

Children's Character Education Values in the Qur'an

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Article History: Received: 10 April 2021; Revised: 12 May 2021; Accepted: 27 June 2021; Published online: 20 July 2021

Abstract: The main issue raised in this study is the values of character education of children in the Qur'an (Comparative Study of the Story of the Prophet Nuh as. with the story of Prophet Ibrahim as.). Furthermore, this subject matter is translated into three sub-problems, namely: (1) how is the description of the value of children's character education in the Qur'an which was instilled by the Prophet Nuh as. and Prophet Ibrahim as.; (2) how is the comparison of the value of children's character education in the Qur'an which was instilled by the Prophet Nuh a.s. and Prophet Ibrahim as.; (3) how the impact of the values of children's character education instilled by the Prophet Nuh as. and Prophet Ibrahim.. This research is completely classified as library research and uses a pedagogical approach. Sources of data were obtained from documents in the form of verses of the Qur'an and the hadiths of the Prophet, interpretations, thematic interpretations, stories of the prophets, syarah hadith, and Islamic education books, children's character education books relevant to this research. The data that has been collected were analyzed using descriptive analysis techniques. The results showed that the Prophet Nuh as. and Prophet Ibrahim. In instilling the value of character education in their children, there are values of character education for children in the Qur'an. The values of character education in children were instilled by the Prophet Nuh AS. namely: (1) monotheism; (2) worship; (3) morals which include: sincerity, environmental preservation on earth, independence, compassion and care, prayer, patience, gratitude, responsibility and warning (tanzīr), respect for achievement, hard work, obedient and obedient. While the values of character education for children instilled by Prophet Ibrahim a.s. namely: (1) monotheism; (2) worship; (3) morals which include: obedient and obedient, prayer, delivery of good news (tabsyir); Optimization has offspring, social care, patient, polite and good speaker, appreciation and achievement, safe and away from polytheism, social care, patient, polite and good speaker, appreciation and achievement, safe and away from polytheism, care and tawakkal, settlement of descendants (al-Isakān al-Žurriyah) and responsibility, gratitude, istiqamah in establishing prayer, social care, anticipation of the future, keeping promises, honest (al-Šiddīq); benevolent, brave, generous. This research is expected to be useful as a contribution of thought and reference in the field of children's character education in the Qur'an, especially in imitating the Prophet Nuh as. and Prophet Ibrahim. in instilling character values in everyday life.

Keywords: Character Education, Al-Qur'an & Children

1. Introduction

Talking about education is never ending. Various educational problems also arise along with the times. Likewise, the solution is that there are more and more opinions, opinions, journals, articles and even special research on education, both theoretical and empirical studies. The human need for education is a very absolute thing in this life, and humans cannot be separated from educational activities.

The Qur'an has come to deliver humans to the stage of a glorious and happy life, prosperous through various aspects, one of which is the education of children which is a very important issue to be carried out as well as possible. This is because children occupy a very important position in life, both in the family and in community life. Children are the next generation of one generation (At 2018). The Qur'an itself gives a very, very important position in the life of children with various terms used, for example in QS. al-Kahf/18:46.

Al-Razī believes that: Wealth and children are the adornments of the life of this world, and everything that is the adornment of the world will inevitably disappear, and production in the environment will perish, and children will quickly become extinct. This goes on by itself and is witnessed by people of understanding (Muda n.d).

The verse above describes children as jewelry, which is something so precious that it requires serious protection and care. In addition, children are objects of one's love. As a very loved item, children really need attention to be protected, nurtured, developed, directed and so on. Because the presence of children and protection of children, including coaching and education for children is a mandate set by Allah swt.

The Qur'an provides examples through stories about the importance of the role of parents in setting an example. From among the prophets this effort was exemplified by Nuh as. has faced serious challenges in carrying out his prophetic message. The toughest challenge actually came from his own family, namely his son Kan'an did not want to believe and chose the path of disbelief, so he had to accept the punishment of Allah swt. He drowned in the flood. However, the Prophet Nuh as. as a parent, he has shown his determination to continue to invite his child to believe even in difficult situations. While the story of Prophet Ibrahim as. who adhere to the principle of monotheism and practice it directly with their children so as to produce Ismail and Isaac as Apostles (Thohir & Makmun, 2017).

In this case, among the verses that talk about the story of Nuh as. namely the wife of the Prophet Nuh as. contained in QS. Al-Tahrim/66:10.

In the verse it is explained that the Prophet Ibrahim as. is one of the prophets and messengers of Allah swt. which is full of inspiration for every Muslim in particular and for mankind in general. Prophet Ibrahim got the nickname Abu al-Anbiya 'or the father of the prophets. From the story of Prophet Ibrahim as. and his people many examples that can be taken. Many lessons about worldly life and hereafter can be adopted from the stories of the Prophet Ibrahim. A good example from Prophet Ibrahim as. and their followers are found in a firm theological attitude (Tobroni, 2018). The government develops character education programs to anticipate a more serious moral crisis by referring to the guidelines for implementing character education based on the National Education System, that religious education which is based on the internalization of noble values is a pillar of the life of the nation and state. The aim is to form good character and morals with clear relevance and conformity as stated in Law No. 20, 2003, concerning the National Education System, Chapter II, Article 3:

“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, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. and become a democratic and responsible citizen” (Government of the Republic of Indonesia (2003).

The purpose of education in the Qur'an al-Karim is to form people who fear Allah swt. Humans who are nurtured are creatures who have material (physical) and immaterial (mind and soul) elements. The development of his mind produces knowledge. The development of his soul produces holiness and ethics, while his physical development produces skills. By combining these elements, two-dimensional beings are created in one balance, the world and the hereafter, science and faith. In other words, the Qur'an al-Karim, in directing its education to humans, always pays attention to the elements of its creation, namely body, mind and soul. In other words, it directs him to be fully human.

With the phenomenon of character education above, it makes the writer feel motivated to research more about how the values of children's character education in al-Qur'an al-Karim (Comparison of the story of the Prophet Nuh as. with the story of the Prophet Ibrahim as.) because of this main problem The scope is very broad, so it needs to be narrowed and limited in the form of the following problem formulation. The main problem that is the focus of the study in this research is how the values of children's character education in the Qur'an al-Karim.

2. Literature Review

This study focuses on the theoretical framework regarding the direction and conceptual mindset of the values of children's character education in the Qur'an (Comparative study of the story of the Prophet Nuh as. with the story of the prophet Ibrahim as.) with the above description, is expected to provide an understanding of the value of -Educational values, especially in the story of the Prophet Nuh as. and the story of Prophet Ibrahim. The basis of this theory will be described as follows:

The Values of Children's Character Education in the Qur'an

The characters given in the vision of the Qur'an and the hadith of the Prophet are always associated with religious values, because the Qur'an and hadith contain many core values including beliefs, worship, morals, literature etc.

Al-Qur'an and Hadith of the Prophet, as the main source that can be a guide for humans, especially for teachers in the context of planting children's character education, the Qur'an and the hadith of the Prophet are complete instructions. In Islam, there are clear rules for the cultivation of character education. In the Qur'an there are many topics of discussion about morality or character. Such as the command to do good (al-ihsan) and virtue (al-Bir), keep promises (al-wafa), be patient, honest (al-ṣidiq), fear Allah swt. (al-khauf), giving charity in the way of Allah swt. do justice, forgive. All of these are basic principles in instilling noble character in students that must be possessed by an educator. While the cultivation of the value of character education in Islam, is concluded in the personal character of the Prophet Muhammad. In the person of the Apostle, noble and noble moral values are embedded. In QS al-Qalam/68:4

The Basics of Children's Character Education in the Qur'an

Islam is a perfect religion, so that every teaching in Islam has a rationale, as well as character education for children. As for the basis for character education of children in the Qur'an, experts express their opinions on the basis of Islamic education as follows: (1) According to Zakiah Daradjat, there are 3 basic Islamic education, namely: (a) Al-Qur'an al-Karim (b) Al-Sunnah (c) Ijtihad (Daradjat, 2017). (2) According to Hasan Langgulong, there are 6 basic Islamic education, namely: (a) Al-Qur'an (b) Sunnah of the Prophet (c) Ijma' (d) Qiyas (e). Public Benefit (f) Community customs (al-Urf) (Langgulong & Islam, 1986). (3) According to Muhaimin, there are 6 (six) basics of Islamic education: (a) Al-Qur'an (b) Sunnah of the Prophet SAW. (c) The words of a friend d. The benefit of the people (maşalih mursalah) e. Community values and customs (URF) (f) The results of the thoughts of the mujtahids (ijtihad) (Langgulong & Islam, 1986).

After presenting various views of experts on the basis of Islamic thought, it can be explained from each of the bases mentioned above:

The Concept of Character Education

In terminology, the word character means character, character, psychological traits, morals or character that distinguishes a person from others (Porwadaminta, 2007). The term character literally comes from the Latin "character" which among other things means: character, character, psychological traits, character, personality theory or morals.

As for the concept of character education in Islam, the most important thing to do is to use Islamic education methods that are sourced from divine revelation. Which is indirectly related to human aqidah. A person will be said to have the right belief and in accordance with Islamic law if he has good morals, good morals are a sign of the perfection of one's aqidah to Allah swt (Syafri, 2018) so what distinguishes humans from other humans is their morals. And to measure the goodness or badness of a person is seen from his character, humans will lose their character and status as a servant of Allah. The purpose of character education itself varies from one country to another, which is influenced by the culture and way of life of each country. Character education in an Islamic perspective has a very clear goal, namely to form students who have moral character (Cahyono, 2017).

Stages of Children's Character Education in the Qur'an

Stages of Development and Habituation of Children's Characters in the Qur'an and Hadith. The stages of character education start as early as possible, as explained in QS. Al-A'rāf/7:172. That Allah swt. promise to mankind since they were in the womb. The covenant of faith between Allah swt. will be billed. Every human being expresses a promise and a commitment to always unite Allah swt. faith and creed as mentioned in the above verse, are in the form of fitrah which is a natural tendency or basic human character.

Various ways of dividing the age of growth made by psychiatrists. But in general, the differences between them are not in essential respects. As stated by Zakiah Daradjat quoting the opinion of one expert who divides the age of children into childhood (+ 0-12), adolescence (+ 13-21), and adulthood over the age of 21 years (Daradjat, 1990).). Knowing these characteristics will make it easier for an educator to deal with their students, and be able to carry out education for them.

3. Methods

Based on the title and theme of the discussion in this research, this study uses pure library research, in addition, this study is qualitative descriptive. This type of research is classified as descriptive qualitative research, which can be interpreted as a problem-solving procedure being studied to describe or describe the state of the object of the researcher carefully as it is (Nawawi & Mimi, 1996).

Approach This research is approached on the pedagogic aspect, so the approach used in this research is a pedagogic approach. is also one of the methods used in this paper because this approach discusses educational issues so that it needs to be based on educational concepts and theories. Where pedagogy must be owned by an educator in transferring knowledge to students. This ability includes an understanding of the nature of students from all aspects, such as physical, moral, spiritual, social, cultural, emotional, and intellectual. The research data of this library research is qualitative in nature, so the data analyzed qualitatively, namely the data collected in the form of meaning that focuses on the value of children's character education in the Qur'an (Comparative study of the story of Prophet Nuh as. with Prophet Ibrahim as.

4. Results and Discussion

Impact of Children's Character Education Values Implanted by Nuh

From a brief explanation about the story of the Prophet Nuh as. The most important thing that is a source of character education for children in the Qur'an al-Karīm that is implanted is the value of monotheism, worship and moral values.

Tawhid

If you see and examine the sentence of monotheism, then the word monotheism comes from the word **الأحد** which contains the meaning of one or One (Muhammad, 1992) then monotheism contains the meaning, Uniting Allah swt. and stay away from all forms of polytheism or by cursing Allah swt. in worship. Tawhid is often associated and connoted with aqidah. Aqidah is taken from the root word which means binding. Aqidah is a belief that binds every Muslim, and continues to accompany him, if he releases that bond, regardless of his Islam (Quraish Shihab, 2007). Whereas monotheism, according to language is al-ifrad (oneness), and according to syarah is oneness of Allah swt. in worship.

Worship

Worship is etymologically derived from the root word, namely, (**عَبَدَ يَعْبُدُ عِبَادَةً**) which means obedient, submissive, obedient, humble and contemptible. All these meanings have close meanings. A person who submits, obeys, humiliates and humiliates himself before the worshiped is called 'ābid (worshipper).

Worship according to language is humility and submission (Şāliḥ bin Sa'ad bin al-Şaḥīmī n.d). Worship according to Tawhid scholars is to unite Allah swt. earnestly and humble themselves and submit their souls to Him. Meanwhile, according to fiqh scholars, worship is all forms of work aimed at obtaining the pleasure of Allah swt. and crave a reward from Him in the hereafter (Editor, 1994). Worship is the essence and purpose of the creation of jinn and humans.

Morals

The word morality according to language means character, character, behavior, character, habit or custom (National & by Law, 2008). Meanwhile, according to the term as quoted in the opinion of Imam al-Gazali, morality is a trait that is embedded in a person who is carried out routinely and continuously which the person does without thinking. If someone does good deeds both intellectually and according to the Shari'a, then this is called mahemah morals, while if someone does bad deeds both intellectually and shari'a then this is called the mazmumah despicable morals (Al-Ghazali, 1986). Thus it can be understood that morals are all traits or actions that rely on humans, carried out intentionally and consciously and become a habit to color the course of their lives.

Morals occupy a very important position in Islam, so that every aspect of its teachings is always oriented towards the development of noble character. Character building and moral education are one of the main goals in character building.

Sincere

The word sincere in the big Indonesian dictionary is defined as: a clean heart (honesty); sincere heart (sincerity) and willingness (Development Team, 1990). While in Arabic the word sincerity is taken from the word **خلص** which has the meaning of tanqiyah ash-syai wa tahzibuhū (emptying something and cleaning it) (Ibnu, 1991). Etymologically, the word sincere can mean to clean (clean, clear, holy, from mixture and pollution, either in the form of material or immaterial). Meanwhile, in terms of terminology, sincerity has an understanding of the servant's honesty in belief or aqidah and actions that are only aimed at Allah swt (Shofaussamaati 2013). The word sincere in the dictionary of religious terms is defined by doing a job solely because of Allah swt. not because they want to benefit from (outwardly or inwardly) (Shodiq, 1998). The values of character education contained in the verse are: That the Prophet Nuh as. In conveying his accusation he did not want any reward from any of them and to Allah he surrendered.

Conservation of the environment on earth

Attitudes and actions that always try to check the damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred (Kemendiknas school guidelines, 2010). One form of concern for Nuh as. especially caring for others is maintaining a safe environment reflecting a level of compassion and vigilance for the welfare of his people. A way to increase the safety of his people is by ordering that each pair into a boat. Prophet Nuh as. is a human figure who deserves to be attached to him as someone who has this caring attitude. This is based on a lot of evidence from the verses of the Qur'an al-Karīm as a reference to the character of caring for the environment. The first

is proof of Nuh's concern. towards family. The second concern of the Prophet Nuh as. towards the environment, and in the third part his concern for the future of human life. This is in accordance with the word of God in the QS Hūd/11: 40.

Independent

Attitudes and behaviors that are not easy to depend on others in completing tasks (Ministry of National Education School Guidelines 2010). According to Sutari Imam Barnadib, an independent attitude is "the behavior of being able to take the initiative, being able to overcome obstacles/problems, having self-confidence and being able to do things on their own without the help of others" (Bernadib, 2002). to do everything for oneself " (Kartini, 2000). Independent attitude is the ability to stand alone in carrying out all obligations to meet their own needs. Independent attitude includes the ability to adapt actively to the environment, be able to determine one's own destiny, be able to take initiative, creative, mature in presenting and placing oneself, and most importantly not having dependence on others.

So that the independent attitude that was instilled by the Prophet Nuh as. towards his people as stated in the word of Allah swt. QS Yunus/10: 72.

Love and Care

Prophet Nūh as. called his son who was far from them with a voice in his heart pleading with his son to come with them, and realized that as a father and said, O son, you go up with us and do not be with the disbelievers. Prophet Nuh's son. what is meant in the word of Allah Ta'ala is Yām (Kan'an), brother of Sām, Ham and Yāfith.

Also the above verse mentions. that the Prophet Nuh as. use the word " يا بني " oh my son. According to Qurish Shihab, the word is a patron that describes smallness. and said " يا بني " is a reduced form of *tasghir* from the word " " which means my son. Among other things, this form is used to describe affection, because love is usually poured out on children (Quraish Shihab, 2007).

In contrast to Al-Qurtubi, as quoted by Qurish Shihab according to him that lafaz يَا بُنَيَّ itself is not a form of the essence of *tashgir*, even though the pronunciation is *tashgir*, but is a form of *tarqiq* (an expression of tenderness and affection). It's just that his son or Kan'an himself doesn't listen to his father.

Prayer

Prayer means supplication and request, i.e. making requests and requests to God. According to al-Jazzar, the meaning of prayer is a servant's request to God Almighty to provide protection and help Salih ibn Abdillah ibn Hamid (ed). The essence of prayer is to appear and show that he needs it, and shows the absence of power and strength (Zaimudin, 2018). Prayer is a sign of one's servanthood to Allah and shows one's humiliation as a human being. The essence of prayer is also praise to Allah SWT. and self-recognition of the generosity and glory of Allah (Abū Zakariya Muhyiddin ibn Syarif an-Nawāwī, al-Adzkār li an-Nawāwī 2004). As the word of Allah swt. in QS al-Shaffat/37:75.

Muhammad hāhir Ibn Asyr, interprets that Allah swt. warn them about the people to him, and the delivery of punishment in the hereafter, as well as their lies and torture against his messenger, and how Allah helps the believers and recompenses the polytheists. word *فلنعم المجيبون* explanation of the word *نا دانا* namely the prophet Nūh pleaded with Allah swt., then answered the request, as a warning to the polytheists, by positioning themselves in a position of denial (Ibn'Āshūr, 1964). That prayer is a weapon of Muslims and is one that our children cannot leave behind so that they always get used to always praying as we learn from the verse above.

Be patient

The word patience is linguistically understood as being able to face trials, not being quick to anger, not giving up easily, not being easily discouraged, being steadfast in accepting fate; calm; unhurried; not impetuous (Abū, 2004). Patience is refraining from complaining and refraining from whatever is hated (al-Ḥimyarī, 1938). Be patient in obedience to Allah, be patient in avoiding what Allah has forbidden. and patient with destiny from Allah (Ozi al-Fansury 2011).

According to Ibn al-Qayyim, patience is refraining from panic, refraining from complaining a lot and controlling the limbs from doing things that are forbidden in times of calamity (Al-Jawzi, Muhammad Ibn al-Qayyim (1410 H), We can know the importance of patience, is the cause of getting help. that *istigfar* continuously accompanied by repentance is one of the ease of sustenance (Anwar al-Bāz, 2007). So patience is the key to success in life because patience can be overcome by looking back at the first event when we experience things the same one.

Be grateful

Gratitude according to Ibn al-Qayyim is acknowledging all the gifts of Allah swt. by obeying and submitting to Allah As Allah says in QS al-Isra '17: 3 & 17. The meaning of the verse above is that the Prophet Nūh as. always grateful to Allah swt. for his bounty, and he stays away from unbelief and makes dua for Allah. Or in other words He always thanked God and carried out all his commands. The value of character education is that Nuh's efforts in every work are always accompanied by gratitude to Allah swt. and every blessing given to Allah is always accompanied by gratitude. Therefore, every favor that God gives to his servant should always praise and be grateful to him, it is a habit of character planting that can be applied to our children.

Hard work

Hard work is behavior that shows genuine efforts in overcoming various barriers to learning and assignments, as well as completing tasks as well as possible (Ministry of National Education School Guidelines 2010).

Hard work is working for a long time with the maximum energy possible, in order to provide maximum energy at work in the sense that every job you do you must focus on work, and not give up, even though you face obstacles and challenges, as experienced by Nuh as , the word of Allah swt in QS Hud/11: 37-38.

The Impact of Children's Character Education Values in the Qur'an Implanted by Prophet Ibrahim as.

Some of the values of character education in the Qur'an are contained in what is stated so that they can be understood, practiced and used as role models in the journey of life in carrying out their duties as educators.

Tawhid

The word of God in QS al-Shaffāt/37:100. It is understood in the verse that says rabbī which means to unite Allah swt. In all His actions, He is the Creator of the universe, educating and maintaining it. It was He who changed it from one state to another, He was the one who controlled the process of the birth of Ismail as. Thanks to the prayers of his father, Prophet Ibrahim as. So that history perpetuates how strong the monotheism of Ibrahim is. So that his name is always mentioned in tandem with an honorable position. Prophet Ibrahim as. in the course of his life carrying out his apostolic mission always faced various kinds of obstacles, challenges and great trials. However, thanks to his strong monotheism, all these challenges and obstacles can be overcome with great patience.

Worship

Worship according to language is humility and submission. Worship according to Tawhid scholars is to unite Allah swt. earnestly and humble themselves and submit their souls to Him. Meanwhile, according to fiqh scholars, worship is all forms of work aimed at obtaining the pleasure of Allah swt. and crave a reward from Him in the hereafter (Editor, 1994). In line with the word of Allah QS al-Bayyinah / 98:5:

This verse emphasizes that the purpose of human creation is to worship solely because of Allah swt. whether it is in the form of maḥḍah worship, which is a type of worship that is prescribed and the procedure has been determined by the Qur'an and hadith that cannot be added or subtracted. Such as prayer, fasting, zakat, hajj and others. Likewise, gairu maḥḍah worship is worship that is prescribed but the procedure for its implementation is not determined by time or amount. Such as sunnah alms, reading the Qur'an, and muamalah fellow human beings. Prophet Ibrahim's hope. so that in the future it will become a place of worship in that place and his heart is called to come to Mecca

Behave

The word morality according to language means character, character, behavior, character, habit or custom (Indonesia, 2008). Meanwhile, according to the term as quoted in the opinion of Imam al-Gazali, morality is a trait that is embedded in a person who is carried out routinely and continuously which the person does without thinking.

Prophet Ibrahim's character. found in the Qur'an include servitude, prayer, conveying good news (Tabsyīr), optimizing having offspring, consideration and thought, generosity, patience and courtesy, appreciation and achievement, safe and avoiding polytheism, tawakkal and patience, al values -iskān al-zurriyyah and responsibility, ubudiyah and tawādū', gratitude, istiḳamah in prayer, social care, anticipation and care for the future, sent a good leader, promise (*Waffa*), honest (*shiddīq*), forbearing (*halīm*), gentle (*awwāh*), likes to return to Allah swt. (*munīb*), brave, generous, generous, friendly, patient, intelligent.

Obedient

Prophet Ibrahim as. known to be very obedient and obedient to the commands of Allah swt. This is indicated by several verses in the Qur'an and also corroborated from various sources of the Prophet's hadith. The obedience that Ibrahim showed to Allah was total and perfect obedience. The proof of that total obedience is the fulfillment of all orders

to him, even when ordered to sacrifice his favorite child by slaughtering him though. For that obedience, Allah swt. replace it with various rewards of kindness.

Ibrahim as. have an attitude of obedience and submission to Allah swt. which is described in several verses of the Qur'an al-Karīm including QS li Imran/3: 67. The meaning of the word hanif is to tend to religion and be consistent in holding it (Abū al-Muzhaffār, 1997) also means to be followed. Among the obedience that must be possessed is obedience to Allah swt., obedience to Allah's Apostle. and obedience to the leader.

Prayer

Prayer means supplication and request, i.e. making requests and requests to God. According to al-Jazzar the meaning of prayer is a servant's request to God the Most High to provide protection and help (Salih, ed) The essence of prayer is to appear and show that he needs it, and shows the absence of power and strength (Abū Zakariya Muhyiddin ibn Syarf an-Nawāwi (2004). Prayer is a sign of one's servitude to Allah and shows humiliation as a human being. The essence of prayer is also praise to Allah SWT and self-acknowledgment of the generosity and glory of Allah (Abū Zakariya Muhyiddin ibn Syarf an-Nawāwi, 2004).

That praying to Allah swt. is an educational value that contains the value of servitude to Him. As mentioned by Muhammad Ali al-Shabūnī in Surah Ibrahim that the prophet Ibrahim as. seven times convey (express) his prayer to Allah swt (Muhammad 'Ali al-šabūnī, 1981). it provides educational inspiration about the importance of the value of prayer.

Social care

The Word of God in QS al-Baqarah/2: 127, Explains a very valuable learning value, namely how the Prophet Ibrahim as. do a very special charity for the benefit of many people in the religious field. Build the foundation of the baitullah and water zam-zam, with his son Ismail as. which is still used by Muslims around the world.

Patient, Polite and a Good Speaker

Prophet Ibrahim's patience was evident when he wanted a child. When he was almost a century old, he was not blessed with a child until he had to remarry his assistant, Siti Hajar, on the advice of his wife Sarah. In the end, God gave Ibrahim a son, who was named Ishmael. Speak good words. One of the unique characters of Prophet Ibrahim as. What stands out and deserves to be an example for all humans is the way of speaking, speaking, and conversing with other parties, let alone one's own family.

Ismail as. has an extraordinary nature, patient and polite so that he was given a title by Allah swt. with the title al-Halīm (حلیم), although the title given is not equal to the name of Allah's attributes. al-Halīm “ حلیم “. Ismail's politeness and patience. it was proven when he gave him the order to slaughter himself, he only said the sentence look what is best.

Keeping promises (waffa')

Waffa means keeping promises. Prophet Ibrahim (as) was always committed to keeping his promise to Allah swt. with all his abilities including spending his wealth in the way of Allah even sacrificing his own son Ismail as, was also one of the first to emigrate from his people. As proof that Prophet Ibrahim As was a prophet who kept his promise is the word of Allah swt. in al-Surah al-An'am/: 37.

Daredevil

The personal character of Prophet Ibrahim, which is not directly stated in the Koran, but has an implied meaning in the Koran, namely the character of a firm stance, very strong belief, persistent in upholding the truth, and courageous, even though he bears very heavy and great risks. A brave attitude is needed by humans in order to maintain life when experiencing problems in living life.

Generous, Generous and Friendly

The generous character of Prophet Ibrahim as. which is followed by being generous and friendly is an extraordinary good character, which needs to be an example for mankind, especially the upper middle class who have various advantages. In his generous character, he is always accompanied by generosity and hospitality, this shows that what he does is truly sincere because he is solely seeking the pleasure of Allah swt. As has been stated, that among the character traits of Prophet Ibrahim as. exemplary is the nature of generosity and kindness. Prophet Ibrahim as. is said to be the first person to be friendly to his guests, and he had a habit of stopping travelers or travelers passing in front of his tent to be invited to rest, enjoy food and drink. This high concern and concern for the apostle of Allah is an attitude that becomes a strong character in an apostle. This was done by Prophet Ibrahim as.

5. Conclusion

Based on the discussion and analysis that revolves around the values of children's character education in the Qur'an which were instilled by the Prophet Nuh and Prophet Ibrahim as. and the impact of the values of children's character education in the Qur'an which was instilled by the Prophet Nuh as. and Prophet Ibrahim. as follows: (1) The values of children's character education in the Qur'an, namely that the Qur'an al-Karīm and the hadith of the Prophet, are always associated with religious values, this is because, the Qur'an and hadith, many contains the main values including aqidah, worship and morals, etiquette and so on. The Qur'an and the Hadith of the Prophet are perfect instructions. In the al-Qur'an al-Karīm found many topics of discussion about morality or character. Such as commands to do good (al-ihسان) and virtue (al-Bir), keep promises (al-wafa), patient, honest (al-ṣidiq), deliver (tablig), trustworthy (amanah) intelligent (faṭānah), fear Allah swt. (al-khauf), giving charity in the way of Allah swt. do justice, forgive, care for social, care for the environment; (2) The impact of the values of children's character education instilled by the Prophet Nuh as. and Prophet Ibrahim. is; monotheism, worship, morality which includes; respect, sincerity, environmental preservation on earth, independent, caring and affectionate, prayer, patience, gratitude, hard work, obedient and obedient. While the impact of the values instilled by the Prophet Ibrahim as. among others: monotheism, worship, have good morals including: obedient and obedient, prayer, social care, patient, polite and good steward, caring and trusting, social care, anticipation of the future, keeping promises, honest, forbearing, brave, generous. Based on the historical approach, Prophet Ibrahim and Prophet Ismail have actually opened the pages of history as role models for the teachings of monotheism and firmly oppose all forms of polytheism.

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