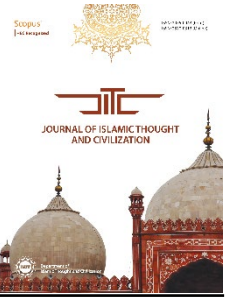
Journal of Islamic Thought and Civilization (JITC)
Volume 15 Issue 1, Spring 2025
ISSN$_{(P)}$: 2075-0943 ISSN$_{(E)}$: 2520-0313
Homepage: https://journals.umt.edu.pk/index.php/JITC

Article QR



Title: **Dimensions of Basic Educational Character in the Qur'ān: A Hermeneutic Analysis of Tafsīr Al-Jawahir by Sheikh Tantawi Jauhari on Surah Nuh**

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DOI: https://doi.org/10.32350/jitc.151.25

History: Received: December 08, 2024, Revised: February 19, 2025, Accepted: February 20, 2025, Published: April 25, 2025

Citation: Umar, A., Abrori, and A.M. Wibowo. "Dimensions of Basic Educational Character in the Qur'ān: A Hermeneutic Analysis of Tafsīr Al-Jawahir by Sheikh Tantawi Jauhari on Surah Nuh." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 435–453. https://doi.org/10.32350/jitc.151.25

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Conflict of Interest: Author(s) declared no conflict of interest

A publication of
Department of Islamic Thought and Civilization, School of Social Science and Humanities
University of Management and Technology, Lahore, Pakistan

Dimensions of Basic Educational Character in the Qur'ān: A Hermeneutic Analysis of Tafsīr Al-Jawahir by Sheikh Tantawi Jauhari on Surah Nuh

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Abstract

This research aims to explore the dimensions of basic education character in the scientific interpretation of Surah Nuh, verses 13–14, as presented in *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim*. Using a library research approach, data was collected by identifying and analyzing verses related to character education. Verification was conducted by comparing the interpretation of these verses from Syeikh Tantawi's perspective with the views of other interpreters. The findings indicate that Syeikh Tantawi's interpretation in Al-Jawahir has significantly inspired Muslims to implement character education for elementary school students. This pattern is evident in the interpretation of *Surah Nuh,* verses 13–14, which describes the process of human formation in the womb. Tantawi's explanation serves as an inspiration for internalizing fundamental values that shape a child's positive character. The dimensions of character education identified include diligence, appreciation for life, continuous learning, gratitude, recognition of God, and empathy for others' development. This study contributes to the development of a character education curriculum based on Qur'ānic verses, particularly Surah Nuh, verses 13–14, which contain essential values that can be integrated into the learning process to foster positive character at the basic education level.

***Keywords**:* character of basic education, surah Nuh, scientific interpretation, *al-jawahir*, sheikh tantawi jauhari.

Introduction

The failure of character education in elementary schools is evident in various student behaviors and attitudes.[1] The curriculum's focus on academic material often overlooks moral and social values.[2] As a result, students struggle to understand the importance of cooperation, empathy, and integrity in

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[1]Hadi Siswanto, "Permasalahan Pendidikan Dasar Dan Pendidikan Anak Usia Dini," [Problems of Basic Education and Early Childhood Education], *CENDEKIA: Journal of Education and Teaching* 8, no. 2 (3 October 2016): 137–50, https://doi.org/10.30957/cendekia.v8i2.59.

[2]Inda Septiani et al., "Permasalahan Pendidikan Dasar Tentang Kualitas Guru Mengajar: Studi Kasus Di Kabupaten Purwakarta," [Basic Education Problems Regarding the Quality of Teaching Teachers: A Case Study in Purwakarta Regency], *Indonesian Journal of Education and Learning* 2, no. 2 (28 April 2019): 246–54, https://doi.org/10.31002/ijel.v2i2.1093.

their daily lives. The lack of attention to character education also negatively impacts conflict resolution, as students find it difficult to manage emotions and solve problems constructively. This contributes to the high incidence of violence, including physical and verbal abuse as well as intimidation, which harms victims both physically and mentally.[3] Such incidents affect students' emotional and social development and create an unsafe learning environment.[4] Therefore, collaboration among schools, teachers, parents, and relevant stakeholders is essential to prevent violence through education on respect, empathy, and effective reporting mechanisms.[5] Integrating character education into the primary school curriculum is a crucial step in preparing students not only with academic knowledge but also with socio-moral skills for the modern world.[6]

So far, multiple contemporary researches have been conducted on character education patterns in elementary schools. For instance, Judiani has successfully analyzed the challenges of implementing the elementary education curriculum in reinforcing character education.[7] A similar study conducted by Putri, recognises the challenges of character education for elementary school students.[8] She explained that the lack of teachers' understanding of religious values is a factor contributing to the failure of character education implementation in schools. Another study was conducted by Nur Fitri Amalia, who affirmed that the management of character education in *Madrasah Ibtidaiyah* is greatly influenced by the religious insights possessed by the principal and the teachers' council.[9] The findings of her research are supported by Murni Yanto's study, which provides recommendations for emphasizing the values of character education for elementary school students, particularly in strengthening their understanding of religious scriptures.[10] He stated that this is important because the educational values in holy books are usually easier to accept in religious

[3]Agung Wibowo, Aman Simaremare, and Anita Yus, "Analisis Permasalahan Belajar Pendidikan Dasar," [Analysis of Basic Education Learning Problems], *Journal of Social Interactions and Humanities* 1, no. 1 (29 May 2022): 37–50, https://doi.org/10.55927/jsih.v1i1.454.

[4]Muhammad Imam Syafi'i, "Analisis Permasalahan Pendidikan Di Sekolah Dasar Pada Masa Pandemi Covid-19," [Analysis of Educational Problems in Elementary Schools During the Covid-19 Pandemic], *Al-Rabwah* 15, no. 02 (5 December 2021): 51–59, https://doi.org/10.55799/jalr.v15i02.110.

[5]Ali Saifullah, "Permasalahan Pendidikan Berkenaan Dengan Wajib Belajar 9 Tahun Pendidikan Dasar," [Educational Problems Related to the Nine-Year Compulsory Basic Education Program], *Jurnal Ilmu Pendidikan Universitas Negeri Malang* 5, no. 2 (1998): 67–81.

[6]Anne W. Todd et al., "The Effects of a Targeted Intervention to Reduce Problem Behaviors: Elementary School Implementation of Check In—Check Out," *Journal of Positive Behavior Interventions* 10, no. 1 (January 2008): 46–55, https://doi.org/10.1177/1098300707311369.

[7]Sri Judiani, "Implementasi Pendidikan Karakter Di Sekolah Dasar Melalui Penguatan Pelaksanaan Kurikulum," [Implementation of Character Education in Elementary Schools through Strengthening Curriculum Implementation], *Jurnal Pendidikan Dan Kebudayaan* 16, no. 9 (10 October 2010): 280–89, https://doi.org/10.24832/jpnk.v16i9.519.

[8]Dini Palupi Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital," [Character Education for Elementary School Children in the Digital Era], *AR-RIAYAH : Jurnal Pendidikan Dasar* 2, no. 1 (13 July 2018): 37–50, https://doi.org/10.29240/jpd.v2i1.439.

[9]Nur Fitri Amalia and Dewi Halimatus Zuhro, "Analisis Manajemen Pendidikan Karakter Madrasah Ibtidaiyah Dalam Mewujudkan Generasi Berakhlakul Karimah," [Analysis of Madrasah Ibtidaiyah Character Education Management in Nurturing a Generation with Akhlakul Karimah], *Jurnal Basicedu* 6, no. 2 (12 February 2022): 2370–79, https://doi.org/10.31004/basicedu.v6i2.2450.

[10]Murni Yanto, "Manajemen Kepala Madrasah Ibtidaiyah Dalam Menumbuhkan Pendidikan Karakter Religius Pada Era Digital," [Management of Madrasah Ibtidaiyah Principals in Fostering Religious Character Education in the Digital Era], *Jurnal Konseling Dan Pendidikan* 8, no. 3 (30 November 2020): 176–83, https://doi.org/10.29210/146300.

communities, such as in Indonesia. Studies on the dimensions of character education for elementary school students in the Qur'ān using a scientific interpretation approach are still rarely conducted, even though research trends indicate the significance of this topic. In fact, such research is needed to meet the demands and respond to recommendations from previous studies related to character education at the elementary school level.

In response to the research gap explained earlier, this study aims to analyze the dimensions of character education at the elementary school level in QS. Noah, verses 13-14. This objective will be achieved by examining the scientific Tafsīr text *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim* by Sheikh Tantawi. This Tafsīr was chosen because *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim* integrates aspects of character education with an understanding of the Qur'ān .[11] This work not only focuses on interpreting sacred texts but also emphasizes the importance of moral and ethical value formation.[12] Through a scientific approach, this interpretation bridges spiritual understanding and the application of character values in real-life actions, providing a strong foundation for readers to integrate Qur'ān ic teachings into daily life. For this reason, this study explores two main research questions: 1) How can the Tafsīr *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim* be considered scientific and suitable as a foundation for character education at the elementary school level?, 2) What are the dimensions of character education at the elementary school level in QS. Noah, verses 13-14, from the perspective of the scientific interpretation in *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim*? Additionally, this study will examine how Sheikh Tantawi's biography influences his intellectual approach to scientific interpretation.

2. Literature review

2.1. Dimensions of Leadership Character in Basic Education

In the context of primary education, leadership plays a crucial role in creating a conducive learning environment and enhancing the quality of education. According to Sergiovanni,[13] leadership in primary education is not merely a matter of administration but also of transformation, where a leader must provide inspiration, vision, and a moral example for teachers and students. The essential dimensions of leadership character include integrity, a concern for students' development, and the ability to make decisions that prioritize children's best interests. Furthermore, primary education leaders must possess a high degree of empathy, as children at this stage are still developing their character and need role models to guide them.

Leadership character dimensions in primary education involve not only effective communication and collaboration with various stakeholders, including teachers, parents, and the surrounding community, but also a strong moral foundation. Leithwood and Riehl emphasize that effective educational leadership must have a clear vision, build a positive organizational culture, and develop systems that support students' academic and social growth.[14] Primary school leaders are not only responsible for the curriculum and school management but also need to act as facilitators who foster harmonious cooperation. Thus, interpersonal skills and emotional intelligence are essential in primary education leadership, as they help create an environment that effectively supports children's growth and development.

[11]Tantawi Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karīm* (Cairo: Matba'at al-Hilal, 1922), 1350.

[12]Ibid., 432.

[13]Thomas J. Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement*, 1st ed, The Jossey-Bass Education Series (San Francisco: Jossey-Bass Publishers, 1992).

[14]K. A. Leithwood and C. Riehl, *What We Know about Successful School Leadership* (Laboratory for Student Success, Temple University., 2003).

Additionally, leadership in primary education encompasses strong moral and ethical dimensions. According to Greenleaf's theory of servant leadership, a leader must prioritize the interests of others over personal gain.[15] In the context of primary education, this means that school principals or educational leaders must ensure that policies and decisions always put students' well-being and teachers' welfare first. This value-based leadership plays a crucial role in establishing a school culture that upholds honesty, fairness, and mutual respect. With ethically and service-oriented leadership, primary education can serve as a strong foundation for shaping future generations with integrity and competence.

2.2. Scientific Hermeneutics in *Tafsīr Al-Jawahir*

Tafsīr Al-Jawahir by Tantawi Jauhari is one of the Qur'ānic exegeses that emphasizes a scientific approach in understanding Qur'ānic verses. In the study of scientific hermeneutics, this exegetical approach seeks to interpret Qur'ānic verses by aligning them with modern scientific discoveries. According to Fazlur Rahman (1919-1988), the use of scientific hermeneutics in *Tafsīr* studies aims to uncover broader meanings of sacred texts by considering the evolving scientific context.[16] Tantawi Jauhari adopts this approach in *Al-Jawahir* by explaining Qur'ānic verses through various disciplines such as physics, biology, and astronomy. This demonstrates that *Tafsīr Al-Jawahir* possesses an epistemological orientation that is both text-based and grounded in scientific empiricism.

The scientific hermeneutic approach in *Tafsīr Al-Jawahir* also reflects the idea that the Qur'ān contains scientific indications that can be further explored through scientific advancements. Tantawi Jauhari emphasizes that science and religion are not contradictory but rather complement each other in understanding a more holistic truth. For example, in interpreting verses related to the creation of the universe, he correlates them with modern cosmological theories. This approach aligns with the thoughts of Nasr Hamid Abu Zayd (1943-2010), who asserts that hermeneutics in *Tafsīr* must take scientific developments into account to remain relevant to contemporary times.[17] Thus, *Tafsīr Al-Jawahir* can be categorized as a science-based exegesis that attempts to integrate revelation and rationality in understanding Qur'ānic texts.

However, the scientific hermeneutic approach in *Al-Jawahir* has also faced criticism from various scholars. Some Islamic scholars argue that interpreting the Qur'ān through a scientific approach carries the risk of making the exegesis dependent on theories that are temporary and subject to change as scientific knowledge evolves.[18] For instance, a theory used as the basis for an interpretation may later be revised or even abandoned in the future. This could lead to instability in

[15]Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, ed. Larry C. Spears, Twenty-fifth anniversary edition (New York: Paulist Press, 2002).

[16]Fazlur Raḥmān, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago London: Univ. of Chicago Press, 2002).

[17]Nasr Hamid Abu Zayd, *Mafhūm Al-Naṣṣ: Dirāsah Fī 'Ulūm al-Qur'ān* (Cairo: Maktabat Madbuli, 1990).

[18]Piet Hizbullah Khaidir, Uun Yusufa, and Amiruddin Hadi Wibowo, "The Urgency of Methodological Integration between Hermeneutics and Tafsir in Understanding the Qurʾān," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 10, no. 2 (30 December 2024): 245–79, https://doi.org/10.35719/islamikainside.v10i2.273; Moh. Akib, "Menjalin Relasi Interpretasi Al Qur'ān Antara Nalar Kritis Dan Moderasi," [Establishing the Relationship of Quranic Interpretation Between Critical Reasoning and Moderation], *Al-Dzikra: Jurnal Studi Ilmu al-Qur'ān Dan al-Hadits* 18, no. 2 (30 December 2024): 269, https://doi.org/10.24042/al-dzikra.v18i2.23236.

the understanding of sacred texts if it relies too heavily on contemporary scientific paradigms.[19] Nevertheless, the scientific hermeneutic approach in *Tafsīr Al-Jawahir* remains significant in fostering dialogue between religion and science, offering a broader perspective on understanding divine revelation.

3. Method

This study is qualitative in nature, employing a contextual hermeneutic method to analyze the interpretation of Qur'ānic verses related to character education.[20] This research focuses on examining the Tafsīr *Al-Jawahir fi Tafsīr al-Qur'ān al-Karim*, written by Shaykh Tantawi. The data collection process involves searching for, selecting, and analyzing verses that are relevant to character education within the context of this interpretation.[21] In this research, the primary reference book used is *Tafsīr al-Jawahir fi Tafsīr al-Qur'ān al-Karim* by Tantawi Jawhari, published in Egypt by Mustafa al-Babi al-Halabi wa Auladuhu in 1350 AH. Data verification is meticulously conducted by comparing the interpretation of the verses with scientific contexts and the interpretative methodology employed by the author.[22] Subsequently, data analysis is carried out in several stages. The first step involves mapping meanings relevant to character education as expressed in the *Tafsīr*. Next, the patterns of interpretation that emerge are identified and further analyzed.[23] The final step is to relate the findings to widely recognized concepts of character education.[24] Overall, this qualitative approach has been proven effective in providing a deeper understanding of how Qur'ānic verses can be applied to character education.[25] Specifically, the perspective of scientific interpretation serves as a foundational framework for comprehensively unraveling these meanings.

4. Results and Discussion

4.1. Profile of Sheikh Tantawi bin Jauhari al-Misri, the Author of Tafsīr Al-Jawahir

Sheikh Tantawi bin Jauhari al-Misri was born in 1287 AH/1862 AD in the village of 'Iwadhillah Hijazi in Eastern Egypt, to a simple family with a farmer father. His passion for religion was evident from childhood, and he sought to motivate Muslims to strengthen their faith through reflection on nature. Following the Shafi'i al-Ash'ari *madhhab*, Tantawi became a supporter of openness in the 1930s.[26] He actively supported the Muslim Brotherhood movement and became the editor-in-chief of his newspaper. One tangible result of his open-minded views is

[19]Muhamad Hafizuddin Ghani et al., "Integration of Revelation and Science in the Context of Al-Tafsir Al-'Ilmiy: An Overview," *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (24 December 2024): 3331–39, https://doi.org/10.6007/IJARBSS/v14-i12/24310.

[20]Elizabeth Struthers Malbon, "Structuralism, Hermeneutics, and Contextual Meaning," *Journal of the American Academy of Religion* 51, no. 2 (1983): 207–30, https://doi.org/10.1093/jaarel/LI.2.207.

[21]Catherine Belsey, "Textual Analysis as a Research Method," in *Research Methods for English Studies* (Edinburgh University Press, 2013), 160–78, https://doi.org/10.1515/9780748683444-010.

[22]Udo Kuckartz, *Qualitative Text Analysis: A Guide to Methods, Practice & Using Software*, trans. Anne McWhertor (Los Angeles London New Delhi Singapore Washington, DC: Sage, 2014).

[23]Ibid., 112.

[24]Carl W. Roberts, "A Conceptual Framework for Quantitative Text Analysis," *Quality and Quantity* 34, no. 3 (2000): 259–74, https://doi.org/10.1023/A:1004780007748.

[25]Michelle Byrne, "Hermeneutics as a Methodology for Textual Analysis," *AORN Journal* 73, no. 5 (May 2001): 968–70, https://doi.org/10.1016/S0001-2092(06)61749-3.

[26]Gamal Al-Banna, *Evolusi Tafsir: Dari Jaman Klasik Hingga Jaman Modern [The Evolution of Tafsir: From the Classical Era to the Modern Era]* (Jakarta: Qisthi Press, 2004), 176.

his work, Tafsīr al-Jawahir, which discusses the miracle of God's creatures in the lives of small creatures such as insects, ants, bees, and spiders. Although many scientists doubt his view, Tantawi's enthusiasm in observing natural phenomena has not diminished.[27] Tantawi Jauhari died in 1358 H/1940 AD in Cairo.

Tantawi, was educated by his father and uncle, Sheikh Muhammad Syalabi, and studied at the madrasah *hukumiyah* and later enrolled in Al-Azhar. There, he studied religious science and English, which was the key to his breadth of insight and scientific knowledge. In addition to being a lecturer at Darul 'Ulum University and delivering seminars at Jamiah Al-Misriyyah, Tantawi is also active in writing. His articles are regularly published in the daily Al-Liwa', while more than 30 books have also been written by him. This achievement made him a figure who combined two different civilizations: religion and modern development.[28] On many occasions, it is often conveyed about the need to master foreign languages, especially English. This is because it is considered that science is divided into linguistic and non-linguistic sciences. Tantawi emphasized that linguistics has an important role in study, because it is a tool to master various fields of science. Tantawi is also known as the first person to interpret the entire Qur'ān with a scientific approach, although there have been similar attempts by al-Iskandarani and al-Jamal but it is not complete for all verses.

Armed with the upbringing received from Sheikh Muhammad Syalabi, Tantawi devoted most of his time at the madrasah *hukumiyah* to study religious sciences, as well as paying great attention to English language education. Through this path, he managed to expand the horizons of his scientific understanding and knowledge. The results of his efforts are clearly illustrated in some of the phenomenal works he produced, such as *Jawahir Al-'Ulum Al-Qur'ān wa Al-'Ulum Al-'Asriyah*, [The Jewels in the Interpretation of the Noble Qur'an], *An-Nizam wa Al-Islam*, [The System and Islam], *Al-Taj wa Al-Murasasa* [The Crown and the Encrusted (or Embellished)], *Nizam Al-'Alam wa Al-Umam* [The Order of the World and Nations], *Aina Al-Insan* [Where is Humanity?], *Aslu Al-'Alam* [The Origin of the World], *Al-Hikmah wa Al-Hukama* [Wisdom and the Wise], *Bahjah Al-'Ulum fi Al-Falsafah Al-'Arabiyah wa Muwazanatuha bi Al-'Ulum Al-'Asriyah* [The Splendor of Sciences in Arabic Philosophy and Their Comparison with Modern Sciences], as well as other works. The presence of these works is concrete evidence of the depth of his knowledge and the dedication he has in developing understanding in various scientific fields.

4.2. Characteristics of the Book of Tafsīr al-Jawahir

It was named al-Jawahir because Tantawi saw the Qur'ān as a collection of verses about all the wonders and beauty of the universe, which he reasoned was like pearls (al-Jawahir) of eight pearls, which were pearls glittering diamonds appeared. This means that the Qur'ān contains a collection of *kauniyah* verses as pearls (*al-Jawahir*) which contain signals and the exploration of all science (diamonds) glittering. This view can be understood in a brief formulation contained in the title of his *Tafsīr al-Musytamil 'ala Ajaib Badai'al-Mukawwanat wa Gharaib al-Ayat al-Bahirat* [Tafsir Containing the Wonders of the Marvels of Creation and the Rarities of the Magnificent Signs]. This tafsīr contains 25 *juz* and is equipped with additional appendices, totaling 26 *juz* in 13 volumes.[29] Initially, his writing was done during his teaching at the Dar al-'Ulum school for his students. Some of them were also published in the magazine *al-Malaji al-'Abbasiyah*.

The completion occurred when he was 55 years old, on 21 Muharram/11 August 1925 AD.[30]

[27]Muhammad Ali Ayazi, *Al-Mufassirun: Hayatuhum Wa Manhajuhum* (Tehran: Mu'assasah al-Tiba'ah wa al-Nashr, Ministry of Culture and Islamic Guidance, 1998), 428.

[28]Ibid., 429.

[29]Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karīm*, 295.

[30]Ayazi, *Al-Mufassirun: Hayatuhum Wa Manhajuhum*, 429–30.

Tantawi, the *mufassir,* was very interested in natural wonders and scientific discoveries. In his commentary, he gave great emphasis to the natural sciences and the wonders of creation. He found about 750 verses of the Qur'ān related to science, while verses related to jurisprudence were only about 150 verses.[31] This shows how important the scientific messages in the Qur'ān are which unfortunately are often ignored by Muslims. His writing aims to encourage Muslims to explore natural sciences,[32] so that Islam can rise and excel in various fields such as agriculture, medicine, mining, mathematics, architecture, astronomy, and various other fields of science and industry.[33]

He believes that the Qur'ān has a scientific miracle that will continue to be opened as new knowledge and discoveries develop. He argued that there were still scientific secrets in the Qur'ān that had not yet been revealed, and he prayed that Allah would give him guidance on interpreting the Qur'ān with modern science and the views of Eastern and Western scholars. This is reflected in Tantawi's determination to write tafsīr, as mentioned by his disciples, Hassan al-Banna (1906-1949) and Taha Hussein (1889-1973). This unique approach in interpretation involves an explanation of the purposes (*maqasid*) of the letter to be interpreted, with an explanation of the aspects of *makkiyah* and *madaniyah* and the grouping of the letters. Overall, this interpretation begins with an elaboration of the objectives of the letter before explaining the aspects of *makkiyah* and *madaniyah* if necessary.[34]

In explaining these *lataif* and *jawahir,* sometimes he only writes the *lataif* with a lengthy explanation of certain themes. Without mentioning *jawahir*, or sometimes only mentioning jawahir.[35] Tantawi also has the ability to elaborate on the *lataif* or *jawahir* by giving a long commentary on the *kauniyah* verses, as well as including explanations that are relevant to the letter or verse discussed.[36] Especially in the discussion of *kauniyah* verses, he included a lot of discussions about theories of knowledge such as the development of frog life, the importance of biological sciences, anthropology, mining, chemistry, and the history of the emergence of airplanes. In addition, in his commentary, he also contains maps of animals and plants in Asia and other countries. Discussions related to the sciences of the Qur'ān such as *asbab al-nuzūl*, the alignment of meanings between verses, and variations in the reading of the Qur'ān are also part of the discussion.[37]

In the preparation of his interpretation, Tantawi uses the *tahlili* method with an emphasis on scientific interpretation. Different from other interpretations of his time that focused more on linguistic aspects, [38]Tantawi criticized this approach because it tended to give rise to memorizers rather than thinkers, and limited creativity and scientific development.[39] Tantawi focuses more on analyzing the meaning and worldview of the Qur'ān as a whole, especially related to scientific science.[40] *Lafaz* is briefly described as a tafsīr of *lafzi*, while the scientific aspect is elaborated by incorporating the thoughts of scholars from the East and West as well as modern theories.[41] This interpretation also relies on the history of hadith to strengthen interpretation in various contexts, including theology, law,

[31]Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karim*, 3.

[32]Shohibul Adib, *Ulumul Qur'ān: Profil Para Mufassir al-Qur'an Dan Para Pengkajinya [Ulumul Qur'ān: Profiles of Qur'ānic Exegetes and Their Scholars]* (Jakarta: Pustaka Dunia, 2011), 171.

[33]Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karīm*, 432.

[34]Ayazi, *Al-Mufassirun: Hayatuhum Wa Manhajuhum*, 429–30.

[35]Ibid., 153–54.

[36]Ibid., 153–54.

[37]Ayazi, *Al-Mufassirun: Hayatuhum Wa Manhajuhum*.

[38]Muhammad Husein Al-Dhahabi, *Al-Tafsir Wa al-Mufassirun* (Cairo: Dar al-Kutub al-Hadithah, 1976), 509.

[39]Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karīm*, 93.

[40]Ibid., 40.

[41]Al-Dhahabi, *Al-Tafsir Wa al-Mufassirun*, 509.

morality, and science. Israiliyat is used in sub-"sags," such as the story of Iskandar and the meeting of the Prophet Ilyas with the blind. Tantawi, sometimes refers to the Gospel, especially the Gospel of Barnabas which he considers unchanging.[42]

4.3. Understanding QS. Noah Verses 13-14 in Tafsīr Al-Jawahir

The following is the interpretation of QS. Noah verses 13-14 on the *Tafsīr of Al-Jawahir fi tafsīr al-Qur'ān al-Karim* written by Tantawi Jauhar,

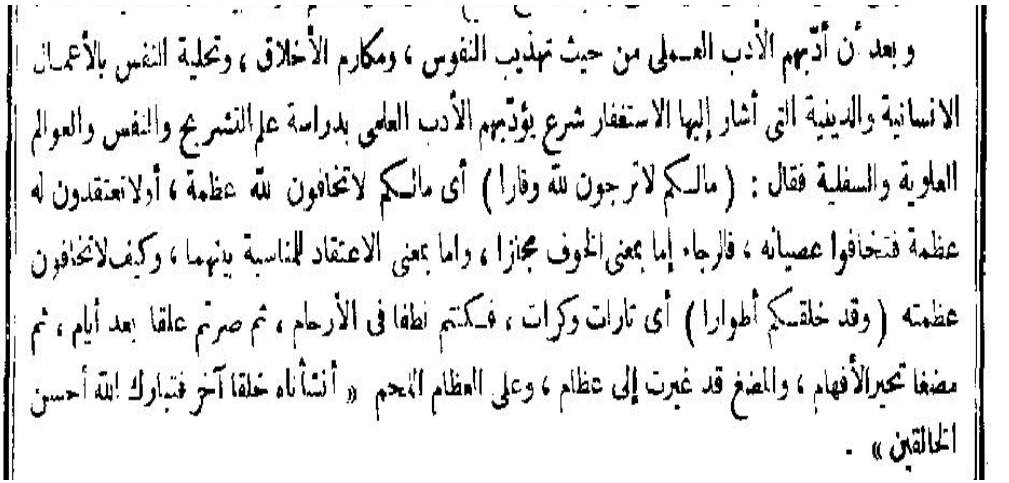

و بعد أن أدبهم الأدب العملي من حيث تهذيب النفوس ، ومكارم الأخلاق ، وتحلية النفس بالأعمال
الانسانية والدينية التي أشار إليها الاستغفار شرع يؤدبهم الأدب العلمي بدراسة علم التشريح والنفس والعوالم
العلوية والسفلية فقال : (مالكم لا ترجون لله وقارا) أي مالكم لا تخافون لله عظمة ، أو لا تعتقدون له
عظمة فتخافوا عصيانه ، فالرجاء إما بمعنى الخوف مجازا ، وإما بمعنى الاعتقاد للمناسبة بينهما ، وكيف لا تخافون
عظمته (وقد خلقكم أطوارا) أي تارات وكرات ، فكنتم نطفا في الأرحام ، ثم صرتم علقا بعد أيام ، ثم
مضغا تحير الأفهام ، والمضغ قد غيرت إلى عظام ، وعلى العظام اللحم « أنشأناه خلقا آخر فتبارك الله أحسن
الخالقين » .

Figure 1. Tafsīr QS. Noah Verses 13-14

In this section, Tantawi explains that after being given knowledge about charity—whether in the form of knowledge about the soul, good morals, spiritual education, or human behavior expressed through *Istighfar*—Allah grants natural knowledge, such as anatomy and other sciences. Allah emphasizes that this knowledge should serve as an embodiment of His greatness, instilling fear in people so that they refrain from committing disobedience.

Following this, Tantawi discusses the process of human creation, which occurs in six stages: (1) the entry of semen into the uterus, (2) its transformation into a clinging substance in the womb, (3) the formation of a lump of flesh, (4) the development of bones, (5) the covering of bones with flesh, and (6) the final formation into another being. This interpretation aligns with the content of Surah Az-Zumar, verse 6, which states that human beings are created within their mother's body in three stages. "He created you from one man and then He made her his wife, and He sent down for you eight pairs of cattle. He made you in your mother's womb incident after event in three darknesses. The one who does this is Allah, your Lord, the Lord who has the kingdom. There is no God (who is worthy of worship) but Him; then how can you be turned away?"[43]

The phrase "three darknesses" above refers to the three stages of a baby's development in the womb. This has been confirmed by scientific advancements. Modern biology has revealed that embryonic development occurs in three distinct regions of the mother's womb. The Qur'ān uses the

[42]Jauhari, *Al-Jawahir Fi Tafsir al-Qur'ān al-Karim*, 203.

[43]I Istianah and Mintaraga Eman Surya, "Terjemah Al-Quran Jawa Banyumasan: Latar Belakang Dan Metode Penerjemahan," [Translation of the Javanese Banyumasan Quran: Background and Translation Methods], *Alhamra Jurnal Studi Islam* 2, no. 1 (23 April 2021): 80–96, https://doi.org/10.30595/ajsi.v2i1.10272.

term “darkness” because the process of human creation in the womb takes place in a dark environment. The book Basic Human Embryology, a major reference in the field of embryology, explains that life in the womb consists of three stages: the pre-embryonic stage, which lasts for the first two and a half weeks; the embryonic stage, which continues until the end of the eighth week; and the fetal stage, which extends from the eighth week until birth. These phases correspond to the different stages of a baby's development.

Briefly, these stages of development can be described as follows: First, the pre-embryonic stage, during which the zygote enlarges through cell division and forms clusters of cells that become embedded in the uterine wall. During this stage, three distinct layers develop. Second, the embryonic stage, which lasts about five and a half weeks, during which the embryo begins to form organs and body systems from the existing layers of cells. Third, the fetal stage, which begins in the eighth week of pregnancy and continues until birth. At this stage, the baby has a fully developed human form, including a face, hands, and feet. Although initially measuring only 3 cm in length, all organs have already formed. This stage lasts approximately 30 weeks before birth.[44]

In another verse, Allah SWT also explains the process of human creation in sequence. For example, in QS. Al-Mu'minūn: 12-14: “And indeed, we have created man from an essence (originating) from the earth. Then we make the essence of semen (which is stored) in a solid place (uterus). Then we made the semen into a clot of blood, and then the clot of blood into a lump of flesh, and the lump of flesh into bones, and the bones we wrapped in flesh. Then we made him another creature. So is Allah, the best Creator.”

The verse outlines several phases in the creation of man. The first is the *"Sulalah min thin"* phase, or the essence of the soil, which refers to plant- or animal-based food derived from the earth. This material is digested into blood and, through a specific process, transforms into sperm. This phase is also known as the *“turab”* phase, as described in Surah Al-Hajj: 5.

“O people, if you are in doubt about the resurrection, then (know) Indeed, We have made you from the ground, then from a drop of semen, then from a lump of blood, then from a lump of flesh that is perfect and imperfect, that We may explain to you and We have set in the womb what We will until the appointed time. Then We brought you out as infants, and then you came to adulthood, and some of you died, and some of you were extended to maturity, so that He would know no more of what he had known. and you see the earth is dry, and when We have sent water upon it, the earth will live and be fertile and grow all kinds of beautiful plants.”

Second, the term *'Nuthfah'* refers to semen. In Arabic, *'Nuthfah'* describes a drop of liquid capable of moisturizing. According to the *Tafsīr of Al-Misbah*, *'Nuthfah'* refers to the seminal fluid that gushes from the male reproductive organs, containing approximately two hundred million sperm cells, though only one can successfully fuse with a woman's egg. Third, there is *'Alaqah'*, which means a clot of blood. The root word *'Alaqa'* signifies something that coagulates, clings, or adheres to another surface. It describes a substance that attaches to the wall of the uterus. Fourth, *'Mudghah'* refers to a lump of flesh. In a medical context, when a woman's egg meets a man's sperm, the nucleus of the developing baby is formed. The zygote, a single cell resulting from this union, rapidly multiplies through cell division and eventually takes the form of a lump of flesh. Throughout this process, the zygote absorbs essential nutrients from the mother's body to support its growth.[45]

[44]Ubes Nur Islam, and Dendi Irfan, *Mendidik anak dalam kandungan: Optimalisasi Potensi anak Sejak Dini [Educating Children in the Womb: Optimizing Children’s Potential from an Early Age]* (Jakarta: Gema Insani, 2004).

[45]Alfi Amalia, "Membunuh Anak Dan Implikasinya Terhadap Aborsi," (Studi Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah) [Killing a Child and Its Implications for Abortion (An

In the fifth stage, the embryo undergoes a transformation from its previous form in the form of a mass of flesh to a shape with a skeleton or bone.[46] In the sixth stage, the bone is covered by a layer of flesh or muscle, like a protective garment. The seventh stage refers to the giving of grace to humans that distinguishes them from other creatures, namely the spirit of creation that provides great potential for humans to develop themselves and achieve perfection.[47]

In line with Tantawi's view, Hasbi Ash-Shiddieqy, in tafsīr An-Nur, explains QS. Nuh, verses 13-14, by emphasizing Prophet Nuh's call to his people to fear Allah and recognize the signs of His greatness. According to him, these verses describe how Allah has bestowed numerous blessings upon humanity, including the process of creation in perfect stages and the continuation of life through its natural cycles. Hasbi interprets Prophet Nuh's call as highlighting the connection between piety and the abundance of Allah's grace, which includes prosperity and blessings in life. He also emphasizes that the rejection of Prophet Nuh's message by his people reflects human arrogance, as they were unwilling to accept the truth despite the clear evidence of Allah's greatness surrounding them.[48]

4.4. The Dimension of Basic Education in the Scientific Interpretation of Al Jawahir Surah Nuh verses 13-14

Character education for elementary school children can be strengthened through lessons from Surah Nuh, verses 13–14, as explained in the *Tafsīr of Al-Jawahir*. In the process of human creation, which is described in six stages by Sheikh Tantawi, several important values can help shape children's character, including: (1) Perseverance and Determination, (2) Respect for Human Life, (3) Continuous Learning, (4) Development of Gratitude, (5) Recognition of God's Power and Dependence on Him, and (6) Empathy and Understanding of Others' Development.

First, the story of human formation through complex stages teaches children the values of patience, perseverance, and continuous effort in achieving goals. They learn that meaningful results require time and tireless effort. Education on perseverance and determination plays a crucial role in shaping children's character at the elementary school level. As reflected in Surah Nuh, verses 13–14, children who receive such education are taught not to rush in making decisions and to develop the ability to work carefully and thoughtfully.[49]

Through diligence education, children are given the opportunity to hone their analytical skills and understand the importance of taking the time to understand the details of a problem. This will help them in studying, working, and interacting with the surrounding environment. Perseverance education is also a strong foundation in facing the challenges of learning and living. Children who learn to stay persistent and not give up easily will become individuals who are able to overcome

Interpretation Study of M. Quraish Shihab in Tafsir Al-Misbah)], (UIN Sunan Kalijaga Yogyakarta, 2018), 161.

[46]Christiana Hari Soetjiningsih, *Seri Psikologi Perkembangan: Perkembangan Anak Sejak Pembuahan Sampai Dengan Kanak-Kanak Akhir [Developmental Psychology Series: Child Development from Conception to Late Childhood]* (Jakarta: Kencana, 2018).

[47]Trya Mia Intani, Yuliarni Syafrita, and Eva Chundrayetti, "Hubungan Pemberian ASI Eksklusif Dan Stimulasi Psikososial Dengan Perkembangan Bayi Berumur 6-12 Bulan," [The Relationship between Exclusive Breastfeeding and Psychosocial Stimulation with the Development of Infants Aged 6-12 Months]', *Jurnal Kesehatan Andalas* 8, no. 1S (2019): 7–13.

[48]Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'ānul Majid An-Nuur* (Semarang: Pustaka Rizki Putr, 2000).

[49]Raihan Putry, "Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas," [Values of Children's Character Education in Schools from the Perspective of the Ministry of National Education], *Gender Equality: International Journal of Child and Gender Studies* 4, no. 1 (25 February 2019): 39–54, https://doi.org/10.22373/equality.v4i1.4480.

obstacles with optimism and strong determination.[50] Thus, the education of patience and perseverance is in line with the teachings in Surah Nuh verses 13-14 which reminds about the importance of patience and perseverance. This education not only prepares children to achieve academic success, but also shapes them into quality individuals, able to contribute positively to society, and live a life with integrity and an unyielding spirit.[51]

Character values *second* is a respect for human life. The detail and majesty in the process of human creation help teach respect for human life. From the very beginning of conception, children can learn the importance of appreciating every form of life. A very valuable concept about the importance of instilling a deep respect for human life.[52] This kind of education teaches children about the process of human life, from conception to birth, can help them develop a deeper understanding of how life is like.[53] This can lead to instilling gratitude for each stage of life and give them a more positive view of the significance of human existence. In addition, a deep understanding of this process also promotes the development of empathy, as children learn about the struggles and uncertainties that can occur during life development.[54] The notion of the importance of respecting life will grow into an attitude that is inherent in children, inspiring them to act with kindness and respect for others throughout their lives. As they develop, these values will continue to be reinforced through additional experiences and learning, forming individuals who value human life in all its complexity and uniqueness.[55]

The value of character education *third* is a continuous learning process. The stages in human development stimulate an understanding of the importance of the learning process. Just as humans develop through various stages, children are invited to appreciate the learning process throughout life. This process focuses on the stages of human development that stimulate their understanding of the importance of learning.[56] Just as humans go through various stages of development in their lives, children also need to be invited to appreciate the value of the learning process that will continue throughout their lives. By understanding that learning is a long journey, they will be more motivated

[50]Mulianah Khaironi, and Sandy Ramdhani, "Pendidikan Karakter Anak Usia Dini," [Early Childhood Character Education], *Jurnal Golden Age Universitas Hamzanwadi* 1, no. 2 (2017): 82–89.

[51]Machful Indra Kurniawan, "Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar," [The Three Centers of Education as a Means of Character Education for Elementary School Children], *Pedagogia: Jurnal Pendidikan* 4, no. 1 (28 February 2015): 41–49, https://doi.org/10.21070/pedagogia.v4i1.71.

[52]I Ketut Sudarsana, "Membentuk Karakter Anak Sebagai Generasi Penerus Bangsa Melalui Pendidikan Anak Usia Dini," [Shaping Children's Character as the Nation's Future Generation Through Early Childhood Education], *Purwadita* 1, no. 1 (2017): 41–48.

[53]Veny Iswantiningtyas, and Widi Wulansari, "Pentingnya Penilaian Pendidikan Karakter Anak Usia Dini," [The Importance of Early Childhood Character Education Assessment], *Proceedings of The ICECRS* 1, no. 3 (30 March 2018): 197–204, https://doi.org/10.21070/picecrs.v1i3.1396.

[54]Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar and Implementasi [Character Education: Foundations, Pillars & Implementation]* (Jakarta: Prenada Media, 2016).

[55]Doly Hanani, "Pendidikan Karakter Anak Menurut Imam Al-Gazali," [Children's Character Education According to Imam Al-Ghazali], *Jauhari: Jurnal Studi Islam Dan Interdisipliner* 1, no. 1 (2016): 46–53.

[56]Rika Devianti, Suci Lia Sari, and Indra Bangsawan, "Pendidikan Karakter Untuk Anak Usia Dini," [Early Childhood Character Education], *Mitra Ash-Shibyan: Jurnal Pendidikan Dan Konseling* 3, no. 02 (6 July 2020): 67–78, https://doi.org/10.46963/mash.v3i02.150.

to continue learning and developing themselves.[57] In addition, character education also requires holistic learning. This atmosphere will demand an understanding that education is not only about academic aspects, but also involves the development of positive values and attitudes. In an elementary school setting, it is important to form awareness in students regarding values such as cooperation, integrity, empathy, and a sense of responsibility.[58] Thus, students not only become intellectually intelligent, but also have the qualities of being good individuals and able to contribute positively to society.[59]

Elements that *fourth* is the development of gratitude. Understanding the complexity of the human creation process can foster gratitude in children for the gift of life. This is the basis for the formation of gratitude values in daily life. The development of gratitude plays an important role in shaping the character and positive values in children.[60] Through an understanding of the complexity of the human creation process, students can develop a deep gratitude for the gift of life. By understanding how extraordinary the process can be, children will be better able to appreciate every aspect of their lives, both big and small.[61] Appreciation for the important role of parents, teachers, and the environment will be the foundation in shaping gratitude values that are reflected in daily actions.[62] Therefore, basic education not only aims to transfer knowledge, but also to form a character based on gratitude, teaching children to appreciate and be grateful for all the gifts they receive in the course of life.[63]

Dimensions that *fifth* is an education of empathy and understanding of the Development of Others. The early story of the process of human formation teaches children about vulnerabilities and developmental stages. It fosters a sense of empathy, understanding, and patience in relationships with

[57]Robie Fanreza, and Munawir Pasaribu, "Pendidikan Islam Dalam Pembentukan Karakter Anak Didik," [Islamic Education in the Formation of Students' Character]' (Seminar Nasional Pendidikan Berkemajuan dan Menggembirakan (The Progressive & Fun Education Seminar), Surakarta, 2016), 55–60.

[58]Sultan Hadi Prabowo, Agus Fakhruddin, and Miftahur Rohman, "Peran Orang Tua dalam Pembentukan Karakter Anak di Masa Pandemi Covid-19 Perspektif Pendidikan Islam," [The Role of Parents in Shaping Children's Character During the Covid-19 Pandemic from the Perspective of Islamic Education], *Jurnal Pendidikan Islam* 11, no. 2 (2020): 191–207.

[59]Momod Abdul Somad, "Pentingnya Pendidikan Agama Islam Dalam Membentuk Karakter Anak," [The Importance of Islamic Religious Education in Shaping Children's Character], *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 2 (2021): 171–86, https://doi.org/10.37680/qalamuna.v13i2.882.

[60]Muhammad Adhitya Hidayat Putra, Mutiani, and Jumriani, "Pendidikan Karakter Anak Jalanan Di Sekolah Kelas Khusus Pasar Lima Banjarmasin," [Character Education for Street Children at the Special Class School of Pasar Lima Banjarmasin], *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia* 7, no. 2 (7 August 2021): 32–36, https://doi.org/10.31602/jmbkan.v7i2.5312.

[61]Agus Susilo, and Isbandiyah Isbandiyah, "Peran Guru Sejarah Dalam Pembentukan Pendidikan Karakter Anak Era Globalisasi," [The Role of History Teachers in Shaping Children's Character Education in the Era of Globalization]', *Indonesian Journal of Social Science Education (IJSSE)* 1, no. 2 (9 July 2019): 171, https://doi.org/10.29300/ijsse.v1i2.2246.

[62]Nurman Hidaya, and Yasipin Aisna, "Pendidikan Karakter Anak Usia Dini Sebagai Upaya Peningkatan Karakter Bangsa: Literature," [Early Childhood Character Education as an Effort to Improve National Character: A Literature Review], *Jurnal Hawa: Studi Pengarus Utamaan Gender Dan Anak* 2, no. 1 (28 June 2020): 11–22, https://doi.org/10.29300/hawapsga.v2i1.2793.

[63]Dicky Setiardi, "Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak," [Family as a Source of Character Education for Children], *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (28 December 2017): 135–46, https://doi.org/10.34001/tarbawi.v14i2.619.

others.[64] Basic education plays an important role in shaping fundamental human values, such as empathy and understanding of the development of others. Stories that depict the early stages of human development, from infancy to childhood, provide an opportunity for children to understand the vulnerabilities and needs of each individual in the process of growing and developing.[65] Through this recognition, children learn to identify the feelings and needs of others, as well as develop the ability to feel what others may be experiencing at a certain stage of development.[66] This in turn helps to foster a sense of empathy, where children become more sensitive to the feelings and experiences of others. In addition, this process also helps children understand that each individual has different stages of development, which requires patience and understanding in interacting with others. Thus, basic education not only provides academic knowledge, but also teaches essential human values to build harmonious relationships in society.

The value of basic education *sixth* is a recognition of God's power. Understanding God's power in man's creation teaches humility, reverence for God, and awareness of our dependence on Him. It helps to form humility and spiritual awareness in children. This concept teaches students about the greatness of God in the process of creating humans and the universe. This understanding not only develops academic knowledge, but also fundamental values such as humility and reverence for God.[67] Through education about God's power, students are taught to recognize and appreciate the majesty of His creation.[68] By understanding their dependence on God, children can develop humility and spiritual awareness that will guide them in living lives with respect, integrity, and a sense of responsibility.

4. Conclusion

This research highlights the analytical efforts of Shaykh Tantawi in his Scientific Tafsīr *Al-Jawahir Fi Tafsīr Al-Qur'ān Al-Karim*, which has significantly influenced the implementation of character education for elementary school students based on Qur'ān ic teachings, particularly Surah Noah (71:13-14). This Tafsīr explains the six stages of human formation, from conception to the development of flesh and bones, which serves as a foundation for instilling key character values in children. These values include perseverance and diligence, respect for human life, continuous learning, gratitude, recognition of God's greatness, and empathy for others. By integrating these values into the educational process, students can develop a strong moral foundation rooted in Islamic teachings. This study suggests that these principles should be systematically integrated into character

[64]Syamsul Kurniawan, "Pendidikan Karakter Dalam Islam Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah," [Pendidikan Karakter Dalam Islam Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah], *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (15 February 2018): 197–215, https://doi.org/10.19109/Tadrib.v3i2.1792.

[65]Febri Yatmiko, Eva Banowati, and Purwadi Suhandini, "Implementasi Pendidikan Karakter Anak Berkebutuhan Khusus," [Implementation of Character Education for Children with Special Needs], *Journal of Primary Education* 4, no. 2 (2015): 77–84, https://doi.org/10.15294/jpe.v4i2.10075.

[66]Hafizhatul Munawwarah, and Maemonah, "Pendidikan Karakter Anak Perspektif Aliran Filsafat Behaviorisme," [Children's Character Education from the Perspective of the Behaviorism Philosophy School], *Jurnal Golden Age Universitas Hamzanwadi* 5, no. 1 (2021): 71–82.

[67]Muhammad Idrus, "Pendidikan Karakter Pada Keluarga Jawa," [Character Education in Javanese Families], *Jurnal Pendidikan Karakter* 2, no. 2 (2012): 118–30.

[68]Edi Widianto, "Peran Orangtua Dalam Meningkatkan Pendidikan Karakter Anak Usia Dini Dalam Keluarga," [The Role of Parents in Enhancing Early Childhood Character Education in the Family]', *Jurnal PG- - PAUD Trunojoyo* 2, no. 1 (2015): 31–39, https://doi.org/10.21107/pgpaudtrunojoyo.v2i1.1817.

education curricula, ensuring that students not only acquire religious knowledge but also internalize ethical and moral values.

The study's findings have significant implications for basic education, particularly in integrating Qur'ān ic values into character development programs. First, a structured character education curriculum can be designed based on the values embedded in Surah Noah Verses 13-14. Second, training primary school teachers is essential to equip them with the knowledge and strategies needed to effectively convey these values. Third, creative learning materials, such as storytelling, games, and interactive activities, can be developed to enhance student engagement. However, the study is limited by its reliance on religious interpretation, lacking substantial empirical data to support its applicability in modern education. Additionally, the focus on religious exegesis may overshadow psychological and scientific perspectives on child development. To maximize the benefits of this study, a balanced and critical approach is necessary, incorporating insights from multiple disciplines to create a holistic and practical framework for character education.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

Data Availability Statement

The data associated with this study will be provided by the corresponding author upon request.

Funding Details

This research was funded by UIN Walisongo Semarang in Collaborate with Beasiswa Indonesia Bangkit LPDP RI, grant number 26/09/22

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