

## **Al-Qalb in the Holy Qur'an and Its Implication for Character Education**

**Mar'atus Solihah**

[Maratus01@gmail.com](mailto:Maratus01@gmail.com)

Magister of Language Study Program of Language, Muhammadiyah University of Surakarta

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### **Abstract**

This study is carried out to describe the implication of al-qalb in the holy Qur'an for character education. It is started with the explanation of al-qalb in the Qur'anic perspective, since the Qur'an is the guidance of human life. Then, it is followed by brief description of character education. The research method used is descriptive qualitative by using documentation, library research, and some resources from variety references. The data is analyzed by selecting data which relates to the topic. Afterwards, the information is organized and is decided in which form should be entered in the context of analysis. And finally, the data is tested for plausibility and confirmability that is well-described in the conclusion and verification. The result of the research shows that al-qalb has two kinds of meaning in the context of physical and psychological. Here, al-qalb is also the main foundation of emotional, spiritual and intellectual quotient, for reason the main function of al-qalb in the human body. As a result its important role of al-qalb in the human character can be figured out that character education is mainly al-qalb education.

Keywords: Al-Qalb; Qur'an; Character Education

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### **1. Introduction**

This study examines how the concept of al-qalb in the holy Qur'an has implication in character education. While the character education is often studied, the range of its implication with psychological aspects of human being is relatively small. The previous study are "Semantic analysis on the word Iqra' found in the holy Qur'an Surah Al-'Alaq" (e.g. Hasanah, 2011) and "the concept of intellect (Aql) in the Holy Qur'an gives implication for education" (e.g. Sulistyowati, 2006). Few published studies focus on psychological aspect of human being in relation with education field.

This study aims to explain the concept of al-qalb in the holy Qur'an and character education, then implication of al-qalb in Qur'anic perspectives in character education. The education becomes important issue all over the world. This discussion gives theoretical review of character education and practically, it can be reference for the teacher to look for approach or methods in building character education in teaching and learning process with highly understanding about al-qalb as psychological aspects of human being.

### **2. Background**

The Quran as the guidance for human beings contains teaching to guide humans to find their happiness in the world and hereafter (Qs. *Al-Baqarah*(2)

:28). It is believed because the content of the Qur'an has close relation with nature of human (*fitrah*). The Qur'an is the holy book for human beings in the world not only moslems but also all the humanity (Qs. *An-Nahl*(16) :16). The Qur'an teaching is relevant with the life since the beginning until the end of the world because it is the sources of all sciences and knowledge in the universe as said in verse *al-A'raaf*(7) : 52, saying:



*We have bestowed on them on book which we have made plain with knowledge, a guidance and a blessing to true believers.* (Zayid, 1980: 110).

The position of human being is the highest creature among others, that is, by making them as His vicegerent in the earth. By the role, Allah has made everything in the universe just for humans and gives them potential of knowledge about it. These potentials consist of physical and psychological aspects.

Physically, Allah give perfect appearance both in figure to human as said in verse *at-Thiin*: 4 , saying:



*We created man with the most noble image.* (Zayid, 1980: 456)

Its function is to keep and promote the optimal growth in order to support learning human process and do the role as vicegerent in the earth.

On the other hand, human also has psychological elements based on the holy Qur'an. Psychological elements of human always include *al-fithrah*, *al-qalbu*, *an-nafs*, *ar-rukh*, and *al-'aql* . According to Viktor Frankl, the context of psychological element itself has no religious meaning, but this dimension is the main of mankind and the sources of human's ability and characteristic (Bastaman, 1997:53). For reason, human is union of physic, spiritual and psychological elements. It is proved by the holy Qur'an in verse *al-Nahl*: 78 as follows:



*Allah brought you out of your mothers' wombs devoid of all knowledge, and gave you ears and eyes and hearts, so that you may give thanks.* (Zayid, 1980: 196)

The psychological element of human that becomes the center of personality and moral for human is *al-qalbu*. It determines a person in the perspective of good or bad person. In the holy Qur'an, *al-qalbu* is like a certain place or box of faith, love and anxiety, sad and happy, mankind and

religiousness instruction. It contains description and spiritual experiences include signs and high meaningful event with full of good-value. It has the essence of advantage and disadvantage, the essence of faith and atheism (Thoyibi, 2001:42). In the condition of the box, it can be filled or taken as said in verse *al-Hijr* : 47



*We shall remove all hatred from their hearts, and they shall recline on couches face to face, a band of brothers.*(Zayid, 1980: 188)

Related to its characteristic that becomes the center of human's personality, *al-qalbu* has close association with the character of human. For reason, it influences the human's point of view toward the world and the entire phenomenon's around it. So, character education has important role in the human life. It is an umbrella term loosely used to describe the teaching of human in a manner that will help them develop variously as well mannered and well-behaved person. The concept itself includes social and emotional learning, life skills education, critical thinking, ethical reasoning, and conflict resolution.

Following the word, "teaching the heart is teaching of human character, because heart is the mirror of someone' individuality" it can be assumed that character education will make someone to be good and wise person. For reason, its objective goodness of virtues is based on the fact that it affirms human dignity, promote the well-being and happiness of the individual, serve the common good, and define human rights and obligations.

### 3. Method

#### 3.1. Object of Research

There are 6.666 verse in the holy Qur'an in 30 sections. Some of them contains the word *al-qalb* used in varieties context, include group of verses, object and the word meaning. In the holy Qur'an, the word *al-qalb* is mentioned 168 times in 45 chapters and 112 verses.

#### 3.2. Research method

In this research, a qualitative descriptive method is used. Bogdan and Taylor (1972:5) define "qualitative method" as a kind of research that produces descriptive data as the result include theoretical review, people's common perspective and unique human's behavior. Deal with this concept, Kirk and Miller(1986:9) states that qualitative descriptive is a part of sociology which depends on observation to human's language and human's attitudes fundamentally.

#### 3.3. Method of data collection

In this research, the technique of data collection is documentation. Documentation may refer to the process of providing evidence (to document something or to the communicable material used to provide such

documentation). In addition, the writer also uses library research or study of the library (Hadi, 1981:4).

### 3.4. Method of data analysis

Data analysis consists of three current flows activity: data reduction, data display and conclusion drawing/verification.

#### a. Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field or transcriptions. Data reduction is a form of analysis that sharpens sorts, focuses, discards, and organizes data in such a way that “final” conclusions can be drawn and verified. Qualitative data can be reduced and transformed in many ways: through selection, summaries or paraphrase and so on.

#### b. Data Display

A display is an organized, compressed assembly of information that permits conclusion drawing and action. Designing a display-deciding on the rows and columns of a matrix for qualitative data and deciding which data, in which form, should be entered in the cells-are analytic activities.

#### c. Drawing Conclusion and Verifications

From the start of data collection, the qualitative analysis is beginning to decide what things mean-is noting regularities, patterns, explanations, possible configuration, casual flows and prepositions. Verification may be as brief as a fleeting second thought crossing the analyst’s mind during writing, with a short excursion back to the field notes, or it may be thorough and elaborate, with lengthy argumentation and review among colleagues to develop “intersubjective consensus” or with extensive efforts to replicate a finding in another data set. The meanings emerging from the data have to be tested for the plausibility, their sturdiness, their “confirmability”-that is, their validity.

## 4. Results

### 4.1. Character Education

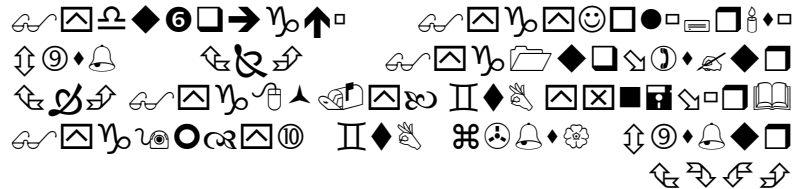
In *The New Lexicon Webster Dictionary of the English language* (1972: 164), character is the total quality of a person’s behavior, as revealed in his habits of thought and expression, his attitudes and interests, his action, and his personal philosophy of life. According to Kertajaya (2010: 3), character is a special identity of certain thing or individual. This special identity is “original” and “machine” that influence how someone acts, behave, speech and response something.

Regarding Hermawan Kertajaya (2010: 3), character is a special identity of certain thing or individual. This special identity is “original” and “machine” that influence how someone acts, behave, speech and response something. Character possibly improves company or individual to reach continual development because it provides consistency, integrity and energy. Good and strong character person will have good moment to reach destination.

Aa Gym (2006: 66) states that character consists of four types. First, there is weak character; such as, lazy, fear, easy to give up, etc. Second, it is strong

character; such as, brave, diligent, persistent, high spirit, etc. Third, bad character: for example, egoist, greedy, arrogant, tricky, etc. Fourth, good character: like honest, trusted, humble, etc. The main value that becomes basic of character education is well-model.

As said in the holy Qur'an, human is creature with many various characters. In the broaden frame, human has two opposed-characters, good and bad.



“By the soul and Him that moulded it an inspired it with (knowledge of) sin and piety: blessed shall be the man who has kept it pure, and ruined he that has corrupted it! Thamous rejected (their Apostle) in the rebellious pride when the most wicked of them broke forth.” ( Q.S.Asy-Syams: 8-10)

From some definitions above, it can be concluded that character is quality or power of mental or moral, ethic or attitude of individual which is special personality that differentiate one to another. Well-character person is someone who can comprehend value and belief of society and is used as moral power in the life.

Deal with *The New Lexicon Webster Dictionary of the english language* (1972: 298), education is instruction or training by which people (generally young) learn to develop and use their mental, moral and physical powers, the art of giving such training, a gaining of experience, either improving or harmful. Dewey (1950:89-90) defines education is a reconstruction or reorganization of experience in order to be more meaningful, so this experience is able to lead to next event.

The term of education comes from Greece, *Paedagogy*, means a child who goes to school and come back to home with attendant. And the attendant itself is called *paedagogos*. In the Roman, education has term “educate” means to put out something inside. In English, education has technical word “to educate” means improve moral and teach intellectual (Noer Muhadjir, 2000: 20-21).

According to George F.Kneller (1967:63), education has specific and general meaning. In general context, education is an action or experience that influences mental development, character or planning of the individual. In the specific meaning, education is process of knowledge, values and skills transformation from time to time, which is done by society through educational institution, such as schools, universities, etc.

Based on some explanations above, it can be concluded that education can be defined as follows:

- 1) Education contains establishing personality, development of capability, or potential that needs to be extended; improvement of knowledge from illiterate to literate, and the purpose where students can actualize their selves optimally.
- 2) In education, there is relation between teacher and student. In this relation, both have different position and feeling, but having same expedient.

Doni A. Koesoema argued that character education has begun from Greek. From this era, concept of *arête* from Greek people appeared, then concept of Socrates that persuades human to start step with “recognize of myself” and “illusion of truth-thinking”.

In accordance with Ni'matullah in the book *Character Education* by Lickona (1992), character education is a education to construct individual personality through manner instruction, where the result will be reflected in the real action of person, like well-style, honest, responsible, respect, work hard, etc.

There are two fundamentals of character education:

- a. First, paradigm that views character education in the perspective of narrow scope to moral education. In this paradigm, it is prearranged that certain character is ready to present to students.
- b. Second, taking a deeper look in the point of view of broader moral issues understanding. This model observes character education as pedagogy, arranging involved-person in the education world as main actor in the character building. Paradigm stares at student as agent of interpretation, comprehension and organizer that distributes the value through freedom.

Character education based on the Koran and the *Sunnah* is investing particular character and giving motivation, so that the student can develop unique character in the life. Allowing the student to realize much potential inside their self since the beginning will build creative and tough personality to face change of time.

Munir (2010: 7) states that the basic of character education is good and bad value. Good value is symbolized by Angel's value and bad value is symbolized by devil. Human character is product of stretched and released between good value in the form of positive energy and bad value in the shape of negative energy. Positive energy consists of religious-ethic value originate from believe in Allah, meanwhile negative energy includes immoral value source from *thaghut*. Moral-ethic value has function as medium of purifying and generating mankind esteem.

Koesoema (2007: 108-110) suggests five character education methods (in implementation at school institution), that is:

- a. Educating, Educate character means give comprehension for students about certain value structure, prominence (if be done), and benefit (if not be done).
- b. Model, Humans study more from what they see. Model occupies very important position. Teacher must have character that wants to teach earlier. A teacher is someone who is followed and imitated; students will imitate what the teacher does than what the teacher says.
- c. Priority orientation, Clear priority decision must be determined so that evaluation process of success or not the character education can become clear.
- d. Priority iplementation, Educational institution must be able to make verification how far the realization of priority in education environment through various kinds of components which present in that educational institution.

- e. Reflection, means reflecting into our own self. What have been done will still separate with self-consciousness before it has not associated yet, reflected with someone's consciousness content.

Education in the perspective of Islam is a chain of steps to prepare cadres as vicegerent of Allah on the Earth, so that capable enough to set up prosperous, dynamic, harmonic and everlasting world. Overall, the purpose of character education is encouraging to "produce" good children. With good character, children will grow in well capacity and commitment to do the best in right way and having goal of life.

In reference to Hidayatullah (2010: 32-38), steps of character education are as follow:

- a. Politeness (5-6 years old)

In this phase, children are taught some character value as follow:

- 1) Honesty
- 2) Identify which is right and wrong
- 3) Recognizing which is good and bad
- 4) Find what is allowed and forbidden.

- b. Responsibility (7-8 years old)

One of the ways to teach responsibility is commanding to do prayer (*shalat*) in this age. The implication is children will learn to be discipline and regular. Furthermore, it will establish their future. As consequence, children will gain knowledge in the choice of future life, decide dream, and invest faith and belief. It means that the dream will be achieved if it is based on strong faith. Faith will be realized if the best effort and high discipline are done.

- c. Caring (9-10 years old)

After children know about responsibility, the next phase is children need to care to other, especially peer-friend. Respecting the older people and giving attention to the younger one, appreciate other's right, cooperating with friends, etc.

- d. Independence (11-12 years old)

"Experience is the best teacher in our life", it means that more experiences that children have will stabilize character and guide into independency. Independence is marked by readiness to take a risk as consequences of no-obedient to the rule. This independence is also showed by attitude of children who can differentiate which one is right and wrong, no just identify. In addition, children are able to apply what is ordered and prohibited, comprehending the consequences of irregularity.

- e. Social participation (13 years old)

In this stage, children are regarded to be ready involving in the society. There are two minimum main values that is basically needed for children, first, integrity and second, adjustment ability.

#### 4.2. Al-qalb in the Holy Qur'an

The word *al-qalb* is the basic form (*masdar*) from word *qalaba* means transform, move, or turn around, whereas, the word *al-qalb* implies heart or liver. Liver is called *al-qalb* because it continually beats and pumping the blood physically. In the psychology context, *al-qalb* is a certain spiritual

condition that always turns around in determining any decision (Baharuddin, 2004: 124).

Relate this topic, Al-Ghazali (451-505 H/1059-1111 M) divide *al-qalb* into two types, physical (*jasmani*) *qalb* and spiritual (*ruhani*) *qalb*. Physical (*jasmani*) *qalb* is a plump of flesh placed in the inside of chest specifically left side. Meanwhile, spiritual (*ruhani*) *qalb* is a soft thing (لطيف), *rabbani* and having the character of religiousness, indicating the nature of human who are able to apprehend concept, knowledge and *arif*. It associates with the physical heart (Rahayu, 2009: 83).

The view of *al-qalb* is in the spiritual context and it cannot be seen, except by spiritual vision (*mukasyafah*). It is a place to get feeling, such as love, learning, knowledge, information, scare, faith, and goodness.

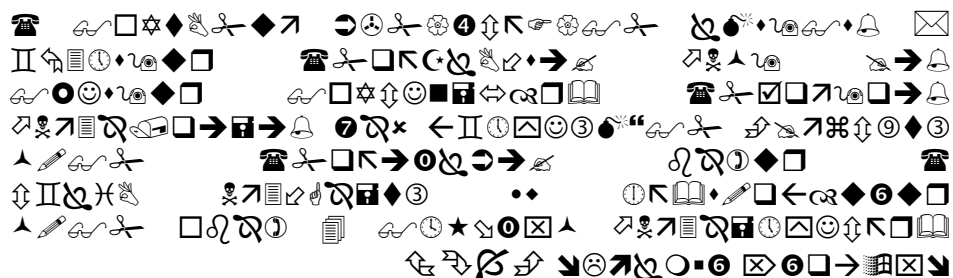
Al-Jauziyyah (2005: 1-5) supposed three types of *al-qalbu* as follow:

1. *Qolbun Shahih*, is pure heart that anyone can not able to be safe in Doomsday except if he comes to Allah with it.
2. *Qolbun Mayyitun*, the second type of heart is died heart, that there is no life in it. It does not know the God, not worship Him appropriate with command that He loves and blesses. It even always follows desire and its own pleasure, in spite of with that God will wrathful and hates him.
3. *Qolbun Maridl*, the third type of heart is life heart but defect. It has two substances that pushed and pulled. When it wins the fight so in it there is love to Allah, faith, sincerity, and trusty to Allah, which is life substance. In it also has love to desire, want and great effort to get it, envious, conceited and arrogant, love to authority and make destruction in earth, which is destructive and devastate substance.

In the holy Qur'an, the word *al-qalb* is mentioned 168 times in 45 chapters and 112 verses. The amount of the word *al-qalb* found is 168. Like other terms, the word *a-qalb* is also used in varieties context, include group of verses, objects and the word meaning.

Based on the group of verse category, 56 verses is *makiyah* and 112 verses is *madaniyah*. On the other side, based on the word meaning category, the word *qalb* can be classified into some groups. The amount of the word *qalb* according this category is 99 verses, for reason, some of the words contain *qalb* is repeated with the same form and meaning.

It can be explained that there are 43 verses which explain about belief. Among of them is:



“The Arab of the desert declare: ‘We believe.’ Say: ‘You do not.’ Rather say: ‘We profess Islam,’ for faith has not yet found its way into your hearts. If you obey Allah and His Apostle, He will not diminish a thing



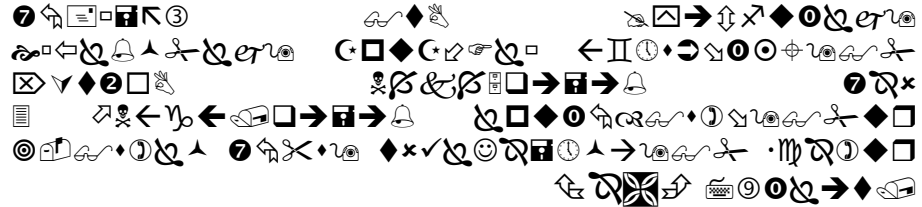
from (the rewards) of your labors. Allah is Forgiving and Merciful.” (Q.S. *Al-Hujurat*: 14)

Then, there are 24 verses explain that *qalb* can contain fear, restless, expectation, and calm. Among of them is:



“He brought down from their strongholds those who had supposed them from among the People of the Book and cast terror into their hearts, so that some you killed and others you took captive.”(Q.S. *Al-Ahzab*: 26)

Then, there are 20 verses explain that *‘aql* can accept and keep characteristics like heart constancy, holiness, crudeness, hardness, and arrogant. Among of them is:



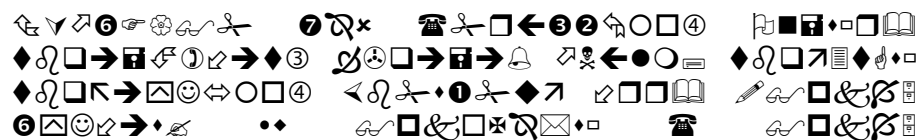
“(This He permits) so that He may make Satan’s interjections a temptation for those whose hearts are diseased and hardened-and the wrongdoers are in wide schism”. (Q.S. *Al-Hajj*: 53)

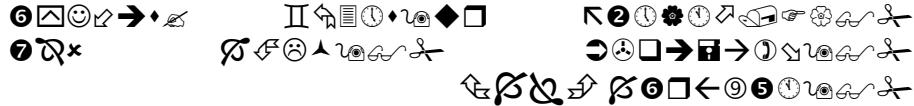
In the verses above, is mentioned clearly that *qalb* receive heart illness (*marad*) and also can have character of rude, though, and cruel. Then in other five verses are explained that *qalb* has ability to recite and with reciting it can be calm. One of them is:



“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest.” (Q.S. *Ar-Ra’d*: 28)

While in other seven verses, is explain that *qalb* have ability to comprehend (by using *‘aql*) the history facts by directing hearing, seeing, and thinking ability. Beside that, it can be blind because it is not used. Among of them is:





“Have they never journeyed through the land so that they may have hearts to reason with, or ears to hear with? It is not the eyes, but the hearts in the breasts, that are blind.” (Q.S. *Al-Hajj*: 46)

## 5. Discussion

### 5.1. Al-qalb as the Centre of Human Character

Al-qalb is the intuitional power of human. It means deeply rooted knowledge based on pure experiences of life. It is the place of faith, soul, light, and belief in God. Moreover, it is the centre of personality, good or bad. The role of al-qalb in the human body is like the king and the soldier. All of it works based on the order of al-qalb and can not deny it. Ibnu Qayyim stated that al-qalb is the king, the entire bodies do what it orders; accept its guidance, all of the actions in the right way because of the intention of al-qalb.

Because whole of bodies depend on al-qalb, so *'aql* as development source of intellect and knowledge also relies on al-qalb. In other word, it can be said that the centre of education is al-qalb, not in *al-'aql*. *Al-'aql* is one of the parts of body will be operated by al-qalb. So, in the teaching and learning process, it needs to take a function of al-qalb to improve the potency of student (Hidayatullah, 2010: 121).

In other word, it can be said that al-qalb is the centre of human character because it determines good or bad personality. Al-qalb is also the main foundation of emotional, intellectual and spiritual quotient. What al-qalb feels, understands, decides, and determines will influence the concept and principle of *al-'aql*. There is certain relation between al-qalb as the emotional aspect and *al-'aql* as the intellectual aspect of human. The development of *al-'aql* without al-qalb will generate superficial knowledge of reality. On the contrary, al-qalb without *al-'aql* will make someone just take spiritual view of reality. Morally, this person has high consciousness, but the capability of technique and theory is minim, because the physical dimension is not full-mastered. Hence, it needs proportional relation because it will build compatible connection (Baharuddin, 2004: 134).

### 5.2. Character Education=Al-qalb Education

Al-qalb is the precious asset, because it is like sunglasses which persuade the way human at or view. Relate to the nature of al-qalb, human is created in pure al-qalb, but education and experience have certain power in creating fetter of paradigm. Those fetter close the nature of pure al-qalb, so that it is not able to think and look objectively.

For reason, character education ought to be capable enough to stabilize the condition of al-qalb and change al-qalb in the better condition. As mentioned before, the nature of al-qalb always turn around and change without any exact reason. Moreover, the main purpose of character education is encouraging of good character building.

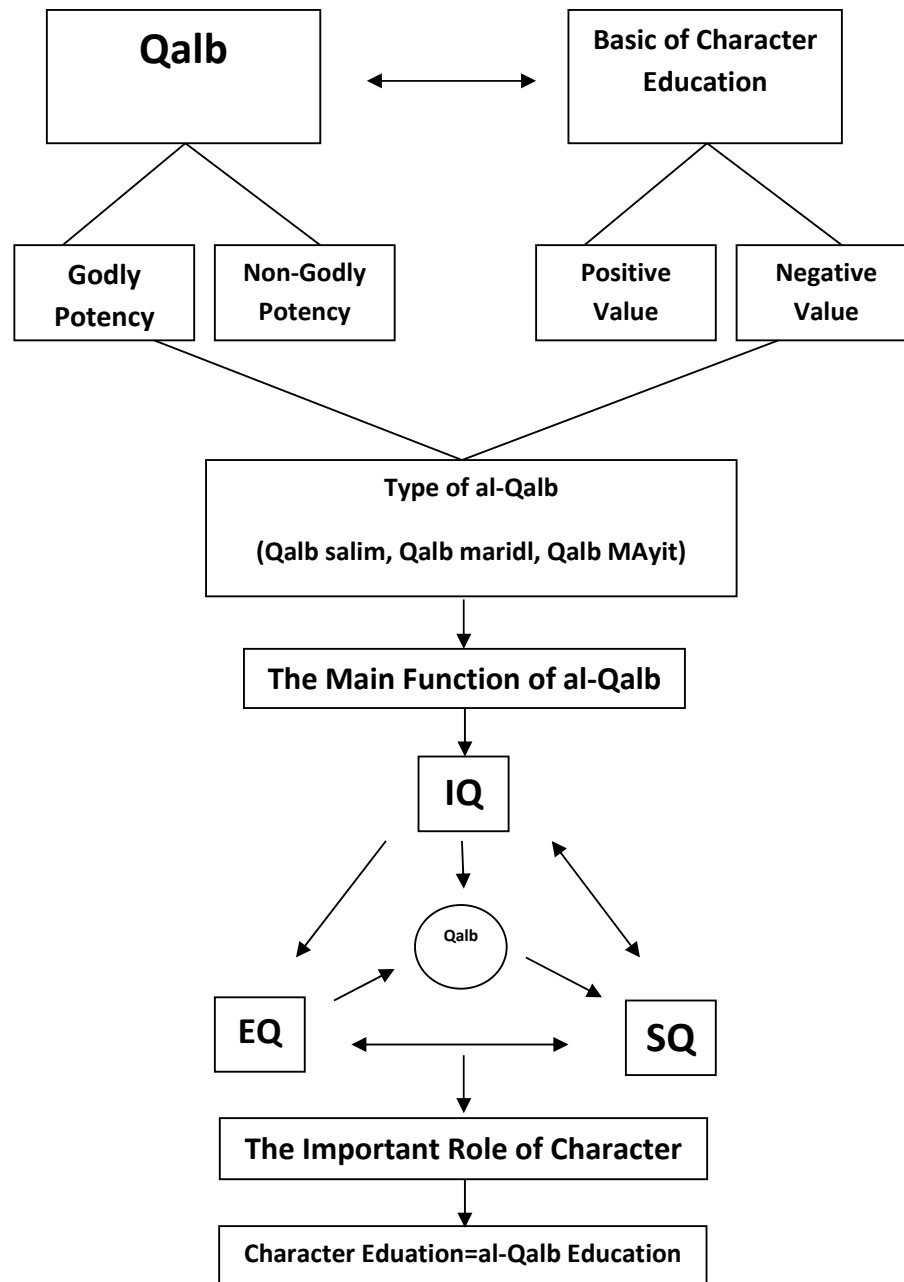
Basically, the nature of al-qalb as said above has close relation with the basic of character education, as the main sources of good and bad value. Those values are described more in positive and negative energy of character. The implication of this relation, al-qalb of the human can be categorized into al-qalb salim, al-qalb maridl, and al-qalb mayyit based on condition of al-qalb. Moreover, each type will influence the human though, view, attitude and personality in daily activity. And unconsciously, it determines someone into good or bad person. So, educating human character is essentially educating al-qalb because it is the centre of human intellect, emotion and character.

White (in Sarumpaet, 2001: 12) argues that character building is the best effort of humankind. It is the major purpose of good education because it is the reason why education exists. Consequently, character education in the family, school or society becomes the responsibility of parents, teacher, and society.

Thus, this kind of condition becomes consideration especially in developing high human sources. Education is not only giving the newest and the most complete knowledge, but building strong belief and character of student in order to improve the potency and find the aim of life. Additionally, education in the school is not only teaching to read, to write, and to calculate, then pass the examination and get good job, but also teaching the student to be able to decide which one is right and wrong.

### 5.3. Correlation between Al-qalb and Character Education

The correlation of al-qalb and character education as explained before can be described in the diagram below:



The explanation of the diagram is the following:

First, al-qalb is spiritual dimension and has intuitional power. It is the centre of good and bad and place of faith in God. This nature of al-qalb make it has godly and non-godly potency. This fact appropriate with the nature of human character, which the basic is good and bad value. Both values are well described in the positive and negative energy. This eergy will generate human character, faith, personality, capacity and potency.

This case make qalb is classified into three types: al-qalb salim, al-qalb maridl, and al-qalb mayyit. Al-qalb salim is pure nad health al-qab,

al-qalb maridl is sick heart with full of evil temptation where it makes someone far away from God, and lastly al-qalb mayyit, it is died herat and there is no life in it.

Then, rearding with the main function of al-qalb a the centre of human personality, so that character education is very important to do. For reason,it affects all of human aspects include intellectual (IQ), spiritual (SQ), and emotional (EQ). So, well-character education is also educating al-qalb in order to get strong human character. One of the aspects to be considered is method and steps of character education which should be started from childhood, teenager, and adult.

## 6. Conclusion

Character education plays important role in building human character as part of education. For reason, the mankind will not attain perfection character level without educational process. Terefore, the essence of character education is forming the perfect human who have readiness and ripeness to create humanitarianism civilization. Studying al-qalb in the holy Qur'an can not be seprated from the esence of human as object of character education wheres al-qalb is the result of character education. Al-qalb is the none which is distinguished human from others. The difference is not in external (physical) form but in internal (psychological). Actually, it manifests in attitude of human personality. The choice of attitude toward the order and prohibition of the God in daily activity, will determine what kind of person reflected.

Purpose of character education in Qur'anis perspective is creating well-behaved and strong personality of human. For that reason, character education should be able to educate al-qalb as the center of human character. It determines good or bad of person in applying God order. Moreover al-qalb as the mirror of human personality also becomes the centre of human quotient include intellectual quotient(IQ), emotional quotient(EQ), and spiritual quootient (SQ). So, in the teaching and earning process, principle of character building should be considered and applied in order to create perfects students whom have high intellectuality, emotional intellection(EQ) in daily interaction and use al-qalb(SQ) as the basic of all the actions.

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