



Research Article

Building and Forming the Character of the Nation Which is in Accordance with the Objectives of the Quran

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Abstract. The character of education will give color to national character education. Therefore, education is a transformation towards the best educational output. All of us as children of the nation are result of education. Both through forging informal, formal and non-formal education which are the three types of education recognized in Indonesia. Our education is education that comes from heaven and is applied by looking at the reality of the earth. Qur'ani-based education is an education that will deliver people to the achievement of national peace in the future. As an intellectual, of course we don't

think short that the Qur'an only discusses only regarding worship. The aim of this research is to find out the role of Qur'an in building national character. This research method uses library research and is descriptive, analytic and comparative. Source of data used in this research comes from primary and secondary data. The goal of Qur'anic character education is to produce students with Qur'anic character. In order to create people with character, students must be directed from an early age to understand the Qur'an by contemplating it; read, study, practice and teach it. The character of the Qur'anic nation is born from education that also has a Qur'anic character. Therefore, the state must provide wider space for Islamic religious education in the national law and curriculum. Because, it is a fact that Muslim students in Indonesia are more likely to get education in general education compared to religious education such as Islamic boarding schools or madrasah.

Keyword: Building and forming, character, accordance, objectives of the QURAN

Membangun dan Membentuk Karakter Bangsa Sesuai Tujuan Al-Quran

Abstrak. Pendidikan karakter akan memberikan warna pada pendidikan karakter bangsa. Oleh karena itu, pendidikan merupakan transformasi menuju output pendidikan yang terbaik. Kita semua sebagai anak bangsa adalah hasil dari pendidikan. Baik melalui peleburan pendidikan informal, formal, maupun nonformal yang merupakan tiga jenis pendidikan yang dikenal di Indonesia. Pendidikan kita adalah pendidikan yang datang dari langit dan diaplikasikan dengan melihat realitas di bumi. Pendidikan berbasis Al-Qur'ani merupakan pendidikan yang akan mengantarkan manusia pada tercapainya kedamaian bangsa di masa mendatang. Sebagai seorang intelektual, tentu kita tidak berpikir pendek bahwa Al-Qur'an hanya membahas tentang ibadah saja. Tujuan dari penelitian ini adalah untuk mengetahui peran Al-Qur'an dalam membangun karakter bangsa. Metode penelitian ini menggunakan penelitian kepustakaan dan bersifat deskriptif, analitis, dan komparatif. Sumber data yang digunakan dalam penelitian ini berasal dari data primer dan sekunder. Tujuan dari pendidikan karakter Al-Qur'an adalah untuk mencetak peserta didik yang berkarakter Al-Qur'an. Untuk mencetak manusia yang berkarakter, peserta didik harus diarahkan sejak dini untuk memahami Al-Qur'an dengan cara merenungkannya; membaca, mempelajari, mengamalkan, dan mengajarkannya. Karakter bangsa yang berlandaskan Al-Qur'an lahir dari pendidikan yang juga berlandaskan Al-Qur'an. Oleh karena itu, negara harus memberikan ruang yang lebih luas bagi pendidikan agama Islam dalam hukum dan kurikulum nasional. Sebab, faktanya, peserta didik muslim di Indonesia lebih banyak mengenyam pendidikan di jenjang pendidikan umum dibandingkan dengan pendidikan agama seperti pesantren atau madrasah.

Kata kunci: Membangun dan membentuk, karakter, kesesuaian, tujuan AL-QURAN

INTRODUCTION

The Quran is the literal revelation of the words of Allah, delivered in Arabic through the angel Gabriel to the Prophet Muhammad SAW during a period of 23 years during his prophetic mission. The first verse was revealed while the Prophet was in seclusion in the Cave of Hira' on the mountain of light (*Jabal al-Nur*) near Mecca, and the last verse was revealed just a short time before his death. These verses were memorized by many companions and gradually began to be written down by companions such as 'Ali and Zaid. Finally, during the reign of 'Uthman, the third caliph, the definitive text, based on early copies and confirmation from those who had heard the verses from the mouth of the Prophet himself, was copied and sent to the four corners of the Islamic world. Thus, the text of the Qur'an is not based on a long period of collection and interpretation by humans. (Sayyed Hossein Nasr, 2002)

The Qur'an is a guideline and a guideline for the life of Muslims, both as individuals and as a community. As a guideline and a guideline for life, the Qur'an was revealed by Allah not only to be read textually, but the Qur'an is to be understood, experienced and practiced in social life in society. (Sayyid Agil Husein Al-Munawwar, 2005).

The Qur'an was revealed to the Prophet Muhammad SAW to raise the status of humans from the valley of darkness to a bright world. History proves that the ignorant society that did not have civilization and direction and purpose in life was successfully brought by the Prophet Muhammad SAW to a new life with a more advanced civilization, namely a life illuminated by the light of faith and respect for human dignity. (Sayyid Agil Husein Al-Munawwar, 2005)

The character of education will give color to the character education of the nation. Therefore, education becomes a transformation towards the output or result of education. All of us as children of the nation are the result of education. Both through informal, formal, dan nonformal which are three types of education recognized in Indonesia.

These three types of education are directed towards developing human resources, both spiritually and physically, as stated by Nanang Fattah that education is directed towards the following things: (Nanang Fattah, 2012)

Human Development as Individual Beings. Education seeks to develop students to be able to stand alone and be able to help themselves, therefore they are given various experiences in various things such as concepts, principles, generalizations, initiatives, creativity, will, emotions/feelings, responsibilities, skills. And students are given experiences in the cognitive, affective and psychomotor areas. By being able to stand alone, students will develop into individuals who never give up, are mature, dare to act and are responsible.

Human Development as Social Beings. In addition to being individual beings, humans are also social beings who always interact with each other. Through education, a balanced state can be developed between the individual and social aspects of humans. No human being is able to stand alone without the help of others, by building a good social personality, students will become humans who help each other and are independent.

Human Development as Moral Beings: Only humans can determine which behavior is good and which is not. Moral humans are developed through education. Students are encouraged to support norms, rules, moral and social values that are upheld by their society. This will be beneficial for his interests as an individual and for the interests of the stability of community life.

Human Development as a Religious Being. Everyone is required to be able to internalize and practice the teachings of their religion as well as possible. Education is intended to equip students to understand the religion they believe in and practice it according to the guidance of the sharia. This is the most fundamental point, because religion leads someone to the goodness of the world and the hereafter. *Human Development as a Professional Being.* Humans are required to be able to live by having

expertise. Education is intended to equip students with various expertise that can be used as provisions for their lives and become more dignified.

In line with the mandate of Law Number 20 of 2003 in Chapter 1, Article 1 paragraph 1 which states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state.

As with formal education, non-formal education is also a type of education that makes a major contribution to society, especially in the development of humans as religious and professional beings. In the National Education System Law Number 20 of 2003, part five concerning non-formal education as stated in article 26 paragraph 3, it is explained about the types of non-formal education, namely: Life Skills Education, Early Childhood Education, Youth Education, Women's Empowerment Education, Literacy Education, Skills Education, Job Training, and other education aimed at developing students' abilities. Meanwhile, non-formal education units are regulated in the National Education System Law Number 20 of 2003, part five concerning non-formal education as stated in article 26 paragraph 4, namely consisting of: course institutions, training institutions, study groups, community learning activity centers, religious study groups, and similar educational units. Meanwhile, educators or teachers in non-formal education are members of the community who dedicate themselves and are appointed to support the implementation of education. This is stated in the National Education System Law Number 20 of 2003, Chapter 1, General Provisions, Article 1, paragraph 5.

If we observe the mandate of Law Number 20 of 2003 in Chapter 1, Article 1 paragraph 1, several keywords are mentioned that actually lead to religious values such as 'religious spirituality', 'self-control', 'personality', 'intelligence', 'noble morals', 'society (social)', all of which are taught in the Qur'an and the Sunnah of the Prophet Muhammad SAW. Therefore, in the author's opinion, the state must provide ample room for Islamic religious education to be included in the curriculum in public schools and universities. Because the number of children of the nation who enter public schools is much greater than Islamic boarding schools and/or madrasas.

The character of education based on religion will color the character of the Qur'anic nation in the future. The Prophet Muhammad SAW and his companions at that time made the Qur'an the main guideline in living life. Even when Aisyah r.a. asked about the morals of the Prophet, he replied: "His morals are the Qur'an." [Hadith narrated by An Nasai].

The Qur'an is used as a surgical tool to dissect all kinds of problems that occurred at that time, both in society and government problems. Even Abu Bakar once said: "If I were looking for my horse's rope, I would surely find it with the Qur'an". That is how strong the understanding of the companions of the Qur'an was so that their lives became more organized with the guidance of the Qur'an. (Amalia Agustina; 2023).

However, currently, there are some Indonesian Muslims who think secularly and liberally, they do not make the Qur'an the main reference. The scalpel they use is

the works of western scientists, then what they dissect is the Qur'an. So that they understand the contents of the Qur'an based on the understanding of western scientists. So that this understanding becomes rooted and cultured in educational institutions and of course has an impact on the nation and state in the future. Therefore, it is necessary to build educational character based on the Qur'an so that it can also have a Qur'anic impact on the character of the nation's children in the future.

METHOD

The Literature study is an activity to examine the theories that underlie research, both theories relating to the field of study under study and methodology. The literature study also examines things that are empirical in nature derived from previous findings. Activities carried out at this stage of the literature study are to explore information about economic development based on.

Literature study is a data collection technique that is theoretical about something related to a problem. This technique is used to find or get a theoretical basis for its support that is related to a problem being researched. According to another view, this technique is also called a copying technique

FINDINGS

Islamic Religious Education is: "Education through Islamic teachings, namely in the form of guidance and care for students so that later after completing their education they can understand, appreciate and practice the teachings of Islam that they have believed in completely, and make the teachings of Islam a way of life for the sake of safety and welfare in the world and in the hereafter." (Zakiah Daradjat, dkk; 1992).

While in general character can be interpreted as a way of thinking and behaving well. Meanwhile, if seen from the word Qur'an, it is taken from the meaning of the Qur'an, namely "the holy book of Muslims which contains the word of Allah which was revealed to the Prophet Muhammad Sallallahu 'alaihi wasallam through the angel Gabriel to be read, understood, and practiced as a guide or guideline for life for mankind " (Tim Penyusun; 2008).

Therefore, from the several definitions above, it can be formulated that Qur'anic character education is 'an effort or guidance carried out by parents, teachers or adults to awaken good qualities that originate from the Qur'an and the Sunnah of the Apostle by balancing knowledge, faith, morals and deeds in the child's personality which are intended for the benefit of human life".

Factors that greatly influence human character can be seen from primary and secondary factors, namely: Primary Factor (Main); The main factor in forming human character is faith. Faith is a strong belief in Allah. Sheikh Husain bin Audah al-Awaisyah et al. stated that "Faith is belief in the heart, speech with the tongue and deeds with the limbs. Deeds with all kinds, both deeds of the heart and deeds of the limbs are included in the essence of faith". " (Namely) those who believe in the unseen,

who establish prayer, and spend from what We have bestowed upon them." (QS. al-Baqarah: 3). Strong faith in Allah is the most important builder of Qur'anic character

DISCUSSION

National Character Theory According to Law

Realizing that the Indonesian nation is a religious nation, the values contained in its religion are used as the basis for forming the nation's character. Pancasila is used as a source because in the life of the nation and state, Pancasila is the basis. In addition, considering that the Indonesian nation is formed from various ethnic groups and diverse cultures, it is a must to instill national character values based on the cultural values that exist where they are. In the context of education, by originating from religion, Pancasila and culture, it is technically formulated through the national goals of education. The Indonesian nation wants to be formed in what quality is very much determined by the goals of national education. Therefore, the most technical/operational source of national character values is the National Education Goals. Because any form of education in Indonesia must not conflict with the goals of national education according to Law No. 20 of 2003. (Yuswan; 2013)

In the interests of national character education, 18 character values are operationally formulated as follows: Religious, Honest, Tolerant, Disciplined, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of Country, Appreciating Achievement, Friendly / Communicative, Likes to Read, Cares for the Environment, Cares for Society, Responsibility.

National Character Must Be Based on the Qur'an

In discussing this issue, it is necessary to understand that from an educational perspective, the Qur'anic national character is born from education that also has a Qur'anic character. Therefore, the state must provide wider space for religious education in national laws and curricula. This is because it has become a fact that students in Indonesia receive more education in general education compared to religious education such as Islamic boarding schools or madrasas.

Character education has long been a core part of the history of education itself. The idealistic approach in modern society culminated in the idea of consciousness. The birth of character education can be said to be an effort to revive the ideal-spiritual pedagogy that was lost in the wave of positivism by the French philosopher Auguste Comte. Foerster rejected the idea that belittled human experience in the pure form of natural life. In the history of its development, humans are indeed subject to natural laws, but the freedom that humans have allows humans to experience freedom and their growth overcomes physical and psychological demands alone. Humans do not merely obey rules that are individual in nature, in the rules of moral values. Value guidelines are the criteria that determine the quality of human action in the world. The dynamics of understanding character education proceed through three moments, namely historical, reflective, and practical.

The historical moment is an effort to reflect the experience of humanity struggling to live the concept and practice of education, especially in the ups and

downs of developing character education for students according to the context of their time. The reflective moment is a moment that through intellectual understanding, tries to see the methodological, philosophical, and principled issues that apply to character education. And finally the practical moment, namely with the provision of theoretical-conceptual understanding, humans try to find effectively so that character education projects can be effectively implemented in the field. Meanwhile, if viewed from an Islamic perspective, character education is actually part of moral education, but it is so booming as if it has defeated the fame of moral education itself today. I see that character education is education to elevate the dignity of the nation among other nations, but the dignity of a noble nation is a nation whose people have a balance of life between the spiritual and physical, the world and the hereafter without any inequality. Western education, which only focuses on the skills aspect, is now starting to follow the spiritual flow because previous educational products have eliminated the direction of life that they actually aspire to. Many rich people end up under a lot of stress, and high-class businessmen feel bored with their lives because they don't find true happiness.

Therefore, Islam offers a solution for the balance of life through the perfect primary source, namely the Qur'an and the Sunnah of the Prophet Muhammad, because Islam has proven the brilliance of 'Madinah al-Munawwarah' with the Qur'an and Sunnah as the parameters of the state. Therefore, character education must be based on this source so that 'Quranic Humans' emerge who are able to adapt and dialogue with the times without abandoning their monotheistic identity. Education is taken from the word '*didik*' which is added with the prefix '*pe*' and the suffix '*an*' which means 'maintaining and providing training (teachings, guidance, leadership) regarding morals and intelligence', while education is 'the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; the process, method, act of educating'. (Tim Penyusun; 2008)

The term education originally comes from Greek, namely *paedagogie*, which means guidance given to children. This term was then translated into English with education which means development or guidance. In Arabic this term is often translated as *tarbiyah*, which means education. According to Ahmad D. Marimba, education is guidance or leadership carried out consciously by the educator towards the physical and spiritual development of the educated towards the formation of the main personality. (Ahmad D. Marimba; 1981)

We can see it through the diagram below where the source of Qur'anic character education is Allah Subhanahu wata'ala. Therefore, the way to bring out Qur'anic character is to believe in Allah. Believing in Allah is by practicing the contents of the Qur'an and Hadith comprehensively. Practicing consistently is called *taqwa*; in a simple definition, it is carrying out all the commands of Allah Subhanahu wata'ala and avoiding all His prohibitions.

The factor of faith (*iman*) is a fundamental factor in influencing the character of a human being because faith comes from the spirit of the Qur'an and the Sunnah of the Messenger of Allah as a source of goodness that comes from Allah. However,

the source of goodness must be forged (taught) from an early age through a combination of informal, formal, non-formal institutions and society because these institutions are the machines that form a human child's character.

Therefore, I am really disappointed if fathers and mothers (parents) do not carry out their responsibilities in fulfilling and educating their children's religion because the family is the first and main machine in educating the soul of a human child or the main factor in forming character. Like installing a computer, the first Windows installation must be correct, because if there is a mistake in installing and formatting the hard disk at the beginning, there will be a fatal system error for the future. The hard disk is likely to be damaged and all programs that are filled afterward will not produce perfect results. Likewise with human children, if there is a mistake in installing their souls from the beginning, there will be fatal system damage for the future and the first installation (first machine) in forming the soul of a human child is the family (Father and Mother).

The family is the mainstay of hope for a nation or religion in producing a generation with character. Therefore, the family is expected to be able to carry out its role as the main and first educator, especially in the digital era that presents life with various challenges. Where the paradigm in character formation or the transformation of instilling character values has changed. (Hiljati; 2021).

The role of the family in moral education for children and its stages The family is the first institution for children to get education from their parents. So the family has an important role in the formation of children's morals, therefore the family must provide education or teach children about noble or good morals. (Cepi Ramdani; 2023).

On the other hand, I also feel very uncomfortable when there is education where the educators and students are Muslims, but religious education (Quranic Character) is considered only as a complement rather than nothing or only as supporting material and there is no serious intention to instill religious values in students. I am very disappointed if teachers or lecturers when going through the learning process in class are only busy telling stories about themselves, their families, their greatness, their journey, so that the lesson material is only taught in the last sessions. This happens in the field because I myself went through it. This is because formal education is the second engine in shaping the soul of a human child. On the other hand, I also feel disappointed with students where their orientation is only focused on the world. There is no serious intention to instill religious values in them, study Islamic knowledge comprehensively and sometimes even to the point of marginalizing Islamic education for several reasons. On the one hand, religious education is considered unimportant because it can be learned by yourself, on the other hand, religious lessons are considered to be too much memorization of verses, hadiths and laws. On the other hand, community control over students (teenagers) is very weak. Society seems to not care about the behavior of students that is very contrary to religious rules, customs and Islamic culture. While society is the third engine in forming the soul of a human child. Therefore, these machines that form the character of a human child must be healthy, not damaged and clean because they will

be accountable to Allah Subhanahu wata'ala later. Indeed, I realize that the main installation of a child is in the household (Father and Mother) but formal education in schools or colleges (Teachers and lecturers) as the second engine and society as the third engine in forming the soul of a human child is also very important. This is where the function of Qur'anic Character Education lies, which leads parents, teachers or lecturers and society to have Qur'anic character and be aware of their responsibility towards the development of children's character regarding skills (brain training) and heart (spiritual). The word of Allah;

“O you who believe, protect yourselves and your families from the Hellfire whose fuel is men and stones; Its guardians are angels who are harsh, severe, and do not disobey Allah in what He commands them and always do what they are commanded.” (QS. At-Tahrim:6).

Families, schools (kindergarten–university) and society must use the spirit of the Qur'an and Hadith in forming the character of students and this nation. Because without the Qur'an and Hadith as the main sources; So the ideal of forming the character of students or the character of this nation to be dignified is just a big dream that will never come true. Word of God ; Meaning: *“And there is no animal on earth or any bird that flies with its two wings but is a people like you. We have not forgotten anything in the Book, then to their Lord they will be gathered”* (QS. al-An'am: 3).

If Allah has mentioned that the Qur'an is perfect and nothing is left out in it, then for a person with common sense it will be a guideline above all else. Our task is to dig up the Qur'an again and the hadith of the Prophet with a combination of the needs of modern life today so that Qur'anic humans are born who are able to adapt and dialogue with the times.

Then what if parents (family), schools and society have not yet understood religion (the Qur'an) well ?. For Families: For families who have not yet understood the Qur'an well, there is no other way than to study again. Because in Islam there is no time limit for learning, in Islam education starts from the cradle to the grave. lahat or age closes the eyes. Therefore, this is where the importance of non-formal Islamic educational institutions based on a comprehensive Qur'anic curriculum lies. Educational institutions that are not bound by age limits and rules as formal education. Therefore, for fathers or mothers find time to learn about Islam again. If you are too busy with work every day, there is nothing wrong with you learning through books, mp3s and so on. While you are driving to work or riding a motorbike, it would be very good for you to play mp3 lectures that contain knowledge. -Islamic knowledge, so that your journey becomes more meaningful.

Family is the main engine that forms the personality or character of a human child. Therefore, fathers and mothers must understand Qur'anic Character Education well because you will give birth to human children who will bring Allah's mission to improve the order of life with Qur'anic character. The greatest investment on this earth is a child, because he is able to flow an investment of rewards that never ends until the afterlife even when you are no longer on this earth, but if your child is not a person- people who are molded with faith or Qur'anic character are not an investment of reward that will flow to you but are a bad gift in the form of licking the fire of hell.

Family is the first education for children, and plays an important role in guiding and providing religious education, as people who interact directly with children. Education and guidance received through the family is a pattern of guidance that will continue. Various patterns of interaction that occur in the family, both communication and behavior in the family, are reflections that shape the personality of adolescents. Children's lives must be filled and guided by useful activities, both in worship, learning, playing, and others. (Atika,dkk; 2023)

For Schools: Religious education must be truly fulfilled in national education. It is not enough to just have 'education' subjects religion' which is mixed in one subject in a short time. Because to save the faith of students in the future is to fulfill their religious needs as their natural self.

“And leave behind those who take their religion as play and amusement, and the life of this world has deceived them. Warn (them) with the Qur'an so that each one of them will not be thrown into Hell because of his own deeds. there will be no protector for him nor any intercessor other than Allah. and if he were to offer any kind of ransom, it would not be accepted from him. They are the ones who will be thrown into Hell. They will be given a drink of boiling water and a painful punishment for their former disbelief.” (QS. al-An'am:70).

If there is an education where the educators and students are Muslims and then they teach about Islam only as supplementary material, rather than not doing anything and not seriously instilling religious teachings in their students, then it is the same as making fun of, insulting and playing with the Islamic religion itself. The response for those who mock, insult and play with the Islamic religion is the licking of the fire of Hell whose fuel is humans themselves. Allah's Word

“But if you cannot do it - and you will never do it - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.” (QS. al-Baqarah:24).

“O you who believe, protect yourselves and your families from the Hellfire whose fuel is men and stones; Its guardians are angels who are harsh, severe, and do not disobey Allah in what He commands them and always do what they are commanded.” (QS. at-Tahriim:6)

“And guard yourselves from the Day (of Resurrection, on which) no one will be able to intercede for another, even in the slightest; and (so) no intercession or ransom will be accepted from them, nor will they be helped.” (QS. al-Baqarah:48).

For the Community: For the community who have not yet understood the Qur'an well, there is no other way but to study again. This is where the importance of mosques lies, which function as institutions of knowledge, assemblies religious studies, preachers (da'i) to be able to maximally convey religious messages and I suggest that preachers create a syllabus in their religious studies so that the religious studies given to the community will be more directed and focused.

In addition to congregational prayers, Muslims make the Prophet's Mosque a place to gain knowledge and build civilization. In addition to the five daily congregational prayers, the Prophet's Mosque is also the Center of Education for the Muslims of Medina. The transformation of knowledge in the Prophet's Mosque is diverse, there are Friday sermons, general delivery of revelations, and halaqah of

knowledge to meet the needs of the congregation in carrying out their obligations. (M. Tasmin Latief; 2020).

Orientation of Qur'anic Character Education

The goal of Qur'anic character education is to produce students with Qur'anic character. In order to create people with character, students must be directed from an early age to understand the Qur'an by contemplating it; read, study, practice and teach it; This also applies to the hadiths of the Prophet. So by contemplating the Qur'an and the Sunnah of the Prophet, it is hoped that students will become children with personalities like the Prophet's personality, namely a Qur'anic personality. A person who is a problem solver, not a problem adder. A person who lives and gives life to every journey of the ages.

Al-Quran education aims to develop the potential of students to become people who believe and fear Allah SWT, are intelligent, skilled, good at reading and writing the Al-Quran, have noble morals, understand and comprehend and practice the contents of the Al-Quran. Al-Quran-based education is education that examines the problems of the Al-Quran in its meaning; reading (*tilawah*), understanding (*tadabbur*), memorizing (*tahfizh*) and practicing it, and teaching or maintaining it through various elements. Al-Quran education is education that applies the values contained in the Al-Quran which are seen in the attitudes and activities of students wherever they are. (Abdul Rasyid; 2022).

A person as noble as the Qur'an. As Allah says, "Indeed in the Messenger of Allah you have a good example to follow for anyone who hopes for (the meeting with) Allah and the Last Day and remembers Allah much." (QS. Al-Ahzaab : 21). "O mankind, the Messenger (Muhammad) has come to you with the truth from your Lord, so believe; that is best for you. And if you disbelieve, (then your disbelief will not harm Allah in the slightest) because verily whatever is in the heavens and whatever is on earth belongs to Allah. And Allah is All-Knowing and All-Wise" (QS. An Nisa:170).

Based on the explanation above, the aim of education in relation to Qur'anic Character is an effort to make students into human beings with Qur'anic character, with the desired result being civilized students who are able to adapt and engage in dialogue with the times without having to give up their monotheistic identity. As the Prophet SAW said: "Educate them to be civilized" (HR. Abu Dawud).

CONCLUSION

The character of the Qur'anic nation is born from education that also has a Qur'anic character. Therefore, the state must provide wider space for Islamic religious education in the national law and curriculum. Because, it is a fact that Muslim students in Indonesia are more likely to get education in general education compared to religious education such as Islamic boarding schools or madrasahs.

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