

Tafsir of Surah An-Nazi'at and Its Implications in the Formation of Islamic Character

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Abstract

Islamic character education based on Qur'anic values plays an important role in shaping individuals who are responsible and morally upright. However, challenges in integrating tafsir into character education in Islamic education remain significant. This study aims to analyze the tafsir of Surah An-Nazi'at and its implications in the formation of Islamic character. Using a library research method based on tafsir, this research examines classical and contemporary tafsirs regarding the values in this surah. The results show that Surah An-Nazi'at teaches discipline through the example of angels' obedience and illustrates the consequences of disobedience through the story of Prophet Musa and Pharaoh. The implications of this tafsir can be applied in character education through the habituation of discipline, such as congregational prayers and structured time management. This study contributes to the development of a more practical Islamic character education model based on Qur'anic values.

Keywords: Tafsir, Surah An-Nazi'at; Islamic character; obedience; discipline.

Abstrak

Pendidikan karakter Islami yang berbasis nilai-nilai Qur'ani memiliki peran penting dalam membentuk individu yang bertanggung jawab dan berakhlak mulia. Namun, tantangan dalam mengintegrasikan tafsir dalam pendidikan karakter dalam pendidikan Islam masih sangat minim. Penelitian ini bertujuan untuk menganalisis tafsir Surah An-Nazi'at dan implikasinya dalam pembentukan karakter Islam. Dengan menggunakan metode kajian pustaka berbasis tafsir, penelitian ini mengkaji tafsir klasik dan kontemporer mengenai nilai-nilai dalam surah tersebut. Hasil penelitian menunjukkan bahwa Surah An-Nazi'at mengajarkan kedisiplinan melalui contoh malaikat yang taat dan mengilustrasikan konsekuensi dari ketidaktaatan melalui kisah Nabi Musa dan Fir'aun. Implikasi dari tafsir ini dapat diterapkan dalam pendidikan karakter melalui pembiasaan disiplin, seperti shalat berjamaah dan pengaturan waktu yang terstruktur. Penelitian ini berkontribusi dalam pengembangan model pendidikan karakter Islami yang lebih aplikatif dan berbasis pada nilai-nilai Al-Qur'an.

Kata kunci: Tafsir; Surah An-Nazi'at; karakter Islam; ketaatan; kedisiplinan.

Introduction

Islamic character is a fundamental aspect in the development of a person's personality, which aims to form individuals who have strong morals, are responsible, and are able to live their lives based on noble principles.¹ In the context

of Islam, character education cannot be separated from the teachings of the Qur'an and Hadith which are the main guidelines in shaping human behavior and morality.²

Agama Islam 2, no. 1 (2023): 20–35, <https://jurnal.staiyogyakarta.ac.id/index.php/edu/article/download/20/21>.

² A Rahman, "Pendidikan Karakter Pada Anak Usia Dini Dalam Perspektif Islam," *Jurnal Pendidikan Islam* 9, no. 1 (2025): 45–60, <https://www.researchgate.net/publication/345411686>.

¹ M Hidayat, "Implementasi Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an Surah Luqman Ayat 12-19," *Educatia: Jurnal Pendidikan Dan*

The Qur'an explicitly provides a foundation for character building, especially in the aspects of discipline and obedience. Surah An-Nazi'at is one of the surahs in the Qur'an that has significant relevance in this context, because it contains a moral message that can be used as a basis for instilling discipline and obedience in Islamic character education.³

Surah An-Nazi'at, which is a Makkiyah surah, contains basic lessons about life after death, the power of Allah the Almighty in governing the universe, and the story of the Prophet Moses and Pharaoh which is a warning to mankind.⁴ Several verses in this surah highlight the importance of obedience to Allah's commands and the consequences for those who deviate from His rules.⁵ The values contained in this surah can be used as a guideline to develop discipline, responsibility, and awareness of the importance of obeying the rules with full awareness in Islamic character education.⁶

³ A D Lestari, "Pendidikan Karakter Anak Usia Dini Dalam Perspektif Islam," *Jurnal Inovasi Pendidikan* 7, no. 5 (2024), <https://ojs.co.id/1/index.php/jip/article/view/1304>.

⁴ A Samad, L S B Mujib, and A Malik, "Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Di MTs At-Tahzib Dan MTs Al-Ishlahuddiny, Lombok Barat," *Jurnal Palapa* 11, no. 1 (2024): 67-80, <https://www.researchgate.net/publication/370439634>.

⁵ Z Arifin, "Implementasi Nilai-Nilai Al-Qur'an Dalam Membangun Karakter Siswa Di MTs Negeri 3 Tidore," *Juanga: Jurnal Studi Keislaman Dan Ilmu Pendidikan* 2, no. 3 (2023): 189-200, <https://www.e-jurnal.staibabussalamsula.ac.id/index.php/JUANGA/article/view/189>.

⁶ M Sofa and A Zahra, "Implementasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Kehidupan Sehari-Hari Di SMK Negeri 1 Probolinggo," *Reflection: Jurnal Kajian Agama Dan Filsafat* 2, no. 1 (2025): 127-43, <https://ejournal.aripafi.or.id/index.php/Reflection/article/download/412/457/2165>; Fadkhulil Imad Haikal Huda, "Pembentukan Karakter Religius Berbasis Neurosains: Konstruksi Upaya Guru Dalam

Character education in Islam aims to form individuals who have moral awareness, responsibility, and consistent good habits.⁷ In Islam, this concept is known as tarbiyah, which includes moral development, understanding of religious values, and their application in daily life.⁸ Therefore, internalizing the values in Surah An-Nazi'at in Islamic character education is an important aspect to ensure that children understand the meaning of obedience and discipline in carrying out Allah's commands and behaving in accordance with Islamic teachings from an early age.⁹

Surah An-Nazi'at teaches the values of discipline and obedience that can be applied in character building. The early verses of this surah describe how angels carry out their duties with full discipline and submission to Allah, which can be used as an example to teach children the importance of time management, obedience to rules, and responsibility in carrying out duties.¹⁰ Apart from that, the story of Prophet Musa and Pharaoh in this surah provides a valuable lesson about the importance of obedience to Allah and the consequences of arrogance and rejection of

Pembelajaran Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 2 (2022): 491-502, [https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).11138](https://doi.org/10.25299/al-thariqah.2022.vol7(2).11138).

⁷ Thomas Lickona, "Eleven Principles of Effective Character Education," *Journal of Moral Education* 25, no. 1 (1996): 93-100.

⁸ Hasan Langgulung, *Pendidikan Islam Menghadapi Abad Ke-21* (Jakarta: Pustaka Al-Husna, 2003).

⁹ D Sapitri, A R Rosyadi, and I K Rahman, "Pendidikan Karakter Islami Anak Usia Dini Berbasis Fitrah Di Taman Kanak-Kanak," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 2345-58, <https://obsesi.or.id/index.php/obsesi/article/view/3657>.

¹⁰ Hidayat, "Implementasi Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an Surah Luqman Ayat 12-19."

the truth.¹¹By understanding this story, children can be taught to value humility, obedience to the truth, and avoid arrogant behavior and opposing the truth.¹²

This study aims to explore how the interpretation of Surah An-Nazi'at can be applied in the formation of Islamic character, especially in the aspects of discipline and obedience and solutions in implementing character education based on the Qur'an. It is hoped that this study can contribute to the development of a more effective character education model that is in accordance with Islamic values.

Research Methods

This research uses a qualitative approach with the method library research, which focuses on reviewing interpretation literature classical and contemporary related to Surah An-Nazi'at. The author will examine the interpretations of Al-Thabari, Al-Qurtubi, Sayyid Qutb, and M. Quraish Shihab, to analyze the values contained in the verses of this surah, especially those related to obedience and discipline in the formation of Islamic character.¹³ Al-Tabari and Al-

Qurtubi provides a very detailed interpretation of the moral and legal messages in Surah An-Nazi'at is very useful in Islamic character education.¹⁴ Sayyid Qutb and M. Quraish Shihab offered a more relevant contemporary perspective in a social and educational context Quranic based characters.¹⁵ The data used is in the form of tafsir texts, Islamic education books, as well as relevant scientific articles, as stated by Fauzi in his research which discusses application of interpretation in character education.¹⁶ This research aims to provide a deeper understanding of the application of the values of the Surah An-Nazi'at in character building based on an Islamic perspective.

Result and Discussion

The This research section aims to analyze the values contained in Surah An-Nazi'at and its implications for the formation of Islamic character, especially in the aspects of discipline and obedience. Surah An-Nazi'at is a surah consisting of 46 verses and is located in juz 30. This surah contains moral values that can be used as the basis for Islamic character education. Thematic interpretation of this surah focuses on values related to obedience to Allah, discipline in daily life, and responsibility in carrying out religious obligations.

¹¹ Ahmad Umam Afi, "The Story of Moses and Pharaoh in a Structural Anthropology Approach," *Jurnal Ushuluddin* 29, no. 1 (2021): 45, <https://doi.org/10.24014/jush.v29i1.10479>; A Billah, "Pendidikan Karakter Untuk Anak Usia Dini Dalam Perspektif Islam Dan Implementasinya Dalam Materi Sains," *ATTARBIYAH: Journal of Islamic Culture and Education* 1, no. 2 (2016): 243-72, <https://attarbiyah.iainsalatiga.ac.id/index.php/attarbiyah/article/view/577>.

¹² S N Aprida and S Suyadi, "Implementasi Pembelajaran Al-Qur'an Terhadap Perkembangan Nilai Agama Dan Moral Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 987-1001, <https://obsesi.or.id/index.php/obsesi/article/view/1959>.

¹³ M J Al-Thabari, *Tafsir Al-Tabari: Jami' Al-Bayan Fi Ta'wil Al-Qur'an* (Beirut: Dar al-Ilm lil-Malayin, 2000); A Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an* (Cairo: Dar al-Kutub al-'Ilmiyyah, 2001); S

Qutb, *Fi Zilal Al-Qur'an* (Beirut: Dar al-Shuruq, 2007); M Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 2003).

¹⁴ Al-Thabari, *Tafsir Al-Tabari: Jami' Al-Bayan Fi Ta'wil Al-Qur'an*; Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*.

¹⁵ Qutb, *Fi Zilal Al-Qur'an*; M Q Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2013).

¹⁶ R Fauzi, "Peningkatan Pemahaman Santri Melalui Metode Diskusi Kelompok," *Jurnal Pendidikan Bahasa Arab* 7, no. 2 (2021): 145-58.

Surah An-Nazi'at provides a very clear picture of obedience through verses that describe the obedience of angels in carrying out their duties in accordance with Allah's commands.¹⁷ As confirmed in QS. An Nazi'at verses 1-5:

وَالنَّازِعَاتِ غَرْقًا (1) وَالنَّاشِطَاتِ نَشْطًا (2) وَالسَّاجِدَاتِ سَجًّا (3)
فَالسَّائِقَاتِ سَبْقًا (4) فَالْمُدَبِّرَاتِ أَمْرًا (5)

Means: 1. by (angels) who take (life) hard, 2. and (angels) who take (life) gently, 3. and (angels) who descend from the sky quickly, 4. and (angels) who precede quickly, 5. and (angels) who regulate (worldly) affairs. (QS. An Nazi'at: 1-5)

In the above verses, angels are described as creatures with various characteristics and affairs and are very disciplined and always obedient to Allah without any delay or error. This interpretation teaches Muslims to emulate the discipline of angels in their lives.¹⁸ Character education based on the value of obedience can be applied in daily life by making discipline the main value in carrying out God's commands, such as in worship and daily activities.

One of the important points in Surah An-Nazi'at is about discipline that is applied through regular routines, such as setting times for prayer, memorizing the Qur'an, and other social activities. In its interpretation, this surah explains that angels who carry out their duties with full discipline can be an example for mankind in carrying out their duties, both in this world and in the hereafter.¹⁹ Thus,

character education based on discipline in accordance with Islamic teachings can be implemented through habituation of activities carried out consistently.

In addition, the story of Prophet Moses and Pharaoh in Surah An-Nazi'at provides a valuable lesson about the consequences of disobedience and arrogance. As emphasized in QS. An Nazi'at verses 15-26:

هَلْ أَتَاكَ حَدِيثُ مُوسَى. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى. أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَى. فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزْكَى. وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَى. فَأَرَاهُ الْآيَةَ الْكُبْرَى. فَكَذَّبَ وَعَصَى. ثُمَّ أَذْبَرَ يَمْعَى. فَحَشَرَ فَنَادَى. فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى. فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى. إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَى

It means; 15. Have you (O Muhammad) heard the story of Moses? 16. when his Lord called him to the holy valley, namely the Thuwa valley; 17. "Go to Fir'aun, verily He has gone beyond the limits, 18. and say (to Fir'aun): "Is there a desire for you to cleanse yourself (from error)". 19. and I will lead you to the path of your Lord so that you may fear Him?" 20. Then Moses showed him a great miracle. 21. But Fir'aun lied and disobeyed. 22. Then He turned away while trying to challenge (Moses). 23. So He gathered (his chiefs) together and called out to his people. 24. (while) saying: "I am your most high Lord". 25. So Allah punished him with punishment in the afterlife and punishment in the world. 26. Indeed, in that there is a lesson for those who fear (their Lord). (QS. An Nazi'at 15-26)

¹⁷ Fajar Agustian, "Fungsi Kalimat Tanya Dalam Surat An-Nazi'at (Kajian Semantik)," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* 12, no. 1 (2023): 102, <https://doi.org/10.31314/ajamiy.12.1.102-118.2023>.

¹⁸ Sofa and Zahra, "Implementasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Kehidupan Sehari-Hari Di SMK Negeri 1 Probolinggo."

¹⁹ A Mulyadi, "Implementasi Penanaman Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an Dan

Hadis Di SMP Plus Darul Ilmi Murni," *El-Ibtidaiy: Journal of Primary Education* 6, no. 1 (2023): 75-90, <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/4213/1709>; Laila Nur Safitri, Akil Akil, and Acep Nurlaeli, "Penerapan Metode One Day One Ayat Dalam Meningkatkan Motivasi Menghafal Al-Qur'an Surat An-Naba' Dan An-Nazi'at Pada Santri Kelas 4 Di Rumah Tahfidz Daarul Hijrah," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 4 (2023): 1898, <https://doi.org/10.35931/am.v7i4.2718>.

In the series of verses above, there is a story used to illustrate how Pharaoh's refusal could lead to destruction because he did not follow the invitation of the prophet Moses to unite Allah SWT, whereas obedience would bring salvation and blessings in life.²⁰ This story is important to teach children so that they understand that their actions have consequences that must be faced, both in this world and in the hereafter.

This interpretation-based character education not only teaches obedience and discipline, but also teaches about responsibility in carrying out the tasks given. Responsibility is an important element in Islamic character education because every individual will be held accountable for their actions in the world and in the hereafter. In Surah An-Nazi'at, this is depicted in the verse that talks about the accountability of mankind for their deeds.²¹ As confirmed in QS. An Nazi'at verses 34-41:

فَإِذَا جَاءَتْ الطَّامَّةُ الْكُبْرَىٰ. يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ. وَبُرْزَتِ الْجَحِيمِ لِمَن يَرَىٰ. فَأَمَّا مَنْ طَغَىٰ. وَءَاثَرَ الْحَيَاةِ الدُّنْيَا. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

Meaning: 34. So when a very big disaster (doomsday) has come. 35. on the day (when) man remembers what he has done, 36. and hell is shown clearly to everyone who sees. 37. As for the person who goes beyond limits, 38. and prioritizes worldly life, 39. Then indeed hell is (his) abode. 40. And as for those who fear the greatness of their Lord and restrain themselves from

their desires, 41. Then verily, heaven is (their) abode. (QS. An Nazi'at 34-41)

From the series of verses above, it can be understood that every human being will be held accountable for all their good and bad deeds while in the world. Therefore, character education based on responsibility is an aspect that is no less important in forming a pious person. Because Taqwa is not only a matter of fear of Allah, but also a real manifestation in the form of a responsible attitude towards obligations, trust, oneself, fellow humans and the environment.

Surah An-Nazi'at also contains deep spiritual values related to the absolute power that Allah SWT has, there is nothing that Allah cannot do even though it is impossible for humans. Like resurrecting humans from bones that have been crushed to the ground, or erecting the sky upright without visible pillars, making the nights pitch black and the days bright, and Allah is also able to spread out this earth stably and produce springs of water for the survival of humans and the universe. Allah confirms all this in QS. An Nazi'at verses 27-33:

ءَأَنْتُمْ أَشَدُّ خُلُقًا أَمْ السَّمَاءُ بَنَاهَا. رَفَعَ سِتْرَهَا فَنَسَوَلَهَا. وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا. وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا. أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا. وَالْجِبَالَ أَرْسَلَهَا. مَتَّعَا لَكُمْ وَلَآتِعْكُمْ.

Meaning: 25. So Allah punished him with punishment in the afterlife and punishment in the world. 26. Indeed, in that there is a lesson for those who fear (their Lord). 27. Is it more difficult for you to create or the sky? Allah has built it, 28. He raised its building and perfected it, 29. and He made the night pitch black, and made the day bright. 30. And after that He spread the earth. 31. it emits from it its springs, and (grows) its vegetation. 32. and

²⁰ A Rahman, "Konsep Pendidikan Karakter Dalam Perspektif Islam," *Islamic Journal of Education* 11, no. 3 (2023): 78-92.

²¹ Sapitri, Rosyadi, and Rahman, "Pendidikan Karakter Islami Anak Usia Dini Berbasis Fitrah Di Taman Kanak-Kanak."

the mountains He established firmly, 33. (all of them) for your enjoyment and for your livestock.

From the series of verses above, we can understand how absolute God's power is and how everything in this world is under His control. This interpretation of spiritual values is very relevant in character education, where children are taught to always depend on God in every aspect of their lives, both in undergoing life's tests and in interacting with others.²² Through the spiritual values taught in the interpretation of Surah An-Nazi'at, children can be formed into individuals who are not only obedient, but also have closeness to Allah.

In addition to the aspects of obedience and discipline, the moral values in Surah An-Nazi'at also include teachings about the importance of maintaining social harmony and avoiding arrogance. The interpretation of Surah An-Nazi'at emphasizes how discipline in carrying out Allah's commands can improve relationships between individuals, both in the family and in society. Teaching these moral values is very important in the formation of Islamic character, especially in the context of building harmonious relationships and mutual respect between others.²³

Islamic character education based on interpretation also teaches self-control. In Surah An-Nazi'at, this self-control is reflected in the discipline of angels who do not deviate from Allah's commands.

²² M et al. Hidayat, "Strategi Penguatan Pendidikan Karakter Islami," *Jurnal Tarbiyah Islamiyah* 6, no. 1 (2022): 45-59.

²³ S Fauziah, "Metode Storytelling Dalam Pendidikan Karakter Anak Usia Dini," *Jurnal Pendidikan Islam Anak Usia Dini* 5, no. 3 (2022): 178-90.

Interpretation teaches that as Muslims, we must be able to control our lusts and follow the instructions given in the Qur'an and Hadith. This self-control is very relevant in character education, because children need to be equipped with the ability to regulate their emotions and actions in various situations.²⁴

The method that can be applied in this interpretation-based character education is by using the storytelling or story method. Through the stories in Surah An-Nazi'at, moral and spiritual values can be conveyed in an interesting and easily understood way by children. The interpretation of the verses in this surah through stories will make it easier for children to understand the moral messages contained therein. In addition, activity-based teaching that involves habituation can also be done to instill the values taught in Surah An-Nazi'at, such as discipline in carrying out worship and carrying out daily tasks.²⁵

This interpretation-based character education also has to face several challenges, such as the lack of understanding of educators in integrating interpretation into the education curriculum. Many educators are not yet accustomed to using interpretation in character learning. Therefore, more intensive training is needed to provide

²⁴ M et al. Hidayat, "Pembentukan Karakter Disiplin Dan Ketaatan Melalui Nilai-Nilai QS. An-Nazi'at Pada Anak Usia Dini," *Jurnal Pendidikan Islam* 10, no. 2 (2022): 123-35, <https://eprints.walisongo.ac.id/10513/1/FULLFIX.pdf>.

²⁵ S Anwar, "Implementasi Nilai-Nilai Al-Qur'an Dalam Pendidikan Karakter Remaja," *Asy-Syukriyyah: Jurnal Pendidikan Dan Konseling* 20, no. 2 (2024): 105-20, <https://jurnal.asy-syukriyyah.ac.id/index.php/Asy-Syukriyyah/article/download/84/72>; Wahidah Rahmawanti Ruhana, "Nilai-Nilai Karakter Tanggung Jawab Dalam Surah Al-Nazi'at Dan Relevansinya Dengan Permendikbud Nomor 21 Tahun 2016." (IAIN Ponorogo, 2017).

educators with a deeper understanding of how to apply interpretation in Islamic character education.²⁶ Further research is also needed to develop more effective methods of teaching Qur'anic values through interpretation to children.

However, character education based on the interpretation of Surah An-Nazi'at has many benefits in forming a strong Islamic character. Through a deep interpretation of the values contained in this surah, children can be formed into individuals who are not only disciplined, but also obedient to Allah, have responsibility, and maintain good relationships with others. Character formation through this interpretation is very important to produce a generation with integrity, responsibility, and noble character.²⁷

Overall, the interpretation of Surah An-Nazi'at provides a very useful guide in the formation of Islamic character. By internalizing the values of obedience, discipline, and responsibility contained in this surah, character education can be carried out more effectively. Therefore, it is important for educators to continue to explore and develop their understanding of the interpretation of the Qur'an in order to form a better character for the future generation.

Conclusion

This study demonstrates that Surah An-Nazi'at contains important values in the formation of Islamic character, particularly in aspects of obedience, discipline, and responsibility. Through both classical and contemporary

interpretations by various mufasssir, this research identifies how the values within this surah can be applied to Islamic character education, especially in instilling habits of discipline and obedience among the younger generation. The story of the obedient angels and Pharaoh's rejection of the truth provides valuable lessons in teaching children the importance of obedience and avoiding arrogance. Moreover, children must be encouraged to draw closer to Allah, for He alone is capable of regulating all aspects of life in this universe. The implications of this interpretation lead to the application of methods such as practices like congregational prayers and structured time management in Islamic character education.

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²⁶ Mulyadi, "Implementasi Penanaman Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an Dan Hadis Di SMP Plus Darul Ilmi Murni."

²⁷ Rahman, "Konsep Pendidikan Karakter Dalam Perspektif Islam."

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