

This verse gives the impression that good deeds done by someone are always developed and grown by Allah in such a way that they become multiple benefits for the person who does them, like the growth of plants planted by someone in fertile soil for the benefit of the planter. Apart from that, the verse above is the main editorial regarding the virtue of giving alms.

2) The wisdom of spending wealth in the way of Allah

The majority of people are reluctant to spend their wealth because they are afraid of poverty, even though they actually know that part of the wealth they own is owned by other people's assets. Talking about poverty and infaq are two opposite things but very relevant because both the Koran and hadith say that the essence of infaq is to increase one's sustenance, not to lose it and be in vain. Talking about reward, it cannot be separated from its opposite, namely punishment. The wisdom of spending wealth in the way of Allah based on QS Al-Baqarah verses 261-263, the researcher summarizes it into two parts as follows:

a) Get unexpected fortune
b) Get rewards
c) Avoiding riya' nature

e. Personal character values

Table 2. Personal Character Values in QS Al-Baqarah verses 264-265

<table>
<thead>
<tr>
<th>Value of character education</th>
<th>Form of character education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal character values</td>
<td>Familiarize yourself</td>
</tr>
<tr>
<td></td>
<td>Philanthrope</td>
</tr>
</tbody>
</table>

Based on the table above, it can be seen that the researcher found three forms of personal character values in QS Al-Baqarah verses 264-265, in the form of being self-aware and generous as explained below:

1) Familiarize yourself

Getting used to has a broad and broad context, but researchers narrow it down to the category of getting used to setting aside assets for your own needs, parents or other budgeting, including infaq and alms. Getting used to is the main character in a good person because the cultivation of good values must be done painstakingly, patiently, continuously or continuously and habitually so that the longer the individual gets used to doing good things A, the more it will stick to him for a long time.

21 (Al-Athrasy, 2019)
f. Character Values of Social Concern

Table 3. Character Values for Social Concern in QS Al-Baqarah verses 266-267

<table>
<thead>
<tr>
<th>Value of character education</th>
<th>Form of character education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social care character values</td>
<td>Keep your mouth shut</td>
</tr>
<tr>
<td></td>
<td>Care</td>
</tr>
</tbody>
</table>

Based on the table above, it can be seen that researchers found two forms of social caring character values in QS Al-Baqarah verses 266-267 in the form of guarding one's words and caring as explained below:

1) Keep your mouth shut
   The best situation is to protect your mouth from any dangers caused by words such as swearing, pitting yourself against one another, lying, being hostile, arguing and so on so it is not wrong if there is a saying that silence is golden. The character value of social care in protecting one's mouth is something that is considered urgent considering the high probability of individuals interacting with the environment

2) Care
   Caring is a value or attitude of paying attention and acting proactively to the conditions or conditions around us. It could also be said that caring is our attitude of taking sides in involving ourselves in problems, circumstances or conditions that occur in the environment. In society, a caring attitude must be cultivated towards oneself and society to harmonize the balance of life. There are many types of caring attitudes which can be applied to oneself, family and society

4. DISCUSSION

Character education is basic education that is important in the essential values of human life so that character education is a positive offer in overcoming the moral crisis that is currently hitting the younger generation, especially students. Therefore, internalizing the values of character education in educational institutions is a must. The background to the importance of building character education can be viewed from a philosophical, ideological, normative, historical and sociocultural perspective. Overall, the Koran is able to answer various pressing problems.

The Qur'an is an answer from Allah SWT that uses human, contemporary and worldly dimensions to make it easy to learn, understand and practice. Another fact also states that the Koran is a force that projects the future, perfection and eternity. So in order to be more in-depth,
broad, detailed so that the Al-Qur'an can become an inseparable part of life, careful attention to everything contained in it and related to it is a guidance which is also an absolute necessity, especially in the field of education and other aspects. Social aspects. The value of character education can be harmonized using QS Al-Baqarah verses 261-267 based on the content, interpretation and implementation. The following is an analysis of the implementation of character education values contained in QS al-Baqarah verses 261-267, namely:

**a. Religious character values**

The basic word for religious is religion which comes from the foreign language religion as a form of a noun which means religion or belief in the existence of a natural power above humans. Meanwhile, religious comes from the word religious, which means the religious nature inherent in a person. Religious character is one of the characters that needs to be developed in students to foster behavior in accordance with the teachings of the Islamic religion which is based on the Al-Qur'an and Hadith. With the large number of students acting inconsistently with Islamic religious values that apply both at school and in society, religious character needs to be implemented and realized properly.

Instilling religious character values as early as possible in life makes a person aware that everything or action is directed by God. In this case, character education is a positive suggestion in dealing with the moral crisis that is currently hitting the younger generation, especially students. Therefore, the internalization of religious character values is very urgent to be implemented in educational institutions. The following are forms of religious character based on QS Al-Baqarah verses 261-263:

1) Spend your wealth in the way of Allah

Spend wealth in the way of Allah is a command from Allah SWT to every servant in two categories, namely mandatory and recommended. The obligatory category here can be attributed to the fourth pillar of Islam in the form of zakat, whether zakat on trade, agriculture, gold and silver or others. Meanwhile, the recommended category lies in infaq and alms without any nominal limits or other sharia requirements.

2) The wisdom of spending wealth in the way of Allah

Wisdom is the result of a long process from a servant or in other words wisdom is a response to something he has done both in this world and in the afterlife. In essence, the relationship between humans and humans is a partnership relationship, so it is understandable why the verses of the Qur'an describe wisdom related to the life of reason, justice, knowledge, thinking and goodness as a mutually perfecting relationship that cannot be fulfilled except on the basis of wisdom. The wisdom of spending wealth in the way of Allah based on QS Al-Baqarah verses 261-263, the researcher summarizes it into two parts as follows:

a) Get unexpected fortune

QS Al-Baqarah verse 261 explains the wisdom of spending wealth in the way of Allah, namely getting unexpected sustenance. The explanation of this verse is a reward for people who spend their wealth in the way of Allah, including spending for the sake of jihad, building universities, hospitals, scientific research efforts and so on. Allah will definitely reward them with more rewards and in unexpected ways. And Allah SWT has promised to provide sustenance to all His creatures. However, this promise is not free. Someone will get sustenance if they are willing to try, walk and scatter in all corners of the earth. Because Allah SWT created the earth and everything in it for human prosperity. Whoever is willing to try and work is the one who will receive sustenance and grace from Allah SWT.

b) Get rewards

\[\text{References:}\]

27 (Umro'atin, 2020)
28 (Bali & Fadilah, 2019)
29 (Ahsanulkhaoq, 2019)
30 (Hasan, 2022)
31 (Sami & Nafik HR, 2015)
In QS Al-Baqarah verse 262 explains the wisdom that a servant gets from giving infaq is to get a conditional reward. This verse explains that the wisdom of giving infaq is that you get a conditional reward, namely as long as the person gives infaq without mentioning or bringing it up. Apart from that, the reward will also be obtained as long as the person does not hurt the recipient's feelings. Phenomena that are currently occurring intensively, such as creating content under the guise of alms, are considered bad morals or character because no matter how happy the recipient is with the alms given, there is still self-esteem that needs to be considered.

The phenomenon that occurs in Indonesia, alms in the current era is towards the hope of the alms giver towards the alms recipient, whether it is because of sincerity towards Allah or just a formality in increasing the status of the alms giver, so that the meaning of alms should be based on sincere feelings but is driven by a sense of desire. Expecting the alms back, even if the giver mentions and brings up the gift, the result is that the real benefit is not obtained by the giver. So there is a need for strong character education in the soul of society which is systemized in school institutions as the forum.

c) Avoiding riya' nature

Literally, the word riya' or ria'a (رَيَا) is rooted in the word ra'a (رَا) which means to see. According to language, the word ria'a is mutabaqah from wazan fi'al (فعل فعل) which means doing an action so that people can see it. In Lisan al-'Arab, this word means showing an action excessively in order to gain popularity. Meanwhile, according to the term, Imam al-Ghazali defines Riya as charity that is done for the witness of others in order to gain position and popularity in the context of worship and non-worship. Riya' is something that can damage sincerity in worship. In fact, sincerity is one of the main causes for the acceptance of one's deeds by Allah SWT.

The fragment of al Baqarah verse 264 has a religious character value, namely to avoid acts of riya' because this behavior is one of the diseases that can damage one's faith and erase one's good deeds. In this verse it is also explained that whatever good deeds are followed by acts of riya', the reward for those actions will disappear by itself, as in the parable mentioned in the verse above, "like a smooth stone with dust on it, then rain falls on the stone. dense, then the stone remains slippery again."

The religious character values above can be used as a reference for students and educators in providing character education direction based on QS Al-Baqarah verses 261-263. Seeing the phenomenon that character must be accustomed to and accustomed to, it is necessary to have a strategy so that religious character values can be attached to students and educators in matters of worship and non-worship because religious character values are not only about worship, remembering that everything a servant does will be accountable to Judgment Day.

Character values that are closely related to Allah SWT are religious values. What should be developed in students is the development of students' thoughts, words and actions which are always based on divine values or which originate from the teachings of the religion they adhere to. If a person has good character with Allah SWT, his whole life will be good. However, unfortunately this kind of character is not always developed in religious people. This can happen due to a lack of awareness of diversity.

The strategy for developing religious character values can be done by example and habituation. What is meant by example is to instill and shape character in every student and educator which is not only limited to theory but also practice so that students and educators can get used to implementing theory and practice as early as possible. Even though it is not easy, these two strategies are said to be quite capable of developing the religious character of students and educators.
Values Of Character Education In The Qur'an

Tri Wahyudi Ramdhan, dkk

b. Personal character values

Personal character values are an effort made by an individual and returned to that individual. What this means is that personal character will interact with oneself in instilling good things. In its implementation, good personal character is more difficult to implement than bad personal character because to be a good and quality person you will encounter many very strong trials or temptations.

In reality, the value of good personal character does not only have an impact on oneself because this character will automatically be imitated or used as an example by those closest to you. Just as in the school environment, it will be an example for students, in the family environment, children will imitate it and that also applies in the community environment because without realizing it, a character will give birth to actions and these actions will become a reflection of those around them. Researchers found three good personal characteristics in QS Al-Baqarah verses 264-265 as explained below:

1) Familiarize yourself

Getting used to it is also a form of educational character development strategy whose success depends on the conditions of the individual, organization and surrounding environment. The stronger the motivation or drive in an individual, the easier it will be for a character to develop and be formed. The following is a snippet of a verse from the Koran that shows good personal character from getting used to it in detail:

a) Donate

According to the language, the word infaq comes from the word anfaqa which means to spend, spend, give or spend wealth. According to the term fiqh, the word infaq has the meaning of giving part of one's assets to people whom religion has prescribed to give them, such as the needy, the poor, orphans, relatives and others. The terms used in the Qur'an regarding infaq include the words: zakat, sadaqah, hady, jizyah, grant and waqf. So all forms of giving assets for things that are prescribed by religion can be said to be infaq, whether in the form of obligations such as zakat or in the form of sunnah recommendations such as waqf or sadaqah.

From a fragment of QS Al-Baqarah : 264 he can analyze that the value of good personal character comes from getting used to giving infaq. Getting used to setting aside part of your assets can become a positive character to support the personality of students or educators. In giving infaq there is no specific amount (except for zakat, there are terms and conditions) so that no matter how small the nominal amount, it does not affect the reward a person gets as long as he gives infaq sincerely.

Giving infaq requires habituation, the more accustomed a person is to giving alms or infaq, the greater the person will feel the fruits or wisdom of infaq. The value of good personal character in the form of giving infaq can be done anywhere, even within the scope of the school. It can also be applied, for example by holding a work program every Monday for infaq in its class which, after being collected within a period of 1-3 months, will be distributed to parties who are entitled to receive it.

b) Thank you

Ihklas is sincerity, which is purity of heart in worship or charity towards Allah. Sincerity is an atmosphere of obligation that reflects inner motivation towards worshiping Allah and towards cleansing the heart from the tendency to carry out actions that are not directed towards Allah 36.

Verse 262 explains the nature of ihklas by not mentioning the assets that have been spent, but from this verse we can also draw a luxurious line that ihklas is not only about infaq but in all things with various contexts. To make it easy to do sincerity, you need to get used to it to build character so that its implementation or practice will be more easily realized because the reality of being sincere is very difficult. The sincerity referred to here is true sincerity from the inner and outer body. Forming sincere character is very difficult to do, but that doesn't mean it can't be done, that's why getting used to it is the main point in cultivating character in each individual.

36 (Taufiqurrohman, 2019)
c) **Philanthrope**

The fragment of verse 267 reflects the nature of generosity because it uses *fiil amr* which shows the meaning of the command. The process of cultivating the character of generosity starts from an early age with various methods such as example, or examples of actions, with advice, games, stories, habituation of behavior, habituation of words, attention, monitoring and so on. Activities to cultivate aspects of sensitivity towards other people and each other create a pure heart, train self-awareness, social care, especially for people in need 37.

Good personal character values can be instilled as early as possible by using exemplary strategies, cultivating discipline and habits, these strategies must be encouraged with motivation and advice or direction to form a *mindset* to students. Apart from that, it is important to pay attention to internal and external factors because both have a huge influence on the cultivation and formation of character education. Personal character development can be carried out within the school, home or community so that the participation of those closest to you plays a role in building students' character education.

c. **Social care character values**

The value of social care is a value that concerns morals, ethics and etiquette that apply in a society, both from an immoral and cultural perspective 38. Social concern is a feeling that arises from a person, namely the desire to help, either in the form of material or energy, to other people with the aim of lightening that person's burden, so that their affairs will be made easier. The value of social care is one of the characteristics that is really needed by students. In order to foster the value of social care in students, the Ministry of National Education states that social care is an attitude and action that always wants to provide assistance to other people and communities in need so that the value of social care must be possessed by students both in the school environment and outside the school environment (Saraswati et al. 39. As in the following table, there are three forms of social care values based on QS Al-Baqarah verses 266-267:

1) **Keep your mouth shut**

The best situation is to protect your mouth from any dangers caused by words such as swearing, pitting yourself against one another, lying, being hostile, arguing and so on 40 so it is not wrong if there is a saying that silence is golden. The character value of social care in protecting one's words is something that is considered urgent considering the high possibility of individuals interacting with the environment. In QS Al-Baqarah verse 266 it is emphasized to use good words so as not to hurt each other.

A reflection of the character value of social care based on paragraph 263 is reflected in always guarding your words by always using good word choices so as not to hurt each other. In the verse above, the context lies in the importance of pleasant speech and forgiveness. Good words that are in accordance with the commendable culture in a society are refusing in a good way, not by hurting and giving forgiveness. The point is that forgiving the impolite behavior of the requestor is better than alms accompanied by hurtful actions from the giver. Allah is the Most Rich, does not require alms from His servants who are accompanied by a hurtful attitude, does not even need anyone's giving, and is Most Forgiving, so that he does not immediately impose sanctions and wrath on anyone who disobeys Him in the hope that that person will change his attitude later 41.

However, in the verse above it can also be concluded or stated that guarding your tongue is indeed important, especially considering that humans cannot live individually, which means they need other people for everything. This character value must be formed in students as early as possible by getting people close to them into the habit of choosing to use good words in
communication, giving examples, encouraging and educating them on how important it is to keep their words in various matters.

2) Care

Paragraph 267 contains the character value of social care because in detail it is recommended and even required to provide the best version of something that is available. The verse also contains words for thinking as a reflection, "Don't choose something bad to let go of, even though you yourself don't want to take it but by narrowing your eyes (reluctant) towards it." This piece of verse explains how we can have the heart to give something bad even though if we were given something bad we wouldn't even want it.

Providing the best version of something is not difficult to do considering there are several factors that can make the owner have it. Character development strategies in the form of habituation and naturalization need to be implemented so that the value of social care can be firmly embedded and embedded in students. Apart from that, advice and motivation must still be used as encouragement so that students can adapt more easily.

The character value of social care is the main key in communicating in the environment because by caring an individual will be sensitive to the surroundings and at the same time the individual will easily integrate with others. Differences in opinion or understanding will be easily resolved with tolerance because of the mature caring character of the individual. In its application, social care must be based on sensitivity first, after this sensitivity, self-adaptation will emerge which will continue to produce an implementation of various aspects of social care in small and large areas.

QS Al-Baqarah verses 261-267 have a very big role in forming character education for students and educators. The existence of religious, personal character values and social awareness is enough of a solution to answer life's problems that focus on cultivating character. In order to develop character education that is not only verbal, it is necessary to have a coaching strategy as well as an evaluation of coaching for students and educators so that the results can then see the maturity of the character and the success of the character.

These character values have a close continuity between one another, the religious character values are enough to make students and educators more motivated in maturing their personal character, after that the maturity of their personal character will make students and educators sensitive to the environment which automatically has a mindset. There will also be changes in social concerns. From the relationship between the three, students and educators are expected to be able to instill and apply these three character values as the initial foundation for preparing a strong soul to face various problems and phenomena that arise every day.

The criteria for success in instilling character values in students and educators lies in their impact on character formation, basic skills, and the ability to learn throughout life. long learning ) in order to fulfill their rights and obligations as good and responsible citizens (good and responsible citizens ). Therefore, it is necessary to have a special strategy and evaluation apart from the strategy of habituation, preaching, example, etc. And because formal and non-formal education is a powerful force and strategic factor in shaping and developing a society's culture in the face of transformation and globalization, the cultivation and formation of character can be embedded in both. 43

In the previous description, it was explained that the value of character education in Surah al-Baqarah verses 261-267 includes the value of religious, personal and social education. So that this value can be applied properly, a method is needed. In Islamic education at this time there are still many problems that have unraveled over time. Among these problems is the application of this method in the learning process, therefore this problem should not be left alone because in the learning process this method has a very important position in achieving goals, even this method is an art in transferring knowledge to students. Therefore, an educator must be able to choose the

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42 (Ansori, 2020)
right method. There are many methods that can be used by an educator and of course considering the situation and conditions, these include:

1) Exemplary method

This exemplary method can be used by an educator as a more effective way to instill social character to think positively in others. Especially good people. Because students tend to imitate their educators and use this as their identification in everything. Because the best and most important example for Muslims to exemplify, imitate and emulate is the person of the Prophet Muhammad SAW, because it is found in the person of the Prophet Muhammad SAW.

Through the exemplary method that exists in the Prophet, as Muslims we must imitate and exemplify what is in the Prophet SAW, with this exemplary method as Muslims we must not make fun of each other by insulting, insulting, degrading other people, by lip gestures or by deeds.

2) Advice Method

In the Qur'an there is a lot of advice regarding the previous Messengers/Prophets before the Prophet Muhammad, which is intended to raise awareness for those who hear and read it, so that they increase their faith and do good deeds in living their lives and lives. The advice method can also be used by educators to provide explanations to students about the importance of upholding the honor of Muslims in everyday life in order to create a harmonious environment. Educators can also strengthen this explanation by providing an explanation that people who do not want to respect other Muslims will be shunned by their friends, and will cause divisions and quarrels and will be far from Allah SWT.

Another method used by educators in explaining to students is the tarhib method. For people who easily use dirty and useless words. Of course, this method will be chosen when there is a dead end in making students aware. Prohibition of prejudice, backbiting/gossip is a command of love. This means that if affection is in a solid state then there will no longer be any prejudice or backbiting. The process of deep compassion education is taught to students so that they do not have bad prejudices, backbiting because these actions are disgraceful.

3) Habituation Method

The habituation method can also be used in everyday life by getting students used to thinking positively in everyday life. In everyday human life, there are many habits that occur in speaking and behaving. These good habits have been passed down from generation to generation. Through the habitual method, Muslims in their daily lives must get used to living a good life and think positively by getting closer to Allah SWT, by doing all good things and staying away from His prohibitions. And what is no less important for parents and educators, from an early age, they must instill piety. in their children or students.

Piety is a benchmark that humans have used all this time, just as material and position are not real benchmarks. Thus, the position of humans is the same except for their piety. All humans in this case are the same, there is no difference between skin color because the most noble person in the sight of Allah is the pious person. Therefore, it is inappropriate for fellow Muslims to have arrogance due to their rank or lineage. Thus, Islam in its Sharia teachings commands humans to respect each other between tribes and nations.

5. CLOSING

Character education from an Islamic perspective is moral education that is oriented not only to worldly but also spiritual aspects. In Islamic education, the process of moral education is not just about providing moral insight using a verbalist approach that tends to be memorized and only used as insight but also about application or implementation in life. Based on the analysis carried out by the researcher, this research as a whole contains answers to existing problem formulations as concluded by the researcher, namely:

The character education values contained in QS Al-Baqarah verses 261-267 are: (1) religious character values which include spending wealth in the way of Allah, the wisdom of spending wealth in the way of Allah and the prohibition on riya'; (2) the personal character values contained in the six verses are in the form of being self-aware and generous; and (3) the discovery
of three social care character values, namely guarding one's words, caring and giving the best that one has.

The criteria for success in instilling character values in students and educators lies in its impact on character formation, basic skills, and the ability to learn throughout life (life long learning) in order to fulfill their rights and obligations as good and responsible citizens. Therefore, it is necessary to have a special strategy and evaluation apart from the strategy of habituation, preaching, example, etc. And because formal and non-formal education is a powerful force and strategic factor in shaping and developing a society's culture in the face of transformation and globalization, the cultivation and formation of character can be embedded in both.

The most appropriate method to use for students in the above problems is the example method, the advice method and the habit method. With these three methods, it is hoped that students will be able to implement the character education values contained in the Al-Qur'an, Surah al-Baqarah verses 261-267 in particular, and in the Al-Qur'an and social life in general.

6. DAFTAR PUSTAKA


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