

Integrating the values of the Quran in education to form a generation of character

Siti Nurjannah¹, Maulidah Rizkiyah², Sumedi³

UIN Sunan Kalijaga Yogyakarta^{1,2,3}

23204082003@student.uin-suka.ac.id

23204082001@student.uin-suka.ac.id

sumedi@uin-suka.ac.id

Abstract: This study aims to elaborate ideas on character education in Islam, referring to the Quran and Sunnah as the main guidelines for Muslims. The study also examines how these concepts relate to the current era of globalization. The focus of this study is character issues, which are very important to study, especially because of the dynamics of life in the current era of globalization. The research method used is literature study, which involves the use of primary data sources from the Quran as well as various relevant scientific papers. The Quran offers character education concepts such as faith in Allah (monotheism), compassion (including filial piety to parents and children), responsibility, and peace-loving. The results of this study increase our understanding of the importance of character education in overcoming the challenges faced in the era of globalization. This research finds that applying Islamic character values as the main foundation for building a firm and characterful character is very important in facing the increasingly complex dynamics of globalization.

Keywords: Al, Quran, Era of Globalization, Character education

INTRODUCTION

Shaping the character and morality of the younger generation has a very important role in education. Amidst the complexity of modern challenges, the integration of Quranic values in education is becoming increasingly relevant. The values contained in the Quran not only provide a solid moral foundation, but also provide clear guidance in forming good character. Therefore, this study aims to explore the relevance and importance of integrating Quranic values in education to form a generation with character.

The challenges of education are increasingly complex due to globalization and rapid social change. The incorporation of Quranic values into the educational curriculum is essential to ensure that education not only imparts academic knowledge but also forms a strong character in the younger generation. Education

based on the values of the Quran has great potential to form a generation of character and faith in this increasingly complex era of globalization.¹

In the Quran, Allah Almighty gives clear and detailed instructions on how man should live and interact with his environment. These instructions are not only moral teachings, but also principles that can be applied in various aspects of life, including education. Therefore, teaching students the values of the Quran will help them understand how to live based on the guidance of Allah Almighty.²

In education, the values of the Qur'an can be integrated through various means, such as by teaching the teachings of the Qur'an directly, developing spiritual skills, and integrating the values of the Qur'an in the educational curriculum. Thus, students can understand how the values of the Qur'an can be applied in various aspects of life, including Education

Integrating the values of the Qur'an in education can also help students to understand how to live according to the instructions of Allah Almighty. In the Qur'an, Allah Almighty gives clear and detailed instructions on how man should live and interact with his surroundings. Therefore, integrating the values of the Qur'an in education can help students to understand how to live according to the instructions of Allah SWT.

RESEARCH METHODS

This study aims to investigate the relevance and importance of integrating Quranic values in the context of education in order to form a generation that has strong character. The research method used is a literature study, which involves the use of primary data sources from the Quran as well as various relevant scientific papers. Through literature review, researchers conduct in-depth identification of theories in the literature and explore related research reports.

This literature study is an effort to explore theories that have developed in relevant fields of science, look for research methods, and techniques that can be used in data collection and analysis. With this approach, researchers can gain a deeper understanding of the problem under study and gain a broader perspective on the research context.

Conceptually, this research is included in the category of basic research, which aims to expand and deepen theoretical knowledge. Thus, the focus of

¹ Ike Septianti, Devy Habibi Muhammad, and Ari Susandi, "Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Dan Hadist," *FALASIFA: Jurnal Studi Keislaman* 12, no. 02 (2021): 23–32, <https://doi.org/10.36835/falasifa.v12i02.551>.

² Isa M Yusuf, "Nilai-Nilai Pendidikan Dalam Al-Quran (Kajian Surat Al-Baqarah Ayat 177)," *Jurnal Intelektualita Prodi MPI FTK UIN Ar-Raniry* 10, no. 1 (2021): 73–89.

research is not only limited to practical applications, but also to a deeper understanding of the values of the Quran in the context of education and character building of future generations.

The integration of Quranic values in education is an important topic, especially in the context of facing various moral and social challenges in this modern era. It is hoped that the results of this research can make a meaningful contribution in the development of education oriented towards the formation of strong character and high morals, in accordance with the teachings of the Quran.

RESULTS AND DISCUSSION

Integration of Quranic Values in Education

In Islam, there are many terms that refer to education, such as tarbiyah, ta'lim, and ta'dib. Each term has a different meaning because it depends on the text, situation, and context of speech. Therefore, two main components of Islamic education should be considered: etymological (language) and terminological (term). Only by considering both can we understand the concept of Islamic education thoroughly.

In general, education is defined as an effort to improve one's character in accordance with the values prevailing in society. However, in Islam, education means a deeper understanding of the teachings and values of the religion. Therefore, society's view of education usually reflects efforts to maintain and continue inherited traditions of life.

Therefore, the understanding of Islamic education involves the spiritual and moral values contained in religious teachings in addition to its practical aspects. This shows that Islamic education is not just a learning process but also an effort to strengthen and enrich individual bonds with religious and human values.

a. Tarbiyah

Tarbiyah is the process of teaching humans to move their lives to a better path. This can be seen from not only in the teaching process, but also in the process of organizing one's life to run smoothly.

وَاحْفِظْ لَهُمَا جَنَاحَ الذَّلٰلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (٢٤)

It means: "And humble yourselves towards both with affection and say, 'O my Lord! Love them as they both educated me as a child.'"

In the translation of Tafsir Al-Munir, Allah not only teaches the speech that must be delivered to both in guiding how to serve a pair of parents,

but also guides the business that must be done for both, namely both are prayed for so that Allah will be bestowed with mercy. The word (rabbani) means tanmiyah (to grow) incarnate the origin of the word tarbiyah. In particular this word here is mentioned, so that a servant remembers the fatigue and compassion of both parents when educating him, so that it is expected to make him more loving and loving both³

Then explained the Tafsir Al-Azhar: in this verse at the end, as the father's mother takes care of guiding the child when the child is young is depicted; Love is unfortunately full. That is, those who do not estimate the reward for their affection⁴

Furthermore, in Tafsir Al Qurthubi it is also explained, Allah Almighty says "as they both have educated me." Servants are reminded that love and fatigue of both parents are involved in education when it is specifically mentioned, so as to show affection and kindness to them⁵

Although in verse 24 of Surah Al-Isra' in many commentaries that emphasize the study of the child's necessity with regard to parents, but the word "Rabba" which means to educate conveys the arrangement of the term from him namely tarbiyah which means as an educator. Al-Rabba is also derived from the word tarbiyah which means to convey something for its perfection as a gradual to the object of education by expecting His pleasure.

Then in the Qur'an, the word Rabba is interpreted as nurturing as according to surah Ash-Shu'ara' verse 18:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ حُمُرِكَ سِنِينَ ﴿١٨﴾

It means: "He (Pharaoh) replied, 'Have we not taken care of you in our (family) environment, when you were children and you lived with us a few years from your age'".

So from the explanation of the mufassir and verse 18 of Surah Al-Shu'ara we can understand that the function of an educator other than just providing knowledge is to nurture. The function and role as a caregiver here reflects the nobleness of the duties of an educator who provides his knowledge so that his knowledge can be useful for the

³ Imam Ibnu Katsir, "Tafsir Ibnu Kasir Jilid 7" (bogor: Pustaka Imam Asy-Syafi'i, 2004), h.153.

⁴ Hamka, *Tafsir Al Azhar Jilid 7* (Singapura: Pustaka Nasional PTE LTD, 2003).

⁵ Muhammad Ibrahim al Hifnawi Imam al Qurthubi, *Tafsir Al Qurthubi Jilid 10* (Pustaka Azzam, 2007).

students he educates. While the explanation of Surah Al-Isra' verse 24 from the description of the mufassir can be taken the understanding that the initial education of a human being comes from parents who are *segaligus* as the first educators of man in the world. So in the world of education we can apply things in such a way, this is so that in the world of Islamic education can achieve the goals of the true nature of Islamic education.

b. Ta'lim

In Surah Al-Baqarah Verse 151 is the basis of ta'lim:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

It means: "As We have sent you an Apostle (Muhammad) from your (circle) who recites Our verses, purifies you, and teaches you the Book (Qur'an) and Hikmah (Sunnah), and teaches what you do not yet know".

That ta'lim is teaching, and teaching is the duty of an educator. The role and duties of such educators can be reflected in the language in this verse. With the announcement of the best educator from among humans, namely a person with the rank of Prophet and Prophet Muhammad SAW. He was sent as a light on the path of his people, who explained humans in living by providing scientific education in accordance with the teachings of Allah SWT, namely by producing the person of people who directly educated, becoming humans who can rise in rank such as being guardians or scholars. So he is truly the best educator of mankind. It can be understood in making inferences of ways and schemes of knowledge transfer that are easy for learners to understand, is by providing sincere teaching and from good intentions

c. Ta'dib

Although in his vocabulary, this ta'dib (adab) is not explicitly (directly) mentioned in the Qur'an, but we can find praise related to the morals of the Prophet Muhammad (PBUH) as recorded in verse 4 of Surah QS. Al-Qalam:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

It means: "And verily thou art truly, of noble ethics".

According to the translation of *Tafsir Al-Munir*, at the beginning of this surah Allah released His Prophet from the blasphemy of witchcraft, the falsehoods of idolatrous individuals, shi'ir or (accusing) madness to the Messenger of Allah. Allah Almighty flattered the Prophet with great moral praise⁶. Then in *Tafsir Al-Azhar* it is said about verse 4 of Surah Al-Qalam which is very sublime that Allah gave to His Messenger is a compliment, which to another Messenger is rarely given⁷. And in the realm of *Tafsir Al Qurtubi* explained, the essence of Alkhuluq in Arabic is called Khuluq, the ethics possessed by man on himself. Because this ethic in itself becomes like physical (innate from birth). Regarding the ethics that have been firmly instilled in him, this is ath-thabi'ah (character) and al khiim as-sijiyah (character). There is no singular form of this word al Khiim. Khiim also made the name of a mountain. In this way, the original character (inborn) is Al Khiim, while the artificial character (engineered) is Al Khuluq⁸.

Prophet Muhammad SAW, the last prophet and apostle whose figure as a figure to imitate his temperament during his lifetime. From the figure of the Prophet SAW can be understood the meaning of ta'dib which means civility, behavior, ethics, and morals. In the world of education, ta'dib can be interpreted as a way for someone to obtain knowledge through education in a civilized way, good behavior, orderly ethics, and polite and noble morals, so that knowledge can be easily absorbed into the heart and mind.

This means that all the knowledge provided by educators can be a blessing for the recipient. Actually, educators are people who can be used as role models and examples by people who educate them, so they must be able to maintain their attitudes and behaviors so that they do not fall into protected attitudes or actions or lose their honor, thus an educator must have a personality that distinguishes himself from others⁹. So that as a basis for ta'dib it plays an important role for educators and students, making it an inseparable basis in the concept of Islamic education.

⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 15 (Juz 29-30)* (Jakarta: Gema Insani, 2013).

⁷ Hamka, *Tafsir Al Azhar Jilid 10* (Singapore: Pustaka Nasional PTE LTD, 2003).

⁸ Muhammad Ibrahim al Hifnawi Imam al Qurthubi, *Tafsir Al Qurthubi Jilid 10*.

⁹ Wagiman Manik and Keperibadian Pendidik, "Keperibadian Seorang Pendidik Muslim" I (2018): 19-35.

Challenges of globalization in character education

The rapid flow of globalization can certainly affect various kinds of symptoms in society. People's character and morals basically affect their progress. Over the years, morality has served as the basis for creating the identity of a society, especially Muslims. To achieve this, education serves as a tool to transform knowledge as well as moral principles. as stated in the Law on the national education system¹⁰.

National education functions in developing abilities and shaping the character and civilization of the nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsibilities.

The main category related to moral education in Islam is the existence of moral and ethical rules for the practice of using knowledge. Any knowledge of either Islamic shari'a or general science, based on practice and theory must be based on morals. Because knowledge without being based on morals will cause humans to be blind to matters related to ethics, morals and decency. As it is fitting that as caliph on earth, it is obligatory for all mankind to always obey Allah's commandments and stay away from his prohibitions. Moral formation must always be prioritized as an effort or way to shape a person's personality through education in order to interact and behave in accordance with Islamic shari'a¹¹

Education is an effort or way for someone to teach attitudes and personalities that are in accordance with the values contained in the community. In addition, education is a guidance or service taught by adults so that they will become adults. That is, the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts¹²

In addition, education in Law of the Republic of Indonesia No. 20 The year 2003 can be interpreted as guidance by educators on the development of various aspects both physically and spiritually of students towards the formation of a good

¹⁰ Octiana Ristanti et al., "Pendidikan Islam Dalam Sistem Pendidikan Nasional Telaah Terhadap UU No. 20 Tahun 2003," *Tawazun: Jurnal Pendidikan Islam* 13, no. 2 (2020): 152, <https://doi.org/10.32832/tawazun.v13i2.2826>.

¹¹ Syabuddin Gade, "Membumikan Pendidikan Akhlak Mulia Anak Usia Dinitle," 2019, <https://repository.ar-raniry.ac.id/id/eprint/11641>.

¹² Ibrahim Sirait, Dja Siddik, and Siti Zubaidah, "Implementasi Pendidikan Akhlak Dalam Pengembangan Pendidikan Karakter Di Madrasah Aliyah Negeri (MAN) 1 Medan," *Edu Religia* 1, no. 4 (2017): 550.

personality. Education when viewed from Arabic terms can include various understandings, including tarbiyah, ta'lim, ta'dib. As for the terms tarbiyahdan ta'dibsering connoted education. Ta'limsering means teaching¹³

Linguistic morals are temperament, character and religion. The verbal is compatible with the word khalq which means event and which is continuous with the verbal Khaliq which means creator and being with the meaning of created. In terms it is a firmness in intention that leads to one's inclination toward good or evil choices. From this definition, morals are divided into two, namely praiseworthy and despicable morals. Praiseworthy morals are good attitudes and behaviors, while despicable morals are all kinds of bad behavior¹⁴

Good morals based on the provisions of the Qur'an is an attitude of a person to obey all the commandments of Allah. Because basically morals have a very absolute value for their application to any condition. It is the nature of every human being to always maintain morals in order to become a noble servant, otherwise if man does not maintain his morals he will lose his status as a noble being¹⁵.

In Islam, noble morals and good behavior are a reflection of a person's faith, both related to Allah and fellow human beings. Acting well to Allah is a servant's devotion to the almighty and doing good to fellow humans is a sincere manifestation of getting rewards from Allah. That should be the concept and foundation for every Muslim. A person's purity and sincerity based on faith in Allah gives birth to a good character and personality wherever he is. Moreover, the Prophet once said that Muslims who will be saved are those who always guard their tongue and words and always trust Allah's supervision when doing good wherever they are¹⁶.

Therefore, moral education is very important for every human being so that the purpose and reward from God can be obtained. Moral education is a process of living a value that must be realized by every human being so that these values and efforts can be embedded in his thoughts, attitudes, speech, and

¹³ Ristanti et al., "Pendidikan Islam Dalam Sistem Pendidikan Nasional Telaah Terhadap UU No. 20 Tahun 2003."

¹⁴ Siti Lailatul Qodariyah, "Akhlak Dalam Perspektif Al Quran (Kajian Terhadap Tafsir Al-Marāgī Karya Ahmad Mustafa Al-Marāgī)," *Jurnal Al-Fath* 11, no. 02 (2017): 146, <https://jurnal.uinbanten.ac.id/index.php/alfath/article/view/900>.


¹⁵ Jam'an, "Pendidikan Akhlak Dalam Al-Qur'an Kajian Teori Dan Praktik," *Jam'an : Pendidikan Akhlak Dalam Al-Qur'an Kajian Teori Dan Praktik*, 2018, 60–71.

¹⁶ Yira Dianti, "Konsep Pendidikan Islam Dalam Al-Qur'an Surat Luqman Ayat 12-19 Dan Urgensinya Di Era Modernisa," *Angewandte Chemie International Edition*, 6(11), 951–952., 2017, 5–24, http://repo.iain-tulungagung.ac.id/5510/5/BAB_2.pdf.

behavior related to God, humans and the surrounding environment. Then moral education that has been embedded in a person is given a reinforcement through the sources of postulates in Islam, namely through the Qur'an¹⁷

As for the source of moral education as the word of Allah in Q.S. al-An'am verse 151:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا ۚ
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
وَأَيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَضَعَمُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ



Say: "Let me read what is forbidden to you by your Lord, namely: do not fellowship anything with Him, do good to both fathers, and do not kill your children for fear of poverty, We will provide sustenance to you and to them, and do not approach evil deeds, both visible and hidden, and do not kill the soul which Allah forbids (to kill it) but with something (cause) that is right". This is what you are commanded to understand (him).

In the above verse according to Ibn Kathir that the Prophet Muhammad was given a revelation by Allah to testify to his people. First, do not associate Allah with anything, even if it will cause you to be tortured, such as on the cross, burned and dismembered. Second, do good to your parents, that is, treat them well and love both parents. Third, do not kill your own children for fear of poverty, because in essence Allah has guaranteed sustenance to all his servants. So do not kill newborn children because they will fall into poverty in the future, because Allah has assured His people of sustenance. Fourth, do not approach heinous deeds, both visible and hidden.

It is because Allah is merciful who always gives some things that must be avoided by his people both visible and hidden in order to be safe in this world and the hereafter. Fifth, do not kill innocent souls, except for three groups. That is; a widow or widower who commits adultery, someone who kills deliberately, and one who leaves Islam then associate Allah and His Messenger. The person must be put to death or on the cross and exiled from his area. All these things are done so that Muslims can know the commandments and prohibitions of Allah.

¹⁷ Rinda Fauzian, "Pengantar Pendidikan Agama Islam Untuk Perguruan Tinggi Umum," ed. lulu (farha pustaka, 2019).

According to al-Maraghi that Allah explains the principle or basis of something that is forbidden both in speech and behavior and virtues and various kinds of virtues. First, do not associate God with anything. Even if it is a very large object, such as the moon, the sun, or things of high position such as apostles, angels and people who are very righteous. Second, be kind to both parents. This attitude is like respecting parents with love and affection, glorifying parents with the highest feeling. Third, do not kill your own children for fear of thought. Because Allah has given you riches to you and your children. Fourth, do not approach something that can make you something bad in the form of words and deeds both openly and secretly. The actions that are open are those related to the five senses, while those that are secret are related to the heart. Fifth, do not kill souls forbidden by Allah except for some reason. Such as killing people who have killed deliberately and killing adulterers muhsan. By this testament that man exercise all virtue and forsake bad things and keep all his commandments and shun all his prohibitions.

From the explanation above, there is a concept of moral education that must be carried out by every human being both to God, family and in the midst of society. In this verse there are several things that must be lived by humans in order to become Muslims who have noble morals, including; faith and devotion to Allah, compassion, and responsibility and love peace. These efforts have been clearly and in detail so that all Muslims know about the concept and value of moral education in relation to God, oneself and fellow human beings. Then these methods and efforts can be carried out in the form of thoughts, personalities, attitudes, and words based on religious norms and in community life.

A. Faith in God

In the concept of moral education, faith becomes the most important to shape a person's person. In terms of understanding, faith itself means belief and belief in the existence of God as the god of the universe and always justifies the teachings brought by the Prophet Muhammad. Faith itself cannot be seen from outside oneself, but can be seen from someone who has the consciousness to do good and always shuns God's prohibitions wherever and whenever he is. Therefore, a person whose faith is perfect is when he has believed it verbally and proved by a conduct of God, his family and those around him¹⁸.

With this concept, people who live today should always increase faith and devotion to Allah. It means that with a firm faith, everyone can fortify

¹⁸ Yuni Puspitaningrum, "Konsep Iman , Kufur Dan Nifaq," *Jurnal Pendidikan Islam Dan Isu-Ilu Sosial* 18, no. 2 (2020): 34, <https://doi.org/10.37216/tadib.v18i2.374>.

themselves from all the rapid currents of globalization, especially for teenagers. In the process of application, faith can be used as a filter or fortress against cultures or customs that are not in accordance with Islamic teachings and filters in interacting in accordance with Islamic teachings. Because basically teenagers now or commonly referred to as the millennial era no longer respond or learn what teachings are in accordance with Islam.

This could happen because of the lack of moral education for teenagers. So it is not surprising when there are many brawls between students, promiscuity, drugs, addiction to pornography and following westernized culture. Therefore, the role of faith is very large for the formation of one's morals, in other words, faith must be used as the main foundation for society, especially teenagers, in order to change negative things and be able to follow the flow of the times in accordance with Islamic teachings.

b. Compassion

In that context it is to do good to parents and parental love to children. Being filial and kind to parents means loving, loving, praying, obeying both parents and always doing things they like and leaving something they don't like¹⁹

In addition, filial piety to both parents is an obligation and has the highest charity compared to other charities related to fellow humans. A child who is devoted to both parents will get happiness, safety and luck. On the other hand, when the child is unfilial to both parents, the devastation and misery reflect how he behaves to both parents.

Filial piety to parents is obligatory and noble and is the noblest character. There are verses that explain the duty of filial piety to parents, such as in the word of Allah Q.S. al-Isra' verse 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ ۗ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أِفٌّ وَلَا تُنهرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Artivate Windr

And your Lord has commanded that you should worship none other than Him, and that you should do good to your father's mother as well as possible. If either of them or both come to an advanced age in your care, then at once

¹⁹ Ahmad Tantowi et al., "Konsep Pendidikan Akhlak Dalam Al-Qur'an Surat Al- an' Am Ayat 151 Pada Era Globalisasi," *Al-Afkar* 5, no. 1 (2022): 351-65.

do not say to either of them the word "ah" and do not yell at them and speak to them glorious words. In that verse, God commands all mankind not to worship any god other than Him.

In addition, God commands all children to be kind to both parents. The command to be filial to both parents is a virtue that all mankind must do after the command of monotheism. Filial piety to parents is by treating kindly and politely, both from attitude and speech, and doing good to parents even though the person is an infidel. Doing and behaving well to parents is a noble character and it is God's command to all mankind.

From the explanation of the above verse, it is clear that both parents have the most important level in Islamic Shari'ah after mankind has faith in Allah. Above all, Allah forbids a child to say the word "ah" and must always speak politely, gently, and behave kindly to both parents even if both parents are infidels. When a child cannot speak and behave well to parents, the attitude should be silence. However, sometimes many children when speaking to both parents tend to be in harsh language or with high tones, especially in this day and age. Differences in times and social conditions and promiscuity can lead to different mindsets. That is, in this era, there is often a child who is busy with his work and activities, he is more concerned with a career in order to be successful in the future. So there is no time to share affection with both parents.

Indeed, basically the success of a child can make both parents happy, but it is noted that the pleasure of Allah is also based on the pleasure of both parents. That is, if a person is only concerned with success without filial piety to parents, it is tantamount to ignoring the prayers and struggles of parents to their children. So a child who is devoted to his parents should always give attention and affection to both his parents from life to the end of his life. That is what makes parents happy for their children, not just success when in the world, but charity and love for children to their parents. Therefore, moral education related to filial piety and affection must always be emphasized for every child, especially in today's conditions so that they live their daily lives in accordance with Islamic teachings.

Regarding parental affection for children, this has been stated in the passage of Surat al-An'am verse 151, namely; (do not kill your children for fear of poverty, We will provide sustenance to you and to them).

In that passage, the prohibition against killing children for fear of poverty is a grave sin. In the context of this passage is the parents' concern about poverty when having a child. In the editorial, parents do not worry about the sustenance that will run out when having children, because it is Allah who

guarantees sustenance through a child. This explanation can be used as a refutation of the reasons parents kill, discard and even abandon children for fear of poverty, and this behavior is strictly prohibited by Islam²⁰.

In addition, a child's growth and development is influenced by the attitude of both parents in educating him. Because parents are the first coaches for the growth and development of a child. The third concept is responsibility, which is meant in this context is the responsibility of the servant to Allah as a creature created as a caliph d or hidden. Because basically humans are the most important creatures and glorified by God, with this istemewaan man has a mind and mind that can distinguish between good and bad things²¹

It is explained in Indonesian large dictionary that responsibility is a state in which a person or a group bears all related things and then gives responsibility and bears the consequences. Responsibility can be interpreted as a condition in which humans will bear all intentional and unintentional behaviors and actions. In the Islamic perspective itself responsibility is the same as trust, meaning Allah gives full trust to humans to be carried out and maintained properly. Just like when humans do good things, rewards will be obtained. However, when people do bad or evil, God will hold them accountable for doing so in the Judgment Day.

Thus, a Believer should do what has been commanded by Allah, such as prayer and various other obligatory worship and stay away from everything forbidden by Allah. By having a responsible attitude, a human being can be judged to have a good character. The need to instill an attitude of responsibility in someone in the era of globalization is so that humans do not neglect their obligations in world affairs, especially the afterlife as God's creatures. The era of globalization has a significant influence and changes in human life so that in facing the era of globalization, it is important for a Muslim to hold the values and concepts of moral education from the main reference, namely the Quran. Therefore, may we as humans emulate Ma'ruf's attitude in the Prophet as Uswatun Hasanah. As Muslims, we need to emulate the Messenger of Allah in terms of morality, morality, and running life. So with that, we can emulate a good attitude and stick to Islamic teachings so as not to be eroded by the rapid flow of globalization in the millennial era, as it is known that

²⁰ (Muhaemin, 2016)

²¹ Heru Juabdin Sada, "Manusia Dalam Perspektif Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7 (2016): 131-33.

globalization is very likely to have an impact on moral deviations among adolescents.

c. Love Peace

Peace love is a positive thing and means the absence of war, freedom from fear and security. Peace love can be implemented in life with a foundation of earth tolerance values. It should be noted that in that verse, Allah exhorts all people to shun all evil deeds that seem to respect and reward²²

To create a peaceful atmosphere has factors such as the ability of a person to control his thoughts, emotions, attitudes words and deeds so as not to do actions that make others feel aggrieved or even with our existence someone feels safe and happy.²³

As a Muslim who relies on the teachings of the Quran, it is explained that Islam is a religion that teaches peace love and akhlaqul karimah. The cultivation of peace love in a person is needed, especially in the face of an environment that has plurality in culture and religion. Especially in the era of globalization where all human differences in life can be witnessed easily and practically through the internet and various other accesses. It takes the cultivation of peace-loving so that when facing a difference that is not in line, a person has a sense of tolerance and respects differences.

The context of peace-loving here is as in the passage listed above, which is not to kill the soul forbidden by Allah, meaning humans who do nothing wrong. Because in this era of globalization, hostility or fighting is increasingly rife, the condition is inseparable from a person when he speaks or behaves not maintaining his ethics. For example, the speech in social media sometimes causes clashes between groups, such as brawls that consequently take the life of someone innocent, or even conflicts between races or tribes that start from ridiculing even individual remarks to other individuals resulting in wars between groups. This condition is certainly very immoral where as humans we must always love each other and create peace in society.

With this explanation, we as humans must always feel love for our fellow humans, regardless of ethnicity, group or religion, because Allah created humans as caliphs to manage and prosper whatever is on this earth. Peace loving is one of humans managing the earth in the absence of bloodshed and living on earth will always feel comfortable and peaceful.

²² Desi Karlina, "Peran Guru Pendidikan Agama Islam Dalam Pembinaan Sikap Spiritual Dan Sosial Di Sekolah Menengah Pertama," *Tadabbur: Jurnal Peradaban Islam* 3, no. 2 (2021): 358–75, <https://doi.org/10.22373/tadabbur.v3i2.215>.

²³ Karlina.

CONCLUSION

In the Quran, education is not only a process of imparting knowledge, but also a transformation of values. Terms such as "tarbiyah", "ta'lim", "ta'dib", and "tazkiyah" are key in understanding education from the perspective of the Quran. Education in Islam aims to form a character that is faithful, pious, has noble character, and is responsible.

The challenges of globalization affect character education, which plays an important role in building societies. Character education aims to develop individual abilities and form a character that is in accordance with religious and moral values. Good morals are a reflection of one's faith, and moral education is important to form a personality that is in accordance with Islamic teachings. Moral education emphasizes the importance of faith in God and compassion for others. The attitude of responsibility is also emphasized as an integral part of character education, where each individual is responsible for his actions and carries out the mandate given by God. In the context of globalization, character education is the key to fortifying individuals from negative influences and maintaining religious and moral values in daily life.

References:

- Dianti, Yira. "Konsep Pendidikan Islam Dalam Al-Qur'an Surat Luqman Ayat 12-19 Dan Urgensinya Di Era Modernisa." *Angewandte Chemie International Edition*, 6(11), 951-952., 2017, 5-24. http://repo.iain-tulungagung.ac.id/5510/5/BAB_2.pdf.
- Fauzian, Rinda. "Pengantar Pendidikan Agama Islam Untuk Perguruan Tinggi Umum." edited by lulu. farha pustaka, 2019.
- hamka. *Tafsir Al Azhar Jilid 10*. Singapore: Pustaka Nasional PTE LTD, 2003.
- Hamka. *Tafsir Al Azhar Jilid 7*. Singapura: Pustaka Nasional PTE LTD, 2003.
- Imam Ibnu Katsir. "Tafsir Ibnu Kasir Jilid 7," h.153. bogor: Pustaka Imam Asy-Syafi'i, 2004.
- Jam'an. "Pendidikan Akhlak Dalam Al-Qur'an Kajian Teori Dan Praktik." *Jam'an : Pendidikan Akhlak Dalam Al-Qur'an Kajian Teori Dan Praktik*, 2018, 60-71.
- Karlina, Desi. "Peran Guru Pendidikan Agama Islam Dalam Pembinaan Sikap Spiritual Dan Sosial Di Sekolah Menengah Pertama." *Tadabbur: Jurnal Peradaban Islam* 3, no. 2 (2021): 358-75. <https://doi.org/10.22373/tadabbur.v3i2.215>.

- Manik, Wagiman, and Keperibadian Pendidik. "Keperibadian Seorang Pendidik Muslim" I (2018): 19–35.
- muhaemin. "Prinsip-Prinsip Dasar Tentang Hak Perlindungan Anak" 14 (2016): 77–87.
- Muhammad Ibrahim al Hifnawi Imam al Qurthubi. *Tafsir Al Qurthubi Jilid 10*. Pustaka Azzam, 2007.
- Puspitaningrum, Yuni. "Konsep Iman , Kufur Dan Nifaq." *Jurnal Pendidikan Islam Dan Isu-Ilu Sosial* 18, no. 2 (2020): 34. <https://doi.org/10.37216/tadib.v18i2.374>.
- Qodariyah, Siti Lailatul. "Akhlak Dalam Perspektif Al Quran (Kajian Terhadap Tafsir Al-Marāgī Karya Ahmad Mustafa Al-Marāgī)." *Jurnal Al-Fath* 11, no. 02 (2017): 146. <https://jurnal.uinbanten.ac.id/index.php/alfath/article/view/900>.
- Ristanti, Octiana, Atika Suri, Candra Choirrudin, and Lutfita Kurnia Dinanti. "Pendidikan Islam Dalam Sistem Pendidikan Nasional Telaah Terhadap UU No. 20 Tahun 2003." *Tawazun: Jurnal Pendidikan Islam* 13, no. 2 (2020): 152. <https://doi.org/10.32832/tawazun.v13i2.2826>.
- Sada, Heru Juabdin. "Manusia Dalam Perspektif Islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7 (2016): 131–33.
- Septianti, Ike, Devy Habibi Muhammad, and Ari Susandi. "Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Dan Hadist." *FALASIFA : Jurnal Studi Keislaman* 12, no. 02 (2021): 23–32. <https://doi.org/10.36835/falasifa.v12i02.551>.
- Sirait, Ibrahim, Dja Siddik, and Siti Zubaidah. "Implementasi Pendidikan Akhlak Dalam Pengembangan Pendidikan Karakter Di Madrasah Aliyah Negeri (MAN) 1 Medan." *Edu Religia* 1, no. 4 (2017): 550.
- Syabuddin Gade. "Membumikan Pendidikan Akhlak Mulia Anak Usia Dinitle," 2019. <https://repository.ar-raniry.ac.id/id/eprint/11641>.
- Tantowi, Ahmad, Ahmad Munadirin, Ahmad Tantowi, and Ahmad Munadirin. "Konsep Pendidikan Akhlak Dalam Al-Qur ` an Surat Al- an ` Am Ayat 151 Pada Era Globalisasi." *Al-Afkar* 5, no. 1 (2022): 351–65.
- Wahbah Az-Zuhaili. *Tafsir Al-Munir Jilid 15 (Juz 29-30)*. Jakarta: Gema Insani, 2013.
- Yusuf, Isa M. "Nilai-Nilai Pendidikan Dalam Al-Quran (Kajian Surat Al-Baqarah Ayat 177)." *Jurnal Intelektualita Prodi MPI FTK UIN Ar-Raniry* 10, no. 1 (2021): 73–89.