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CHARACTER EDUCATION VALUES IN THE ASHAABUL UHDUUD STORY: AN ANALYSIS OF AL-BURUJ VERSES 4-8

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ABSTRACT

Background: This article discusses the values of character education in the stories contained in Al-Qur'an surah Al-Buruuj verses 4-8. This study was motivated by the moral crisis of students in Indonesia associated with the lack of character education that refers to religious values, so researchers took a story in the Qur'an, namely the Ashaabul Ukhduud story contained in Al-Buruuj verse 4-8 for taking the values of character education, it is hoped that it can be a solution to the moral crisis experienced in this country.
Aim: This study is intended to answer problems, namely what are the values of character education in the Ashaabul Uhduud story? This problem is discussed and answered through the Holy Qur'an and its interpretations which are the guidelines and explanations of Muslim scriptures.
Method: Writing this thesis uses library research or library research. The method used is the tahlili method. The source of writing data is taken from books or materials that are relevant to the discussion of problems in writing this essay. The source of this research data is distinguished writing into two groups, the first is primary data sources originating from the Qur'an and interpretations then the second source is secondary data sources originating from sources/books that are still related to research problems.
Findings: The values contained in Al-Buruj verses 4-8 are honesty, empathy, nationalism, tolerance, religion, discipline, courage, being a learner throughout life, and responsibility.

KEYWORDS *character education values, Ashaabul Uhduud, Al-Buruj*

INTRODUCTION

The educational crisis that occurred in this country is a moral that is getting further away from a student (Iskarim, 2017). They only get a very limited portion of learning in the face of a free environment, while morality attention to students, in units of education, is very little compared to the attention of academic science, so many students who excel in terms of intellectuality in a subject, but it is very sad if we look from the morality side.

Education experts also criticized this phenomenon, including Arif Rahman, he considered that until now there is still something wrong with the education of the country. According to him, the weight point of education is still more on cognitive problems, the determinant of graduation is still more academic and less taking into account the character/ethics of students (Ulil, 2012).

Ulil Amri Syarif quoted Ahmad Tafsir as saying that the biggest mistake in Indonesian education so far is that education conceivers forget faith as the core of the National curriculum (Ulil, 2012). Although the concept of national education concepts compiled by the government in the Sisdiknas Law 2003 has emphasized the importance of akhlaq education in terms of moral and ethical development, it turns out that it is not implemented into the school curriculum in the form of The Outlines of Teaching Programs (GBPP). As a result, implementing

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education in each institution does not make faith education the core of all educational activities. So that the resulting graduates do not have strong faith (Tafsir, 2004). As a result, they do not have control and filters in the face of the progress of the times and an environment that is free without limits.

Here we can find out the weaknesses of education conceiver in Indonesia who they actually understand the importance of character formation through the emphasis of aspects of faith, as Ahmad Tafsir's expression in his book entitled "*Islamic Education Studies in Indonesia"* (2004) but they are caught up in the epistemology of western education so that the concepts and methods produced still cannot be released in the western scientific paradigm that only makes a concept. Rationally and logically as the source of this criticism from Mujamil Qomar in his book "*Epistemology of Islamic Education From Rational Methods to Criticism"* quoted by Ulil Amri Syarif (2012). So they ignore that actually, the aspect of faith that is actually very influential in the formation of the character itself, of course, the source of faith is in the holy book of the followers of their respective religions, while the religion of Islam is derived from the Quran and Assunnah (Nur, 2016).

The term character also means akhlaq. Because the character has the same meaning element as akhlaq as expressed by Ahmad Tafsir when giving an introduction in the book "Character Education in The Perspective of Islam" by Majid and Andiyani (2011). That character is the same as akhlaq in the view of Islam. The essence of the educational process is to build noble characters.

Ulil Amri Syarif quoted Muhammad Rabbi Mahmud Jauhari as saying that a person will be said to have true faith and in accordance with Islamic *sharia* if he has good character. so, akhlaq or good character is a sign of perfection of faith. From this, we can conclude that character will be formed if aspects of faith are first formed. While the aspect of faith can only be obtained in Islamic religious lessons, this is in accordance expressed by the Ministry of National Education in Ulil (2012), the grand design of character education, religion is one of the foundations taken by noble values to produce learners of noble character (Indonesian Ministry of Education and Culture & Indonesian Ministry of Religion, 2011).

When talking about the religious lessons of Islam as the basis for taking character values, it is a must to first know that the source of Islamic religious lessons is the Qur'an (Putra, 2016). The Qur'an is one of the miracles that Allah sent down to His *Rosul* Muhammad *Shalallahu 'Alaihi Wa Salam*. It contains living guides such as faith/tawhid, religion, jihad, charity, social relations, laws, regulations of the division of property, agriculture and trade, da'wah, science, morals, history, or stories of the former people, and so forth.

One of the contents of the Qur'an is about the stories of *Nabi*, the *Rosul*, and the former in which there is very deep wisdom (Subhan, 2018). These stories can be taken as good news or warnings. The good news of heaven and the warning to us of hell (al-Ma'mun, 2021). God has confirmed in his firm:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَذَا الْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

"*We tell you the best story by citing this Qur'an to you, and indeed you were previously among those who did not know.* "(QS. Yusuf: 3) (Indonesian Ministry of Religion, 2012).

These stories are not merely as history or stories that add knowledge and provide lessons for us, but also carry the message of education. So that stories that contain education we can call by the name of an educative story (Rosita, 2016). These educational stories can be used as a reference in education because the story is an easy means to educate humans. This model is found in the Qur'an. Even the stories in the Qur'an have become popular stories in the world of education (Rosidin, 2016). The story revealed in the Qur'an accompanies various aspects of education that are needed by humans and among them is the aspect of the character (Rosidin, 2016).

One of the educational stories in the Qur'an chosen by the author is the story of Ashaabul Uhduud contained in Surat Al-Buruj: 4-8. Because this story implied the values of character education that have a lot to do with the problem of faith, and the process of conveying that faith to the community, so as to successfully instill the faith into the public, then become a character in them that becomes a principle in their lives full of extraordinary trials.

Kisah is played by a young man named Abdullah bin Tsamir, the blind king's advisor, the priest of the teacher, and the locals who became Muslims due to the faith of the young man, also in it, there is a dzolim king, Dzu Nuwas. Because of the values of character education that can be taken from this story, the author will examine what are the values of character education contained in the story of Ashaabul Uhduud which can later provide a fresh atmosphere in Indonesian education in which there are aspects of faith that are referenced to build character. Therefore in this study researchers raised the title "Values of Character Education in the Story of Ashaabul Uhduud In Surat Al-Buruj: 4-8."

METHOD

This research aims to uncover and illustrate the value of character education carried out by a young man who in his position is as a student of magicians and Christian scholars is a teacher to seek the truth of faith and the King. Therefore, an in-depth study is needed through the study of interpretation and views from researchers. Thus the approach used in this study is a qualitative approach with descriptive methods.

In data collection, the author uses library research, which is literature research (Hadi, 1990). In other words, the author conducts research on books and other sources that have to do with the discussion of this thesis. For this reason, the author conducts a search of various literature by collecting books that have to do with the title above.

The primary data sources in the study are the Qur'an, Shahih Tafsir Ibn Katsir Juz 'Amma Shaykh Shafiyuurahman Al-Mubarakfuri, Tafsir Al-Misbah Quroish Shihab, Tafsir Al-Azhar Buya Hamka. While the secondary is the Story of the Zhalim People by Hamid Ahmad Ath Thahir, Sirah Nabawiyah Ibn Hisham.

The stages of the method of analysis of content based on the opinion of Nyoman Kutha Ratna in his book "Theories, Methods, and Techniques of Literary Research" (2010) (Content Analysis) are as follows:

1) Find the object to be analyzed. In this case, the object of research is the value of character education in the story of Ashabul Uhdud (Telaah Surat Al-Buruj verses 4-8).
2) The object is systematically analyzed.
3) Analysis is done using the relevance of these theories. In this study, there are interrelationships to the value of character education.
4) The entire data needs to be linked and searched for context with a variety of relevant disciplines. In this case, the data that will be the study material is associated with the value of character education issued by the Ministry of Education.
5) Find both in the form of something that does not yet exist or in the form of a theory.

The analysis in this study also uses inductive methods that are thinking patterns that start from special facts or concrete events and then draw generalizations that have general properties (Hadi, 1990).

RESULTS AND DISCUSSION

From research on the values of character education in the story of *Ashabul Uhduud* by knowing the basis of naming Al-Buruj letter, its virtues, its sense, because of its descent and wisdom, the translation of its mufrodat and reviewing the interpretation of Surat Al-Buruj verses 4-8 from the reference of primary data sources and supported by secondary data sources. Researchers get the educational values of character from every character in the story including The king, the sorcerer, the priest, the young man, and the locals.

While the values used by researchers from these figures are adapted to the grand design of the Ministry of National Education in character education classifying 25 points of character education values in 5 groups based on the values of SKL, SK / KD, and entrepreneurship, namely:

1) The value of character in man's relationship with God; religiosity.
2) The value of character in relation to oneself; Honesty, intelligence, a sense of responsibility, hygiene and health, discipline, logical thinking, critical, creative, and innovation, toughness, curiosity, love of science, self-confidence, independence, risk-taking courage, action-oriented, spiritual leadership, hard work.
3) The value of character in relationships with humans; help, courtesy, awareness of the rights and obligations of self and others, adherence to social rules, respect for the work and achievements of others, democracy.
4) The value of character in the human relationship with the environment; concern for the environment.
5) National values; Nationalism, respect for diversity.

Based on the discussion and analysis on the story of ashaabul uhduud taken from the interpretation of Shahih ibn Katsir juz 30 with the *tazhib* is Shaykh Shafiyurrahman Al-Mubarafury, it can be concluded that the Values of Character Education contained in the letter Al Buruju Verses 4-8 and adapted to the grand design of the Ministry of National Education in character education classify 25 points of character education values in 5 groups based on the values of SKL, SK/KD, and entrepreneurship and the results do exist and researchers summarize it and also disseminate it and detail and detail on every character in the story and thesis. Although the summary is as follows.

Values of Character Education in The King's Figure

1) Value of character in one's own relationships: Honesty
2) Values of character in relationships with humans: Empathy
3) Values of character in nationality: Nationalism, tolerant

Value of Character Education in the Figure of a Sorcerer

1) Value of character in man's relationship with God: Religious
2) Value of character in self-relationships: Discipline

Value of Character Education in Youth Figures

1) Value of character in man's relationship with God: Religious, peaceful, tolerant, and firmly established
2) Value of character in self-relationships: Honesty, responsibility, bravery, and lifelong learning
3) Values of character in human relationships: Empathy

Value of Character Education in Reverend Figures

1) Value of character in man's relationship with God: Religious
2) Values of character in self-relationships: Honesty, responsibility, and berani

Value of Character Education in Victims of Ashaabul Uhduud

1) Value of character in man's relationship with God: Religious and firmly established
2) Value of character in relationships with yourself: Patience

CONCLUSION

Character education values in the Ashaabul Uhduud story contained in surah Al-Buruj verses 4-8, namely: 1) The values of character education in the figure of the king include: honesty, empathy, nationalism, and tolerance; 2) The values of character education in witch figures include religion and discipline; 3) The values of character education in the character of the youth include: Religion (Peace of mind, tolerance, respect for religious differences, firm stance), honesty, responsibility, courage, being a lifelong learner, and empathy; 4) The values of character education in the figures of the Ashaabul Uhduud victims include religion, firm stance, patience.

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