

STRATEGY OF STRENGTHENING CHARACTER EDUCATION BASED ON AL-QURAN SURAH LUKMAN; 12-19 IN SMP MUHAMMADIYAH 2 TAMAN

Elly Elvina Sahara
ellyelvinasahara@gmail.com

Yayuk Fauziyah
yayukfauziyah@yahoo.com

Eni Faruyatul Fahyuni
eni.fariyatul@umsida.ac.id

University of Muhammadiyah Sidoarjo

Abstract

This paper discusses the importance of strategies to Strengthen student character education based on Qs. Lukman verses 12-19. Education is a human activity that has the intention of developing individuals in totality in accordance with Reviews their potential and competence. Therefore, education Becomes the obligation and responsibility of parents (families), schools and communities so as to create a quality generation that is a generation of strong faith, broad knowledge and understanding, good social charity and noble character, a reflection of personal character with the desire of the people. This paper uses a descriptive qualitative approach that seeks to explain the form of strategies for strengthening character education based on Qs. Lukman verses 12-19.

Keywords: *Strategy and Character Education*

A. INTRODUCTION

The above paragraph explains that humans were forbidden to leave offspring are weak, helpless and front quadruple mass. Answering the inspiring message was exemplified by Lukman al-Hakim in preparing future Muslim generations. Lukman al-Hakim was a black slave from Abyssinia, a black man whose name and inspirational story immortalized in the Qur'an. Simple figure has sparked wisdom, exemplary, inspiring all-time for the human race in the universe, such as

planting and character education for the younger generation in the context of family education, school and community.¹ Kids are part of the beginning of a very important development, where he began to inculcate from various aspects, whether it is material (such as speaking skills, berjaan, jump, catch and write) and immaterial (such as smiling, angry, sad and even about the Kholiq belief in Allah). Every child that is born in a state of nature, and the future of our children

1 Abdullah al-Ghamidi, *namamya luqman al-Hakim*, ter. Imam khoiri .yogyakarta: Diva press. 2008.

to be like what it depends on the pattern asauh given by parents to their children. Because Rasulullah SAW said narrated by Imam Bukhari, Hadith No. 1296: "Every child born in a state fithrah. Then both his parents will make children become Jewish, or Zoroastrian Nashrani."

From the hadith above can be explained that the strategic role of parents, schools and communities in providing education and learning lives of children and young people. Culture and the culture that is built in families, schools and communities will provide color in the life of a child process. Therefore, in educating children, should be in adasarkan on the teachings of the Shari'a of Allah that the Qur'an and the sunna of the Prophet Muhammad. Schools as formal institutions that are considered most responsible for the education of children after the family should be able to grow any ability or potential child to develop optimally be whole human beings in accordance with the objectives stated in the Quran. If a child has had a strong base of religious affiliation in aqidah, worship, moral, religious teachings will always be upheld, even going to break all forms of ignorance within themselves, their families and their communities will even oppose any behavior that is contrary to the guidance of Islamic law.²

Build human values great character as defined in the national educational goals, needs an education system that has a complete material (kaffah), and supported by management and correct implementation. In the concept of Islamic education is formulated that the main purpose of education is a human, which makes human beings are able to develop all its potential to function optimally in accordance with the rules *insan kamil*. This is where the importance of strengthening the character

2 Saiful Bahri Djamarah, *Pola Komunikasi orang tua dan anak dalam Keluarga*. (Jakarta; Rineka Cipta, 2004)

of children through the implementation of value - good moral values based on class, culture and society, as well as habituation and familiarization value - good moral values in the totality of the life of the school.

B. RESEARCH METHODS

The approach used in this study is a qualitative descriptive approach that seeks to acquire and collect and process even analyze and define the data qualitatively.³ Descriptive qualitative approach is a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed.⁴ Data were collected as a data source through the conclusion direct observation technique, interview and documentation then classified and analyzed based on the content analysis technique, which is a data analysis done carefully, objectively and systematically, So this research is expected to describe, while finding a thorough and complete on Strengthening Strategy-based Character Education Qs. Luqman verse 12-19 in SMP Muhammadiyah 2 Taman

C. RESULTS AND DISCUSSION

1. Perspectives on Character Education

Law No. 20, 2003 (Education Law) explains that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that students are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills required himself, society, nation and country⁵ Masnur explained that education

3 Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif dan R&D*. (Bandung: Alfabeta, 2011)

4 Septiawan Santana K, *Menulis Ilmiah: Metode Penelitian Kualitatif*. (Jakarta: Yayasan Obor Indonesia, 2007)

5 UU RI No. 20 Tahun 2003, *Tentang Sistem Pendidikan Nasional*, (Jakarta: Sinar Grafika, 2006)

is a process of internalization of culture into every person or community to become civilized.⁶

Character or usually called character has a meaning as a feeling of instinct, or the nature of the person revealed in everyday behavior.⁷ Therefore, the character can be understood as a psychological condition of someone who reflected his life role in forms of behavior without thinking beforehand. So that the morality of the Qur'an is seen perspective of higher status than the ethical or moral. if only limited interpretation of rules and norms that circulate and thrive in society.⁸ Therefore Islamic Akhlaq positioned in a very broad sense with regard to the inner attitude and mind of man in the totality of his life⁹

While Character can be defined as a particular value system that is believed and engraved in the inner person, which in totality are used to respond to the situation well when think, act, and behave in a morally good way. The character also refers to the peculiarities of the person's behavior¹⁰, Therefore character education is a system penanaman character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values, either against the Almighty God, ourselves, others, the environment, and nationality so that to be human perfect man.¹¹ According to Big

Indonesian Dictionary, character is defined as a psychiatric traits, ethics or character that distinguishes individual to another.¹²

According to the Directorate General for Primary and Secondary Education, Prof. Suyanto, Ph.D. in Suparlan that education is a way of thinking and behaving that is characteristic of each individual to live and work, both within the family, community, nation and state. Individuals who are of good character is an individual who can make decisions and be ready to account for every result of the decisions made. While further, Suparlan explains that character education is a deliberate or conscious effort to realize the virtues, namely humanitarian good quality objectively, not just good for individual people, but also good for society as a whole. Thus, the process of character education,¹³ Thus it can be concluded that the same character as the character, temperament or deeds are always done (habits) without going through the process of reflection and the previous thought.

2. Character Education in Qs. Luqman verse 12-19

a. Qur'an Surah Luqman: 12-14

"and verily We gave wisdom to Luqman, ie: "Give thanks to God, and whoever grateful (to Allah), verily he is grateful for himself; and whoever ungrateful, verily Allah is Rich, the Praised" , and (remember) when Luqman said to his son, at the time he gave a lesson to him: "My son, do not associate partners with God, Behold ascribe (Allah) is truly a great injustice". and We commanded man (doing good) to his two mother-father; his mother had conceived him in a situation which is that of our weak-added, and

basis Iman dan Taqwa. (Yogyakarta: SUKSES Offset.2012)

6 Mulyasa, *Manajemen Pendidikan Karakter*, Bumi Aksara, Jakarta, 2011

7 Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: PT Bumi Aksara, 2011)

8 Quraish Shihab, *Wawasan Al-Qur'an : Tafsir Tematik atas Pelbagai Persoalan Umat*, Mizan, Bandung, 1998 Fathul Mu'in, *Pendidikan Karakter Kontruksi Teoretik dan Praktik*. Ar-ruzz Media, Yogyakarta, 2011

9 Fathul Mu'in, *Pendidikan Karakter Kontruksi Teoretik dan Praktik*. Ar-ruzz Media, Yogyakarta, 2011

10 Suparlan *Mendidik hati membentuk karakter*. (Yogyakarta, Pustaka Pelajar. 2015). 48

11 Wiyani, Novan Ardy. *Pendidikan Karakter Ber-*

12 Poerwadarminta, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1997)

13 Suparlan. 2010. *Pendidikan Karakter: Sedemikian Pentingkah dan Apa yang Harus Kita Lakukan*. (Online), (<http://www.suparlan.com>), diakses 1desember 2016.

weaning in two years [1180]. thanks to me and to your fathers two mothers, only to receive from me is your return.

Qur'an Surah Luqman: 15-19:

" and if they force you to ascribe to me something that you have no knowledge about it, then do not follow them, and *pergaulilah* both in the world with the good, and follow the path of people who come back to me, and then only to receive from me is your return, then I am proclaiming to what you used to do. (Luqman said): "My son, Indeed, if there is (a deed) weight of a mustard seed, and to be in a rock or in the heavens or in the earth, Allah will bring it (*membalasinya*). Verily, Allah is Subtle, All-mengetahui. Hai son , steadfast in prayer and command that (humans) do good and forbid (them) from doing what is wrong and the patient of whatever may befall you. Verily it includes things that are required (by Allah). And do not turn your face away from men (for pride) and do not walk in insolence through the earth. Allah does not love those who are arrogant boasting. Be humble you shall when you walk and soften your voice. Indeed, the worst of the sound is the sound of a donkey.

b. Asbabu Al-Nuzul and content of the Qs. Luqman verse 12-19

With regard to late-nuzul asbabu Luqman's letter, narrated by Al-Bukhari from Ibn Mas'ud that when dropped QS. Al-An'am verse 82: "Those who believe and do not mix up their faith with injustice (*shirk*), they That got their security and it is the people who receive guidance." (Ministry of RI, 2010: 549)

Then the resulting disquiet among the companions of the Prophet Muhammad. They found intolerable keep the faith that is not mixed with injustice. They then said to the Prophet, "Who among us does not confuse faith with injustice?" Then he answered, "That is not the case, do you not hear the words of Luqman," My son, do not you associating anything with

Allah, ascribing partners to Allah is a great injustice.¹⁴

Wisdom and gratitude terms are keywords that describe the value of the characters contained in this paragraph. Related to the wisdom inherent in the figure as Lukman according to Shihab that Luqman was a figure who pious and wise¹⁵ in spite of the controversy about it., the scholars agreed that Lukman was not a prophet but a servant Rasul especially given the excess by God in the form of examples and lessons¹⁶ have the correct creed, understand the basics of the religion of Allah, and know the noble spirit, always be grateful and not associating partners with Allah.

A servant of God endowed with wisdom that science and charity or "NUR" in the view of scholars and with nur that one can find everything, like eyes that can see what is facing. Lessons could also mean something when it is used / note would preclude harm or greater difficulties and or bring benefit and greater simplicity¹⁷, In line with the opinions Shihab, Abdurrahman bin Nasir As-Sa'di explaining that Wisdom is knowing the legal and confidential and the laws that implied. It could be a bookish not an expert wisdom. Because wisdom requires knowledge that is accompanied by charity.¹⁸ Then Imam al-Qurtubi explains that wisdom is perfection in speech and deed. Kitabullah is wisdom, Sunnah is

14 Depertemen Agama RI, (2001) Mushaf Terjemah , Al - Qur'an dan Terjemahnya , Al - Huda , Kelompok Gema Insani

15 M. Quraish Shihab. 2002. *Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an Volume 11*. Jakarta: Lentera Hati

16 Al-Hafizh Ibn Katsir. 2002. *Tafsir Al-Qur'an Al-Azhim Al-Juz Al-Tsalits*. Al-Qohiroh: Dar Al Hadits

17 M. Quraish Shihab. 2002. *Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an Volume 11*. Jakarta: Lentera Hati

18 Ibrahim Abdul Muqtadir. 2008. *Wisdom of Luqman El-Hakim; 12 Cara Membentengi Kerusakan Akhlak*. Solo: Aqwam

wisdom, and all the things that have value for glory is wisdom.¹⁹

Based on various interpretations of the above it can be concluded that the wisdom that the substance is indicated two (2) things that are very important, is to know that HAQ mean a return to understanding straight and true and also knew all about it in the context of charity, in which the point is to do fair and correct. In other words that Wisdom is knowing something of truth with knowledge and to prove by deeds.

Then the word "syukur", according to Shihab is that it is derived from a word of syakara word whose meaning ranges from others in praise of kindness, and full of something. Gratitude man to God begins to realize from the bottom of his heart of hearts what a great blessing and His grace, accompanied by submission and awe that gave birth to love Him, and the urge to praise him by saying he did what He wills of the conferment.²⁰ Therefore in paragraph 12 explained that whoever is grateful essentially grateful for the sake of himself. A reflection of the character of a very unusual form of educating children with an attitude of gratitude for all the blessings given by Allah SWT. In accordance with Qs. An-Naml paragraph 40 as follows: "... and whoever grateful verily He is grateful for (the good of) his own and whoever reneges, then my Lord is Rich, Most Venerable". (Ministry of RI, 2010: 548)

As for those who deny the favor of Allah and thanking Him not mean he has been doing injustice to himself. Because God will give him the reward even torment him with a painful torment. God himself does not require his servants gratitude for gratitude of His servants will have no

impact whatsoever on the existence of God as the creator of the universe. Then in the next paragraph valuable lessons have yaitu Lukman example by fortifying children and their families to continue to commit to the aqidah Islamiyah, faithful and devoted to Allah and never associate Him with anything and anyone.

Through verse 14 and 15 God teaches us that humans should be filial to parents by trying to implement the orders and whims. Devoted to both parents is very urgent, especially to the mother, the things that cause a child ordered to do good to the mother because the mother bear a child until he is born. During gestation the mother hold patiently suffering fairly heavy. Then continuoning with lactation are also raised a lot of suffering and hardship experienced by the mother during this period. Only God knows the enormity of the suffering experienced by a mother. See how much weight the mother struggle, then Allah explains that the purpose of doing good is that people are always grateful to each receive favors that have been bestowed upon them, and grateful also to the parents who have to raise, nurture, and educate and take responsibility for themselves, from the womb to adulthood and was finally able to be independent. The point is that the value of the characters that appear in this paragraph is devoted to parents tuadalam circumstances and siatusi however, unless they are invited to things - things that are forbidden by Allah (Shirk, adultery, alcohol, and other violations This means that the importance of paying attention character education of a son be filial to parents who give birth to, nurture and raise it as long as they are not immoral and contrary to Allah SWT.

In the next verse Allah describes how the extent of knowledge of Allah so that it becomes very important to instill early muroqabah attitude is the attitude of fear and feel constantly watched by Allah SWT.

19 Abdullah Al-Ghamidi. 2011. *Cara Mengajar (Anak/Murid) Ala Luqman Al-Hakim*. Yogyakarta: Sabil

20 M. Quraish Shihab. 2002. *Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an Volume 11*. Jakarta: Lentera Hati

The importance of planting Akhlaqul karimah and anticipate attitude towards all forms of disobedience. So based on the interpretation of analysis above it can be concluded that the Testament to his son Lukman contain values that are very useful for mankind in this century, namely:

- 1) TAUHID lesson as a basic and joints of humans and prohibited any syirik to God
 - 2) Devoted to both parents and explain why it appears it must serve.
 - 3) Thankful for all the favors of Allah.
 - 4) Prohibit the nature arrogant and cocky boast it is the base disintegration.
 - 5) Always “tawadu”, quiet in attitude and behave even always lowered his voice, the means to reflect the value of Akhlaqul karimah as taught by Prophet Muhammad
3. Strategy of strengthening Character Education based on Qs. Lukman 12-19 in SMP Muhammadiyah 2 Taman
- A. Interpret the character through Qs. Lukman: 12-19

Lukman is a person who has a strong faith, a faith and piety that Istikomah straight. Advice - a wise counsel Lukman immortalized by Allah in the Qur'an with the intention to be a lesson (ibroh) and way of life, especially for parents and educators. It does not mean the child is smart and intelligent but do not have a conscience, haughty, arrogant, ingratitude towards Allah, disobedience to parents, and assume everyone else does nothing ..

There are several points of the elements of character education in terms of material that can be inferred from the Qur 'an Surah Luqman verse 12-14. The character is summed up in a religious character, the attitude and behavior of the obedient in carrying out the teachings of their religion, practice of religion tolerant of others,

and live in harmony with other faiths²¹. In this case the emphasis is on attitudes and submissive behavior implement the teachings of the religion professed. In detail can be explained as follows:

1. Characters Gratitude

Character gratitude is one of the main characters who need human beings, therefore, need to be developed and socialized from an early age. Thanks be drawn from syakara word whose meaning ranges from others in praise of kindness, and full of something. From this definition it is understood that gratitude leads a person always feel satisfied and accepting of the end result of everything that is cultivated so that consequences of gratitude. The effect of this gratitude raises many more positive attitude. one of the main goals of education is to form the individual characters in a resilient nation, noble, tolerant, moral, science and technology-oriented animated by faith and piety to God Almighty²² Gratitude also be understood as an expression of gratitude to God was expressed in behaviors that increase the faith and piety for all the pleasure that it provides²³ The realization of the practice of gratitude can be done through the character of a charity related to the liver, oral, and other limbs. Thanks to the liver is to straighten goodwill towards everything that is done. Gratitude orally is vowing praise the greatness of God and speak words that noble. Thanks to the limbs is to utilize the favors it to obey and piety to Allah and seeking refuge from immoral

21 Arfan Mu'ammad, *Pendidikan Karakter :*

Strategi Internalisasi dan Kajian Teoritis, Raja Grafindo Persada, Jakarta, 2019

22 Amri Rahman dan Dulsukmi Kasim, *Pendidikan Karakter Berbasis al-Qur'an Upaya menciptakan Bangsa yang Berkarakter*, Jurnal al-Ulum Vol. 14 No. 1 Juni 2014

23 Anas Salahudin, *Pendidikan Karakter Pendidikan Berbasis Agama dan Budaya Ansen dan Juliat, Dasar-dasar Penelitian Kualitatif Tata Langkah dan Teknik Teoritis Data*, (Yogyakarta: Pustaka Pelajar, 2005)

acts²⁴ Gratitude is the value of character education is universal because it is able to touch all aspects, including gratitude relationship with God, themselves, their families, communities and nations, as well as the surrounding nature²⁵

2. characters Faith

The characters are developed in the letter Luqman further about the meaning inna al-syrka la zhulmun al-azhim which means ascribing partners to Allah is a great injustice. This verse emphasizes the importance of faith as the main foundation of every human being. So that every human being Muslims are required to believe wholeheartedly presence of Allah SWT. The act does not believe in or to Allah called Shirk, shirk is deed to Allah to His creatures. Tawhid is the principle and the highest peak in the Shari'ah, thus denying the deeds of monotheism in the form of partners to God is a great sin that can not be tolerated, except with true repentance (taubatan Nasuha).

One of the normative foundation of character education is derived from the holy book of a religion. In the context of Islam, the Qur 'an and Hadith is the main reference in the guidelines and behave. Prohibition of ascribing partners to Allah in Islam is obligatory to be adhered to and implemented as a command and proof of recognition of the existence of the power of God. The normative grounding necessary given that the values and norms is not neutral but have keperpikahan at a higher source. Urgency faith character education is the implementation of religious-transcendental value because it comes from the truth of revelation or also called "moral conservation"²⁶ Characters faith is

also meant as a high confidence against the existence of God the Creator, evidenced by acting in accordance with instructions and his guidance and his avoidance of all prohibitions²⁷

3. Character Doing Good To Parents

Implementation of the value of the next character is someone in the quote from the meaning of wawashshaina *al-Insana biwalidaihi* and we told people to do good to his parents. Do good to both parents is a necessity, because without merit, effort, and sacrifice the elderly man could not have been born into the earth. The first bond after monotheism is family ties. Therefore, an explanation of the obligations of filial to parents equated with the command worship to God and refrain from shirk acts. Devoted to both parents is obligatory and disobedience to both haraam. Even the primacy of filial determine the bless and wrath of Allah.

In relation to devote to both parents, also emphasized the importance of respect or appreciate character (respect). This character is respect for oneself, others and the environment. This is realized by treating others as being respected, civilized and polite, not harassing and insulting others, and not to judge others before know him well²⁸ As a reflection of the character of filial to both parents, then the attitude of the above as a guide and reference to afford respect to both parents.

B. Strategy of Strengthening Character Education in Schools

Nowaday, education characters become indispensable and urgent to be done on

Beragama ; Rekonstruksi Kearifan Perennial dalam masyarakat Madani dan Pluralitas Bangsa, Ittaqa Press, Yogyakarta, 2001

24 Amka A. Azis, *Kebijakan Pendidikan Karakter*, (Sidoarjo: Nizamia Learning Center, 2016)

25 Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2013)

26 Syamsul Arifin, *Merambah Jalan Baru dalam*

27 Samani, Muchlas dan Hariyanto, *Konsep dan model Pendidikan Karakter*, (Bandung, PT. Remaja Rosda Karya, 2012)

28 Samani, Muchlas dan Hariyanto, *Konsep dan model Pendidikan Karakter*, (Bandung, PT. Remaja Rosda Karya, 2012)

each unit of an educational institution, because the character was the meaning and results of the integration of the four activities, namely self interlocked though the heart, though the thought, though the flavor and sport²⁹ Strengthening program of character education is a government policy in this case is the Ministry of National Education in 2017 with 5 crystallization character value. Strengthening strategy-based character education organized in three important aspects,³⁰ that is

1. *Strengthening Class-Based Character Education*

Strengthening education is a class-based character is a character in the integration of the learning process in the classroom through the curriculum in subjects, strengthen class management and develop local content in accordance with the needs of the school.

2. *Strengthening school culture based character education*

Strengthening school culture based character education is an activity that is embodied by creating a life system or school environment that reflects implementation of value of the character in the behavior of people in schools. Covering all systems, structures and actors in school education

3. *Strengthening community-based character education*

Strengthening community-based character education is the cooperation between the school community of parents, and the community - other communities in accordance with the vision and mission of the school.

While according Masnur Muslich Implementation of character education can be done by integrating the daily activities can be done by:

1. Modeling / examples.

Award activities can be done by supervisors, principals, administrative staff in schools that can serve as models for students.

2. programmatic activities

Spontaneous activity is the activity carried out spontaneously on the spot. This activity is usually done when the teacher knowing the attitude / behavior of learners who are less good. Teachers' warning need to reprimand students who perform bad behavior and reminded him to practice the good values so that the teacher can help change their behavior.

3. The integration of the activities programmed value

This activity is carried out after the first teacher to plan on the values that will be integrated in a particular activity. Character values that become the benchmark predetermined indicators and metode sequel.

C. RESEARCH RESULT

The value of character education contained in the Qs, Luqman verse 12-19 can be grouped into three different categories, namely the value Characters Religious, Moral Character and Social Character. This value can be implemented in third of a variety of educational activities at home (family), school and the community.

In this context T.Lickona assume that cultivation of character values in students will succeed if fulfill the stages below:

- a) moral knowing which emphasizes the development of the cognitive aspect is

29 Samani, Muchlas dan Hariyanto, *Konsep dan model Pendidikan Karakter*, (Bandung, PT. Remaja Rosda Karya, 2012)

30 Ani Galih Pratiwi, *Implementasi Program Penguatan Pendidikan Karakter Berbasis Masyarakat*, FKIP Univ. Sanata Dharma, 2015

an effort imparting knowledge so that students are able to determine a value which is abstract.

- b) moral feeling namely the emphasis on aspects of attitude so that students are able to feel and believe something that has been gained in the learning process giving rise to a feeling of moral
- c) moral action emphasizes psychomotor even become the main target so that students are able to familiarize himself behaved³¹,

D. CONCLUSION

After conducting studying, reviewing and analyzing in depth based on the theoretical basis and facts related to the perspective of the character education in the Qur'an letter Luqman verse 12-19, the writer can take some conclusions as follows:

1. There are four essential ingredients of character education in the letter Luqman verse 12-14 as follows :
 - a. The emphasis on the importance of the implementation of the concept of wisdom, is alignment or fit between science and charity.
 - b. Contains the command gratitude Allah's favor. Islam teaches that human beings are commanded to always give thanks to God because of gratitude is a man means to know God and the goodness back on itself in the form of increasingly open door favors of Allah
 - c. Contains the command of the Faith (religious) a ban on associating partners with Allah as a great injustice that no door repentance
 - d. Contains the command worship and do good to parents, because

God ridlaNya depending on ridlanya parents and wrath of God depends on the angry parents.

2. The concept of character education that terkadnung in Qs. Luqman verse 12-19 are:
 - a. Religious character in the form of gratitude, and the prohibition of shirk in Allah
 - b. Moral character in the form of devotion to both parents
 - c. Social character in the form of mutual respect and command commanding 'amar ma'ruf nahi munkar'
3. Strategies of strengthening students characters can do by:
 - a. Strengthening based class
 - b. Strengthening based a culture
 - c. Strengthening based community

The process of strengthening the character of students organized through exemplary principle, structured programs and the integration of character values in everyday behavior that is implemented through the stages, namely moral knowing, moral feeling and moral action.

REFERENCES

- Abdullah al-Ghamidi, *namamya luqman al-Hakim*, ter. Imam khoiri (yogyakarta: Diva press. 2008.
- Abdullah Al-Ghamidi. *Cara Mengajar (Anak/Murid) Ala Luqman Al-Hakim*. Yogyakarta: Sabil, 2011.
- Al-Hafizh Ibn Katsir. *Tafsir Al-Qur'an Al-Azhim Al-Juz Al-Tsalits*. Al-Qohiroh: Dar Al Hadits, 2002.
- Amka A. Azis, *Kebijakan Pendidikan Karakter*, (Sidoarjo: Nizamia Learning Center, 2016)
- Amri Rahman dan Dulsukmi Kasim,

31 Thomas Lickona, *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menjadi Baik dan Pintar*, Nusa Media, Bandung, 2014

- Pendidikan Karakter Berbasis al-Qur'an Upaya menciptakan Bangsa yang Berkarakter*, Jurnal al-Ulum Vol. 14 No. 1 Juni 2014
- Anas Salahudin, *Pendidikan Karakter Pendidikan Berbasis Agama dan Budaya Ansen dan Juliat, Dasar-dasar Penelitian Kualitatif Tata Langkah dan Teknik Teoritis Data*, (Yogyakarta: Pustaka Pelajar, 2005)
- Ani Galih Pratiwi, *Implementasi Program Penguatan Pendidikan Karakter Berbasis Masyarakat*, FKIP Univ. Sanata Dharma, 2015
- Arfan Mu'ammarr, *Pendidikan Karakter : Strategi Internalisasi dan Kajian Teoritis*, Raja Grafindo Persada, Jakarta, 2019
- Depertemen Agama RI, (2001) *Mushaf Terjemah , Al – Qur'an dan Terjemahnya , Al – Huda , Kelompok Gema Insani*
- Fathul Mu'in, *Pendidikan Karakter Kontruksi Teoretik dan Praktik. Ar-ruzz Media*, Yogyakarta, 2011
- Ibrahim Abdul Muqtadir. 2008. *Wisdom of Luqman El-Hakim; 12 Cara Membentengi Kerusakan Akhlak*. Solo: Aqwam
- Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, Jakarta: PT Bumi Aksara, 2011
- Muhammad Nasib Ar-Rifa'i. *Kemudahan dari Allah; Ringkasan Tafsir Ibnu Katsir. Terjemahan Syihabuddin*. Jakarta: Gema Insani, 2000
- Mulyasa, *Manajemen Pendidikan Karakter*, Bumi Aksara, Jakarta, 2011
- Saiful Bahri Djamarah, *Pola Komunikasi orang tua dan anak dalam Keluarga*. (Jakarta; Rineka Cipta, 2004)
- M. Quraish Shihab, *Wawasan Al-Qur'an : Tafsir Tematik atas Pelbagai Persoalan Umat*, Mizan, Bandung, 1998
- M. Quraish Shihab. 2002. *Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian Al-Qur'an Volume 11*. Jakarta: Lentera Hati
- Poerwadarminta, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1997)
- Samani, Muchlas dan Hariyanto, *Konsep dan model Pendidikan Karakter*, Bandung, PT. Remaja Rosda Karya, 2012
- Septiawan Santana K, *Menulis Ilmiah: Metode Penelitian Kualitatif*, Jakarta: Yayasan Obor Indonesia, 2007
- Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif dan R&D*. (Bandung: Alfabeta, 2011)
- Suparlan *Mendidik hati membentuk karakter*. Yogyakarta, Pustaka Pelajar. 2015
- Saiful Bahri Djamarah, *Pola Komunikasi orang tua dan anak dalam Keluarga*. (Jakarta; Rineka Cipta, 2004)
- UU RI No. 20 Tahun 2003, *Tentang Sistem Pendidikan Nasional*, Jakarta: Sinar Grafika, 2006
- Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif dan R&D*. (Bandung: Alfabeta, 2011)
- Suparlan. 2010. *Pendidikan Karakter: Sedemikian Pentingkah dan Apa yang Harus Kita Lakukan*. (Online), (<http://www.suparlan.com>), diakses 23 okt. 2019
- Syamsul Arifin, *Merambah Jalan Baru dalam Beragama; Rekonstruksi Kearifan Perennial dalam masyarakat Madani dan Pluralitas Bangsa*, Ittaqa Press, Yogyakarta, 2001
- Thomas Lickona, *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menjadi Baik dan Pintar*, Nusa Media, Bandung, 2014
- Wiyani, Novan Ardy. *Pendidikan Karakter Berbasis Iman dan Taqwa*. Yogyakarta: SUKSES Offset. 2012