

Methods of Islamic Character Education in the Qur'an: Examining the Tafsir Al-Mishbah Surah Al-A'raf Verses 35-36

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Abstract

This study aims to examine Islamic character education in the Qur'an based on the Book of Tafsir Al-Mishbah Surah Al-A'raf Verses 35-36. In this study using the form of library research. Researchers in this study used a qualitative approach. In this approach, the data studied are in the form of manuscripts or documents in the literature. Therefore, the researcher used this qualitative approach to obtain data and information about the Islamic character education method in Q.S. Al-A'raf verses 35-36 contained in the thoughts of Quraish Shihab on Tafsir Al-Misbah. The technique for analyzing the data is using descriptive techniques because the data studied are in the form of manuscripts or documents in the literature. Descriptive is presenting data by describing the actual data as possible in accordance with the data

obtained from the research results. The results of the literature review describe that there are several methods of Islamic character education in it, namely first, the story method is a method used in learning by telling stories so that listeners and readers can take lessons and imitate the good and leave the bad. The second method of remedial teaching is a form of teaching that is healing or corrects briefly teaching that makes it good. Then the third is the *Targhib* and *Tarhib* methods, the *Targhib* method is a learning method by giving advice on the pleasures and pleasures of the hereafter coupled with the persuasion of the goal, namely so that people can obey God's rules. While the *Tarhib* method is a learning method by giving advice about threats because of sins that have been committed. The application of the Islamic character education method in Q.S. al-A'raf verses 35-36 based on the interpretation of al-Mishbah by M. Quraish Shihab with the context of today's education (family and school) as parents and educators (teachers) must be good at determining which methods are effective for educating children/participants. Education in accordance with Islamic law. Especially for teachers in today's education, using the 2013 curriculum, teachers must be able to integrate subjects with character education.

Keywords: *Character building; Al-Qur'an; and tafsir al-misbah.*

1. Introduction

The character of the nation's children today from year to year is getting worse (Kurnia Sari, 2021). This is caused by several things, one of which is because of the current of globalization which is growing more rapidly so that it can affect the character and morals of the nation's children. This can be seen from the increasing number of

teenagers and even children who are not polite to older people, are not responsible for their duties, like to lie, do not respect each other and so on(Hasibuan & Rakhmawati, 2021). Examples of incidents that often occur are brawls between students, between villages, religious and social conflicts, alcohol, environmental destruction, drug abuse, free sex and many other behavior that violates norms that reflect the declining character of the nation's children. Not only for people with less education, but also for people with higher education, because of the lack of internalization and implementation of character education taught in schools like now, corruption is very rampant among officials who have ranks(An & Kweon, 2017). From this, it is very necessary to have character education that is applied from an early age to improve the quality of the character of the nation's children. Not only in schools, character' education must be applied in the family and social environment(Kuswaty, 2019).

Through character education, it is hoped that it can guide and create people who have good social relations with the development of basic human potential(Peterson, 2020). This can be reflected in the words and actions of a person through his association in social life(Fraser-Pearce, 2022). The efforts made to carry out character education include making improvements to the curriculum and its components, improving and creating quality educators, improving educational infrastructure so that it is suitable for use and so on(Susilarningsih, 2022). Improving the curriculum can be done by implementing Law No. 20 of 2003 which contains a proper national education system, which states that character education has a primary position. As for the purpose of national education, namely: "National education functions to develop capabilities and shape the character and

civilization of a dignified nation in the context of educating the nation's life, to become human beings to develop potential and fear God Almighty, have good character, be healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen".

From the existence of the national education system, Emphasizing' that it is also the main goal of the government in building the character of the nation's children(Puhl & Latner, 2007). In addition, through education and training on good character continuously starting from an early age in the family it is believed to be able to create good character as well. This is because, the nature and character can be influenced by the environment in which he lives(Brush et al., 2022). Furthermore, after education is applied in the family environment, character education also really needs to be implemented in the school environment. Therefore, teachers of religious subjects or general subjects in schools should be able to provide character education so that they can integrates character values into students so that these character values can be applied in students' lives. It is not enough to just character education, but as Muslims must instill Islamic character education taught in Islam(M. Amin et al., 2021). Character education taught in Islam is Islamic character education that adheres to the Qur'an and Hadith(Suyadi et al., 2021).

As it has been understood that the Qur'an and Hadith are guidelines for Muslims in life(Suyono, 2021). Therefore, Islamic character education in question is moral/character education in accordance with the commands of Allah SWT, which is like the moral education taught by the Prophet Muhammad SAW. Because he is really a good role model for his people. From this character education, in

order to achieve the desired results, it cannot be left behind on issues related to educational methods. However, this time it is more specific to the method of Islamic character education (Et al., 2021). The purpose of the Islamic character education method is a way to convey material with the aim of creating students with Islamic character in accordance with Islamic provisions. The verse of the Qur'an that explains the method of Islamic character education is one of them in the letter Al-A'raf verses 35-36.

It can later be used as a reference and can be applied to the character education learning process. In Q.S. Al-A'raf verses 35-36 are still general, so many people do not know the content of the verse. Therefore, it takes an interpretation, understanding and explanation of the verse from an expert scholar of Tafsir (*Mufasssir*) (Mohamad & Khairuldin, 2018). Therefore, the author chooses to examine the interpretations contained in Q.S. Al-A'raf verses 35-36 based on the Al-Misbah commentary. The author chooses to examine the book of interpretation of Al-Misbah with the consideration that because this book is the work of a contemporary Indonesian commentator named M. Quraish Shihab, in this regard, his interpretation will be more relevant to the conditions of Indonesian society today (Kholid et al., 2021). In the book he also conveys about morality and emphasizes morals in various writings. The application of character education methods in Q.S. Al-A'raf verses 35-36 also need to be applied to the context of today's Islamic character education (Shihab, 2006). This is necessary because the times are developing, the character education that is taught to students must also develop so that they are not left behind by technological advances and the current of globalization which is growing rapidly in this day and age (Fuadi, 2021).

Today's character education must be able to adapt, integrate and cultivate advanced technology that is currently developing, so that character education runs well. Not only that, today's character education must also be able to sort and choose or filter from the current of globalization that continues to develop so that there is no mistake in educating children's character. Therefore, it is important for parents or teachers in teaching character to be able to adapt to the development of today's character education(Shihab, 2013).

Based on the description above, the researcher chose to conduct a study with the title "Method of Islamic Character Education in the Qur'an Surah AL-A'raf Verses 35-36 (Review of the Book of Tafsir Al-Misbah by M. Quraish Shihab)"(Huda et al., 2019). The reason the author chose the title is because there are still many people who do not know about the content in the letter and there are still many people who do not know how the actual method of Islamic character education is. With this, it is hoped that this title can attract public sympathy in reading it so that it adds insight to knowledge to educate children's character well.

2. Analysis of Islamic Character Education Methods in Q.S. Al-A'raf Verses 35-36

Based on the research that has been done, there are several methods of Islamic character education in Q.S. Al-A'af verses 35-36 based on the Tafsir Al-Mishbah by M. Quraish Shihab which can be known are as follows(Shihab, 2005).

Story method

Storytelling is one of the ways to provide a learning experience so that students gain better mastery of the content of the story

conveyed. Through stories, students can absorb the messages conveyed through storytelling activities so that these values can be lived by students and applied in everyday life(Rahiem, 2021).

Once the importance of stories for students, it is not wrong if this storytelling method is applied as much as possible in a learning process. In addition to making it easier for students to understand the material provided, it is also to provide imaginative and fantasy power, and add insight to the values of goodness(Addone et al., 2022).

The benefits of stories for students are to build inner contact, between children and their parents and children and their teachers. Media for delivering messages to children(Jackson & Latham, 2022). Education of children's imagination or fantasy. Can train children's emotions or feelings. Help the process of self-identification (attitude).

Can be used as entertainment and attract children's attention. In addition to the benefits of storytelling above, storytelling also has an important meaning for children's development because through storytelling we can communicate cultural values, communicate social values, communicate religious values, instill a work ethic, time ethos and natural ethos, help develop children's fantasies, help develop children's cognitive dimensions, and help develop children's language dimensions(Ommundsen et al., 2022).

However, it should also be noted that using the story method there are advantages and disadvantages that need to be considered, including the following: The advantages of the story method. Stories can activate and excite students. Because each student will always reflect on the meaning and follow various story situations, so that students are influenced by the characters and topics of the story. Directing all emotions to unite in one conclusion that becomes the end

of the story. Stories are always captivating, because they contain hearing to follow the events and contemplate their meaning. Can affect emotions, such as fear, feelings of being watched, willing, happy, reluctant, or hated so that it flares up in the folds of the story(Raharjana et al., 2021).

Disadvantages of the Story Method. Students' understanding becomes difficult when the story has been accumulated by other problems. Helpful and can saturate students. Often there is a misalignment of the content of the story with the intended context so that the achievement of goals is difficult to realize. From these advantages and disadvantages, we as parents and teachers must think creatively so that what we convey does not bore children in learning and in understanding a good character education so that we can get the results we want from the learning. One of the ways we use the story method so that it is not boring or saturated is that in the midst of telling a story it must be interspersed with jokes with the aim of refreshing the child's brain after he catches a lesson conveyed(Van Regenmortel et al., 2021).

Remidial teaching method

Remedial teaching is a special form of teaching, which is aimed at curing or correcting some or all of the learning difficulties faced by students(Muizuddin, 2016). With this method, it can be used as an efficient and effective system to achieve optimal goals through lesson units. What is meant by unit lessons here are teaching and learning activities to discuss a material or a discussion, in order to achieve more specific' goals. These specific instructional objectives should be clearly defined, measurable, and in the form of student behavior.

It should also be noted that the remedial teaching method is not only applied to students but also to teacher evaluations in learning. The components that must be improved and evaluated are as follows: The teacher's attitude towards his students is less objective, the teaching and learning process lessons including the strategy, the choice of material that is not suitable or can sometimes make the students bored.

Method of delivering material. How to approach students. These components can increase discipline and responsibility both as students and as teachers in educating and teaching.

Targhib and Tarhib Methods

It has been known previously that this method in education can be regarded as a reward and punishment for what he has done. However, in relation to religious learning, *Targhib* and *Tarhib* are closely related to the teachings of Allah swt which are certain to be true (Anggraini, 2018).

As for what needs to be known that *Targhib* and *Tarhib* in Islamic education are very urgent to apply, there are several reasons including: They are transcendent which can influence Shiva naturally. All the verses that contain *Targhib* and *Tarhib* have a sign of faith in Allah the end of the day; Accompanied by a beautiful picture of the pleasures of heaven or the enormity of hell; Evoking and educating Rabbaniyah feelings, such as *khauf*, *khusyu'*, *raja'* and feelings of love for Allah swt; The balance between the impression and the feeling of hoping for Allah's forgiveness and mercy.

It is understandable that the *Targhib* and *Tarhib* methods are basically trying to raise awareness of the relationship and relationship between humans and Allah swt. Thus this method is very suitable to be developed to form students who are in accordance with the goals of

Islamic education including forming a complete personality physically and mentally. Before using this method, it would be nice as a teacher to pay attention to the advantages and disadvantages of this method, including the following(Amin et al., 2020).

The advantages of the *Targhib* and *Tarhib* methods are to arouse students' motivation in learning and experience the material taught in everyday life. This method is very supportive of the habituation method whose goal is to familiarize students with implementing and practicing the material being taught.

The disadvantage of this method is that this method cannot be applied to all students, because as the students' souls develop, this method is no longer relevant. Another weakness is that in this method students are only used as passive objects of teaching so that it does not give students the opportunity to develop their mindset.

From the description of the methods above, we as teachers and parents must be smart in sorting and choosing the right method to convey character education with the aim that what we convey can produce what we have wanted and create the next generation of people who have good character.

The results of the analysis of the application of Islamic character education methods in Q.S. Al-A'af Verses 35-36 in the family. In this era of globalization, technological developments are increasingly rapid and sophisticated. However, behind that there is also a bad impact caused by the development of sophisticated technology for society, especially for children who do not know about what is good and what is bad. Therefore, the role of the family, especially parents, must be able to guide, educate and nurture so that children are not mired in the times(Zebua & Sunarti, 2020).

It has been discussed previously that in shaping the character of children, parents must be good at educating them and must be good at sorting and choosing which methods are good and appropriate in order to create children with good character. Educating with methods that are in accordance with Islamic law is what makes children have good morals as taught by the Prophet Muhammad. Among these methods are the methods contained in Q.S. Al-A'raf verses 35-36.

The methods contained in the Q.S. Al-A'raf verses 35-36 if applied in the family, of course it can help to convey Islamic character education to children. However, there are advantages and disadvantages to each of these methods. It would be nice as parents to be smart, creative and innovative in developing these methods. One of them is that parents must be smart to integrate the methods contained in the letter with other methods. If parents are only guided by this method, then they will be eroded by increasingly sophisticated developments so that children are bored with the upbringing of parents who do not know the times (Nashiroh & Az Zafi, 2021).

Apart from the methods used, the character of the child is also influenced by the character of his parents if the parents do good then the child will also imitate his parents who do good and vice versa. For example, if parents are always istiqomah in inviting children to pray, it will be used and embedded in the child (Eissa & Khalid, 2019).

As for if the child does not do well, the parents use the *Tarhib* or punishment method, namely by: The educator is not in a hurry, the teacher does not hit when he is very angry, avoids sensitive body parts such as the head, face, chest and stomach, is not too hard and bullying, Not hitting a child before he is 10 years old, If the child's mistake is for the first time, should be given the opportunity to repent, apologize and

promise not to repeat the mistake, educators use their own hands, If the child has reached adulthood and with 10 times the blow is also not deterrent then he may add and repeat it so that the child gets better.

However, it should be remembered once again that the permissibility of punishment does not mean that educators can carry out punishments at will, especially in corporal punishment, there are certain body parts that need to be avoided. So only certain members can do physical punishment, for example on the face or eyes, which results in children's disabilities so that they become inferior.

As for the *Targhib* method, if applied to children in a way that is too obedient to what the child wants in asking for gifts, it will be bad for the child, namely the child will be too spoiled if he does something without reward. All methods here have good and bad things, it's up to us as parents to be able to arrange the right method for the condition of our family and children(Al-Hasani et al., 2018).

3. Analysis of the Application of Islamic Character Education Methods in Q.S. Al-A'raf Verses 35-36

Before applying the Islamic character education method in Q.S. Al-A'af verses 35-36 it would be nice for us to know the values of character education to serve as a goal in carrying out character education. The values of character education are as follows:

Table 1.The values of character education

No	Value	Description
1.	Religious	Obedient attitudes and behavior in carrying out Islamic teachings and tolerance for other religions (prohibition of associating partners with Allah/worship).
2.	Spirit of nationality	A way of thinking, acting and having insight that places the interests of the nation and state above the interests of

		themselves and their groups (character/morals).
3.	Honest	Behavior based on efforts to make himself a person who can be trusted in words, actions and work (character/morals/worship)
4.	Discipline	Actions that show orderly behavior and obey the rules (Amar Ma'ruf Nahi Munkar).
5.	Hard work	Behavior that shows a genuine effort in overcoming and completing tasks (efforts to achieve a better life goal, namely success in this world and the hereafter/worship).
6.	Independent	Attitudes and behaviors that do not depend on others (responsibility for what is done/character/morals/worship)
7.	Democratic	How to think, behave and act in assessing the rights and obligations of oneself and others (character/morals)
8.	Responsibility	A person's attitude and behavior to carry out his duties and obligations as well as possible (responsibility to self, others and God)
9.	Tolerance	Attitudes and actions that respect other people and differences (character/morals)
10.	Communicative	Actions that show a sense of socializing and collaborating with others (character/morals)
11.	Love peace	Attitudes and actions that cause others to feel happy and secure in their presence (character/morals)
12.	Environmental care	Attitudes and actions seek to prevent damage to the surrounding natural environment and preserve nature (worship)
13.	Social care	Attitudes and actions that always want to help the environment and others (character/morals/worship)
14.	Like to read	The habit of providing time to read various readings that provide virtue for him (study/worship).
15.	Creative	Thinking and doing something to produce new ways or results from something you already have (learning/worship).
16.	Curiosity	Attitudes and actions that always seek to find out more

		deeply and broadly from something that is learned, seen, and heard (study/worship).
17.	Appreciate achievements	Attitudes and actions that encourage him to produce something useful for society, and acknowledge and respect the success of others (learning/worship/character/morals).
18.	Love the homeland	A way of thinking, acting and having insight that places the interests of the nation and state above the interests of themselves and their groups (character/morals).

Source: Results of literature review, 2022.

Based on the values of character education above, we know that the purpose of holding character education is to instill these values into children. As explained in the previous discussion, the application of character education methods can be applied in families and schools.

The following is a description of the results of the analysis of the application of the character education method in Q.S. Al-A'raf verses 35-36 in School. The application of methods in schools is very much not only using the methods in Q.S. Al-A'raf verses 35-36. Moreover, an educator must have broad insight in developing appropriate learning methods for students. Likewise in the application in the family, even in schools, teachers must be good role models for their students, have good character and be able to convey learning well(Luo, 2019).

As discussed in the previous discussion, teachers must now be smart and intelligent in providing lessons and integrating them with character education(Warman et al., 2021). The development is getting more advanced, the curriculum is getting more advanced with the times. The 2013 curriculum requires teachers to place more emphasis on character education, not only in religious subjects but also in general

subjects, character education must also be applied. In the curriculum there are three domains, namely cognitive, affective and psychomotor(Hardiyono et al., 2021). This is done by the government with the aim of creating the next generation of people who have noble character and morals, and it is also in line with the goals of Islamic character education(Suyanto, 2018).

The analysis of the application of Islamic character education methods in the family with the context of today’s education is as follows:

Table 2.The analysis of the application of Islamic character education methods in the family

No	Method	Application in the family with the context of today’s education	Analysis result
1	Story	<ul style="list-style-type: none"> – The story method can be done by applying 1821 as initiated by Ihsan Baihaqi Bukhari (Director of Auladi Parenting Bandung), parents must be able to fast on their Android smartphone from 18.00 to 21.00. Within these three hours, parents consistently use storytelling or story stories to develop good children’s characteristics. – Parents must be good at finding stories that have Islamic character education, such as stories of the Prophets and Guardians that contain Islamic character values. – Parents must be able to convey the story well by expressing the maximum delivery of fairy tales so 	From the story method, parents must be good at applying it in educating children. However, most parents are now more concerned with their personal needs than their children. Today’s parents have mastered a lot of advanced technology such as android so that they are so immersed in it that they forget to

		<p>that children can imagine each character in the story, so they can distinguish between happy, sad, angry attitudes and others.</p> <p>– Then parents must be sincere in telling stories to children with a clear heart. With that, what is conveyed will enter the heart of the child.</p>	<p>pay attention to their children.</p> <p>In addition, many parents cannot convey the story well so that what is conveyed is not caught well by the children.</p>
2	Remedial teaching	<ul style="list-style-type: none"> – • Evaluate the parents themselves first, don't just blame the children, because parents are role models for children, if the parents are good then what the child will think will be good so that he will imitate the character of his parents. – When there is an external influence that is not good for the child's character, parents must be able to teach self-talk (self-control) by reminding the child to remind himself not to overreact to something, not to blame others for his mistakes. , and always think before acting so that the child can control it. – Control of parents' emotions towards their children. Because whatever comes out of the parents will greatly affect the child's personality. – Limit parents and children to the use of advanced technology by 	<p>Many parents cannot control their emotions, so they blame their children continuously for their children's mistakes.</p>

		managing time to play a cellphone/laptop by replacing it with family gatherings instead of their gadgets. So that it will foster a sense of love in the family.	
3	<i>Targhib</i> (Reward)	<ul style="list-style-type: none"> – Give a good assessment of the achievements that have been achieved by children, such as when children pray five times a day, parents give praise and prayers to children, for example with the words “Alhamdulillah pious child, may Allah always give you blessings and intelligence” by caress child. – From that, the child will feel comfortable and do what he has done to get more praise from his parents. 	In this method, parents must be careful using it because if parents always give rewards that are not educational in nature, the child will tend to be spoiled by parents and not become independent.
4	<i>Tarhib</i> (Punishment)	<ul style="list-style-type: none"> – Punishment to children is not carried out arbitrarily by parents and parents must restrain their emotions when their children make mistakes. – Do not give physical punishment that will cause disability and trauma to the child. – Do not berate the child, which will cause the child to become gloomy and difficult to interact with. – Giving advice to the child by not yelling at him, such as giving good advice, keeping quiet so that the 	Excessive punishment will traumatize the child. If this is allowed then it will damage the child’s mentality. Therefore, parents must be careful in educating their children.

		<p>child will feel that the parent is angry with him and apologizes, and giving a reprimand.</p> <p>– If the child does not want to pray while the child is already 10 years old, then hit the part that will not hurt the child such as the buttocks or legs so as not to hurt the child.</p>	
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Source: Literature review, 2022.

The analysis of the application of Islamic character education methods in schools with the context of today’s education is as follows:

Table 3.The analysis of the application of Islamic character education methods in schools

No	Method	Application in schools with today’s educational context	Analysis result
1	Story	<ul style="list-style-type: none"> – As in the family, this story method can be applied in schools where the teacher must master stories that have character values. – The teacher must provide stories that interest students to listen to them. – In order not to saturate the students while in class, the teacher must be able to be interspersed with laughter in telling stories. – There is interaction between teachers and students, as stipulated in the 2013 curriculum, for example the teacher asks students questions about what character education is contained in the story 	<p>As in the family, this method is also very widely used by teachers.</p> <p>However, it should be noted that teachers must also be able to integrate this method with other methods so that they are not bored while learning.</p> <p>In addition, any teacher, whether religious or general, must be</p>

		by appointing students to answer them. With this, students are not sleepy when learning.	able to integrate the lessons he teaches with character education, as contained in the 2013 curriculum.
2	Remidial teaching	<ul style="list-style-type: none"> – Remedial teaching can be done by doing remedial/improvement/repeating what has been taught. – Remedial teaching can be done by means of group discussions, namely by forming groups of 5-10 children, to discuss a problem together, and it is hoped that the discussion will make the problem easier to solve. – Use more sophisticated tools in learning if it is felt that what the teacher conveyed with the previous tool did not produce according to plan – Using audio visuals such as showing films that have character values so that students reflect on themselves, what they have done and what mistakes they have made. Examples of films that have character values are the Rainbow Troops, the Land of the Five Towers and others. 	<p>With this method, the teacher should also evaluate himself so that he doesn't just blame the students when the students don't do what they want.</p> <p>In addition, teachers must be patient in educating their students if the students' scores do not reach what they want.</p>
3	<i>Targhib</i>	– The teacher nods happily and	It should also be

	(Reward)	<p>confirms an answer given by a student.</p> <ul style="list-style-type: none"> - The teacher gives encouraging words (praise) - The teacher gives useful gifts for students who excel, such as giving books, pencils and so on 	<p>remembered that the teacher should not be too proud of his students who have good achievements so that he compares other students who have low achievements. This will create a sense of content for other students.</p>
4	<i>Tarhib</i> (Punishment)	<ul style="list-style-type: none"> - Providing educative punishments such as adding assignments to writing papers, looking for films that have Islamic characters and writing them down in books and so on. 	<p>In giving punishment, the teacher must give punishment so that students are deterred and do not make the same mistake again. But keep in mind also, do not give excessive violence because it will cause trauma or even if using violence students will apply violence to their friends as well..</p>

Source: Literature review, 2022.

4. Conclusion

Based on the results of research, assessment and discussion in the previous chapter, the following conclusions can be drawn: Regarding the method of Islamic character education in Q.S. al-A'raf verses 35-36 based on the interpretation of al-Mishbah by M. Quraish Shihab, there are several methods of Islamic character education in it, namely first, the story method is a method used in learning by telling stories so that listeners and readers can take wisdom and imitate the good and leave the bad. The second method of remedial teaching is a form of teaching that is healing or corrects briefly teaching that makes it good. Then the third method is *Targhib* and *Tarhib*, the *Targhib* method is a learning method by giving advice on the pleasures and pleasures of the hereafter accompanied by persuasion, the goal is for that person to obey the rules of Allah SWT. While the *Tarhib* method is a learning method by giving advice about threats due to sins that have been committed, the goal is that the person stays away from the prohibitions of Allah SWT.

The application of the Islamic character education method in Q.S. al-A'raf verses 35-36 based on the interpretation of al-Mishbah by M. Quraish Shihab with the context of today's education (family and school) as parents and educators (teachers) must be good at determining which methods are effective for educating children or participants. Education in accordance with Islamic law. Especially for teachers in today's education, namely using the 2013 curriculum, teachers must be able to integrate subjects with character education.

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