

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study



Mahmud Muhsinin¹, Tobroni², Syamsurizal Yazid³, Abdul Wahab⁴

^{1,2,3,4}Universitas Muhammadiyah Malang, Indonesia

ABSTRACT: The stories in the Qur'an hold many meanings and lessons. The purpose of these stories is to provide advice and teaching, as the Qur'an was revealed by Allah to serve as a warning, guidance, and source of wisdom. Understanding the stories in the Qur'an for character education is essential, as character education is a national educational policy. Therefore, this study aims to identify the values of character education in the story of Prophet Moses and the Israelites in the Qur'an. The research questions include: (1) What is the concept of the Israelites in the Qur'an? (2) How is character education portrayed in the story of Prophet Moses and the Israelites? (3) What are the character values in the story of Prophet Moses and the Israelites?

The research paradigm uses an interpretive paradigm and a qualitative approach. The type of research is content analysis. The data source is verses Al-A'raf: 103 – 171. The data analysis technique uses Heidegger's hermeneutic theory. The research findings are: The Israelites are frequently mentioned in the Qur'an, intended to serve as examples from which lessons can be drawn. The Israelites in the Qur'an are portrayed as a tribe meant to be a lesson for other tribes. The concept of character education in this story has three main aspects: first, guidance or scripture; second, punishment; and third, reward. The guidance consists of teachings and wisdom. This guidance serves as a reference when facing punishment and reward. When punishment or reward is approached according to the guidance, it results in good behavior, and if practiced continuously, it forms noble character. The story of the Israelites in Surah Al-A'raf verses 103 to 170 contains character values such as patience, obedience, steadfastness, knowledge, and humility.

KEYWORDS: Israelites, Character Education, Qur'anic Stories

INTRODUCTION

A story is a sequence of reports about events organized chronologically or sequentially. The Qur'anic stories are the Qur'an's accounts of the conditions of previous communities, past prophecies, and events that have occurred (Qatthan, 2017). Scholars categorize the Qur'anic stories into three types: First, the stories of the prophets and their people, both disbelievers and believers. Second, the stories of righteous individuals and the disobedient ones, such as the stories of Luqman, Zulqarnain, the People of the Cave (Ashab al-Kahf), Qarun, and other events like the story of the People of the Trench (Ashab al-Ukhduh), the story of Mary, and the battle between the army of Talut and the army of Jalut. Third, events that occurred during the time of Prophet Muhammad, such as the Battle of Badr, the Battle of Uhud, the Battle of Al-Ahzab, the Banu Qurayza tribe, and others (Ilyas, 2017).

The stories of the prophets are widely researched in the field of education. For instance, the story of Prophet Ibrahim is associated with educational values. The Qur'an describes how humans seek the truth about the Creator or God in the story of Prophet Ibrahim. The Qur'an narrates how Prophet Ibrahim observed visible objects and pondered whether they could be the God who continuously guides him. Eventually, Prophet Ibrahim concluded that natural objects are creations of the unseen God. Prophet Ibrahim found God through his thoughts and heart. There are three domains: the physical aspect (psychomotor domain), the intellectual aspect (cognitive domain), and the emotional aspect (affective domain). The balanced development of these three aspects is expected to form a perfect and complete human being (insan kamil) (Suyanta, 2018). The story of Prophet Noah contains several principles from which lessons can be drawn, namely: the principle of faith (aqidah), the principle of morality, and the principle of worship. The principle of faith is manifested in the call to monotheism, worshipping only Allah. The principle of morality is manifested in a gentle and patient approach to preaching. The principle of worship is manifested in calling to goodness and preventing evil (Lubis, 2017).

The stories of the prophets in the Qur'an are not only analyzed in the field of education but also in other fields, including communication, where research has revealed the educational communication in the story of Prophet Moses (Musayadah & Mu'afiah, 2016). In psychology, a study has highlighted the emotional intelligence of Prophet Moses. According to the research, Prophet Moses possessed impressive emotional and social intelligence, enabling him to lead the Israelites to become a great nation

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

(Musodiq, 2017). The field of religious studies also conducts research related to the stories of the prophets, such as comparing the story of Prophet Moses in the Qur'an with the Old Testament (Affani, 2017). There is also research on the rhetorical style of conciseness (al-'ijaz) and elaboration (al-itnab) in the Qur'anic verses narrating the story of Prophet Moses, along with the objectives of the surahs (maqasid as-suwar) (Fajria, 2020).

The stories in the Qur'an are often linked to character education because storytelling is a method that is easily accepted by people. When we listen to a story, we visualize it, imagining the characters and situations described. Stories leave a lasting impression on our hearts, especially for children. The stories about the Prophets and Messengers are inspirational tales that can instill good character in students (Rosita, 2016). The Qur'anic stories can inspire the educational world to instill manners and character in students. Character education through storytelling about the prophets in the Qur'an has a positive influence, especially on young children. This method helps children retain the material about manners for a longer time, embedding it in their souls. The storytelling method effectively cultivates good behavior in children (Purba et al., 2021).

The Qur'anic stories not only recount the lives of the prophets and messengers but also the earlier nations and peoples. Examples include the people of 'Ad, Thamud, Midian, and others. The Jews are one of the nations mentioned in the Qur'an, notable for their continued existence to this day. The Jewish people are descendants of Prophet Abraham through Prophet Isaac. Many Qur'anic verses discuss the Jewish people, often more than other nations. The Qur'an frequently uses the term "Bani Israil" to refer to the ancestors of the Jewish people. The story of Bani Israil and Prophet Moses is one of the most frequently mentioned narratives in the Qur'an.

The wisdom behind the frequent recounting of the story of Prophet Moses and Bani Israil includes the significant role of Prophet Moses in shaping the Jewish nation, his efforts in saving Bani Israil from Pharaoh's tyranny, implementing the Torah's rules among them, and dealing with the hypocrites who constantly undermined the Torah's regulations. The journey of Prophet Moses and Bani Israil parallels the conditions faced by Prophet Muhammad SAW, who endured persecution from the disbelieving Quraysh rulers in Mecca, then migrated to Medina and dealt with hypocrites disrupting Islamic policies (Baqir Hakim, 2012).

Bani Israil, the ancestors of the Jewish people, lived contemporaneously with the Egyptians under Pharaoh's rule. They lived together in Egypt, where Bani Israil were enslaved and oppressed by the ruling Pharaoh. Before Prophet Moses' arrival, the Jews or Bani Israil lived as oppressed slaves under Pharaoh. Allah describes Pharaoh's tyrannical rule in the Qur'an, Surah Al-Qasas, verses 4 and 5: "Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a group among them, slaughtering their sons and keeping their females alive. Indeed, he was of the corrupters. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors."

Allah describes Pharaoh's government as arrogant, believing no one could overthrow his power. He considered himself the greatest, most magnificent, and supreme ruler, with unmatched authority. Politically, Pharaoh's regime was fully dominant. His governance tactic was to divide the people, making it easier to rule over them, as divided groups would fight each other and seek his favor. Additionally, he weakened certain groups as much as possible, neglecting their education, leaving them in ignorance, and stunting their economic growth, effectively enslaving them. Their highest positions were reduced to mere laborers (Amrullah, 1982). Pharaoh even decreed, as Allah mentions: "He [Pharaoh] would slaughter their [the Israelites'] sons and let their women live." This decree was based on a dream Pharaoh had, where he saw a fire coming from Jerusalem that burned the Egyptian palaces and symbols, sparing the Israelites. Upon waking, Pharaoh summoned his magicians and soothsayers to interpret the dream. They explained, based on the legacy of Abraham, that a child from his descendants would soon be born and overthrow Pharaoh's rule. Fearing this prophecy, Pharaoh ordered the killing of all newborn Israelite boys (Katsir, 2015).

In the subsequent verse (verse five), Allah explains that the oppressed and weakened people will rise and become a strong nation, overpowering Pharaoh. The enslaved and oppressed Israelites will be transformed by Allah into a powerful and dominant nation. Allah sent His Messenger, Moses, to liberate the Israelites from Pharaoh's oppression. Under Moses' guidance, the character of the Jewish people changed from being an enslaved nation to one of dignity, even establishing a great kingdom during the times of Prophets David and Solomon. This transformation from a subjugated people to a great and independent nation is a positive change from which lessons can be drawn.

The story of Prophet Moses preaching to the Israelites is recounted in many verses in the Qur'an. Moses' mission to the Israelites represents a form of character education developed by him. Character education involves guiding students to become individuals with noble character in terms of their hearts, minds, bodies, and emotions. Broadly, character education can be understood as teachings on manners, morality, ethics, customs, and personality development aimed at honing and nurturing students' abilities to discern good from bad (Samani & M.S., 2019).

Character education is mandated by Law Number 23 of 2003 regarding the National Education System. Article 3 explains that national education aims to develop students' competencies and create individuals with personality and national pride to enhance the quality of the nation. This aims to produce students who are religious, intellectual, ethical, physically strong, academically proficient, skilled, innovative, independent, and globally competitive. This policy is further clarified in the Government Policy on the Development of Moral Character Values for the years 2010-2025. This policy states that a superior personality results from the interplay of four variables: management of the heart (qalb), management of the mind, management of the body, and management

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

of emotions and desires. Management of the heart relates to emotional behavior and ideology/faith; management of the mind involves the intellectual process of exploring and utilizing knowledge scientifically, actively, productively, and innovatively; management of the body is connected to appearance, propriety, adaptability, adoption, and innovative programs that are open and collaborative; management of emotions and desires focuses on ambition and productivity, reflected in values of attention, alignment, and innovative creation (Mughtar & Suryani, 2019).

RESEARCH METHODOLOGY

1. Research Paradigm

A paradigm is a framework or way of thinking used as a foundation for understanding a concept, theory, or specific reality. It encompasses a set of beliefs, values, principles, and methods that form the basis of an individual's or group's worldview. In a scientific context, a paradigm refers to a dominant conceptual model or theory within a discipline during a particular period. Scientific paradigms guide how scientists view the world, design research, and interpret results.

The research paradigm refers to the conceptual framework or pattern of thinking that guides how research is conducted, how data is collected, and how findings are interpreted. It includes a set of beliefs, values, and philosophical principles that underpin the understanding and investigation of a specific phenomenon. The research paradigm forms the epistemological and ontological foundation that guides how researchers view the world and seek knowledge (Suprayogo & Tobroni, 2001).

The construct of a researcher's or scientist's belief system forms the research paradigm. This belief system is based on ontological and epistemological foundations. In the context of research paradigms, ontology deals with questions about the nature and characteristics of the reality or world being studied. Epistemology deals with questions about how knowledge can be acquired and how researchers can know something. Generally, research paradigms can be divided into two categories: the objective approach, which leads to quantitative research, and the subjective approach, which leads to qualitative research (Anggraini, 2017).

A research paradigm includes a set of beliefs, values, and principles that form the foundation for how researchers view the world, conduct research, and interpret findings. It guides the choice of methodology, research methods, and data analysis used by the researcher. Examples of research paradigms involve differences between positivism (focusing on objective facts and generalizations) and interpretivism (focusing on understanding subjective meanings).

This research adopts an interpretive paradigm. Interpretivism involves interpreting, explaining, or deriving meaning. This paradigm emphasizes understanding the subjective meanings that individuals attribute to phenomena. Interpretive research tends to use qualitative methods and involves in-depth data analysis. The interpretive paradigm has a philosophical framework in research that emphasizes deep understanding of the subjective meanings that individuals or groups give to phenomena. This paradigm contrasts with positivism, which emphasizes objectivity and generalization.

The emergence of the interpretive paradigm can be understood as a reaction to the dominance of the positivistic paradigm. Positivism prioritizes an objective, measurable, and empirical scientific approach. However, over time, criticism and reactions to this approach led to the development of the interpretive paradigm. Positivism has sometimes been criticized for trying to apply natural science methods directly to social sciences without considering the uniqueness and complexity of social phenomena. The positivistic approach can lead to deterministic thinking, assuming that social phenomena can be fully explained by predictable cause-and-effect relationships. Social reality is often more complex and difficult to explain in deterministic terms. Positivism often struggles to handle complex contextual variables that are difficult to measure quantitatively, leading to inaccurate simplifications of context influences in explaining social phenomena (Mudjia, 2018).

Positivism is less capable of capturing the subjective meanings individuals attribute to their experiences. Because of its focus on observable and measurable metrics, it can overlook important dimensions of social reality. Positivistic approaches often seek general laws or theories that can be universally applied across various contexts. Critics argue that this approach often neglects cultural diversity and social contexts that can influence social phenomena. With the reaction to the weaknesses of the positivistic paradigm, the interpretive paradigm emerged as an alternative that emphasizes deep understanding, meaning construction, and qualitative frameworks in research. This paradigm plays a crucial role in exploring and comprehending the complexities of social reality that are difficult to measure purely quantitatively. In the interpretive paradigm, theory guides researchers in developing an understanding of meaning. The role of theory is to interpret or understand the research object. Theory directs researchers in the process of interpreting qualitative data. This can involve textual analysis, in-depth interviews, or participant observation. Approaches such as phenomenology, hermeneutics, and social phenomenology fall within the scope of the interpretive paradigm (Sa'adah, 2017).

2. Approach and Type of Research

This study employs a qualitative approach. The type of research is Hermeneutics. Hermeneutics is a study of texts that analyzes the content of the text, seeking to understand the message behind it. This research aims to analyze the messages within the story of Prophet Musa (Moses) and his people, the Israelites. From the story of Prophet Musa and the Israelites, the study aims to identify values of character education. The goal of this research is to uncover values of character education, a task that is inherently abstract and rich with meaning. Qualitative research problems tend to be descriptive and explore deeper contexts. The

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

focus is on a profound understanding of a phenomenon or event, as well as the interpretation of the meanings contained within it (Busyra, 2021).

Qualitative research seeks to explore and understand meanings. It is a research method used to understand and explain the subjective meanings of a phenomenon in its natural context. The qualitative approach emphasizes interpretation and deep understanding of a particular context or case, focusing on aspects such as perceptions, values, attitudes, and experiences of individuals or groups (Sugiyono, 2016).

3. Data Sources

The data for this research is drawn from the Qur'an and classical exegesis (tafsir) texts. Additionally, books narrating the stories of the prophets serve as supplementary data that reinforce and interpret the story of Prophet Musa (Moses) and the Israelites in the Qur'an. The data used consists of two types: primary data and secondary data. Primary data are the main references used by the researcher to gather research data, while secondary data are supporting data.

Primary Data: The primary data for this research is the story of the Israelites found in Surah Al-A'raf, verses 103 to 171. This Surah provides a comprehensive narrative of the journey of the Israelites, which is why it was chosen as the subject of this study.

Secondary Data: The secondary data includes classical exegesis texts such as Tafsir Ibn Kathir and Tafsir Tabari. Tafsir Ibn Kathir is a detailed exegesis where Ibn Kathir explains the Qur'anic verses thoroughly and inclusively, mentioning all aspects during his interpretation of the Qur'an (Dozan, 2019).

Tafsir Tabari, authored by Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib, known as Abu Ja'far, is one of the oldest exegesis texts available. Imam Tabari, from a young age, pursued knowledge extensively, traveling to different regions to learn from well-known scholars. His primary work, "Jami' al-Bayan an Ta'wil," is a comprehensive exegesis text that remains a critical source for understanding early Islamic interpretation (Qatthan, 2017). The researcher uses the condensed and authenticated version of Tafsir Ibn Kathir, edited by Dr. Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, titled "Lubab al-Tafsir Min Ibn Kathir," published by Mu-assasah Daar al-Hilal in Cairo in 1994. The Indonesian translated edition used by the researcher is published by Imam Syafi'i Publishers. Dr. Abdullah's summary includes removing weak hadiths, simplifying hadith narration by mentioning only the top and bottom narrators, removing repeated hadiths, and eliminating unreliable Israiliyyat stories (Abdullah, 2001).

Imam Ibn Jarir Tabari, a renowned scholar, contributed significantly to various fields, with his work "Jami' al-Bayan an Ta'wil" being the oldest comprehensive exegesis text. Early tafsir texts are rare, and much of the explanatory content is contained in Tabari's tafsir. This manuscript was found at the house of a Najd ruler and later printed, providing a rich source of tafsir knowledge (Qatthan, 2017). The researcher uses the authenticated version of Tafsir Tabari edited by Ahmad Abdurrazizq Al-Bakri and others, with the Indonesian edition titled "Tafsir Ath-Thabari" published by Pustaka Azzam in Jakarta. This tafsir method involves interpreting the Qur'an with the Qur'an itself, followed by interpretations from hadiths with chains of transmission up to the Companions and Tabi'in, mentioning all narrations explaining the verses, and preferring the most authentic narrations. Tabari also occasionally includes grammatical explanations of the verses and deduces legal rulings (Ahmad Abdurrazizq Al Bakri et al., 2007).

4. Data Analysis Techniques

The basic principle of qualitative data analysis is the inductive approach, which means researchers develop findings and patterns from the data itself without having pre-established theories or hypotheses. This differs from the deductive approach commonly used in quantitative research. Qualitative data analysis is inductive, meaning findings and patterns are developed from the data itself, not guided by previously established theories or hypotheses (Sugiyono, 2016). Qualitative data analysis begins with exploring data obtained from interviews, observations, or textual materials. Researchers attempt to understand the context, meanings, and emerging patterns from the data. The inductive approach in qualitative data analysis provides room to explore complex and dynamic realities within specific contexts. Moreover, it allows researchers to discover new findings that may have been unexpected previously. Researchers select verses telling the story of Prophet Moses and the Children of Israel. From this selected data, researchers analyze using Hermeneutics theory. The Hermeneutics theory chosen by the researchers is Heidegger's hermeneutic theory. The steps of data analysis in research using Heidegger's hermeneutic theory are as follows: 1) Initial understanding, which is the first understanding gained by the reader when first reading a text. This understanding is still influenced by the reader's knowledge. At this stage, it is the first time someone reads the text. So, they will understand based on the knowledge they have. 2) Pre-understanding, which is the corrections of understanding made by the interpreter or reader due to their mistakes in understanding the text. At this stage, when the reader rereads, they begin to correct their understanding and try to understand the text from what the author meant. 3) Integration or assimilation of horizons. This stage is marked by two understandings between initial understanding and pre-understanding. Then the interpreter integrates these two understandings. 4) Summarizing new understandings resulting from this integration.

DISCUSSION AND ANALYSIS

1. Concept of the Children of Israel

The researcher discusses the story of the Children of Israel in Surah Al-A'raf verses 103 to 171. The researcher found several verses explaining the concept of the Children of Israel, including: verses 159, verses 168-170. Analysis of Heidegger's theory on Surah Al-A'raf verse 159: Initial understanding: Among the Children of Israel, there are those who are righteous and follow the truth, as Allah says: "They are not all alike; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]." These are the People of the Book who have embraced Islam. (Quran, Ali 'Imran: 113)

Pre-understanding: Among the Children of Israel, there are those who are righteous, where they follow the truth, follow their holy book well until they believe in the Prophet Muhammad. As explained in the Quran, Surah Ali 'Imran verse 113, which means that among the People of the Scripture, there are those who are righteous and upright. They perform night prayers and recite the verses of Allah. Combined understanding: Among the Children of Israel, there are those who are righteous, where they follow the truth, follow their holy book well until they believe in the Prophet Muhammad. Allah says: "They are not all alike; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]." These are the People of the Book who have embraced Islam. (Quran, Ali 'Imran: 113)

Analysis of Heidegger's theory on Surah Al-A'raf verses 168-170: Initial understanding: The Children of Israel are scattered to various places and divided into several groups. Among the Children of Israel, there are righteous people, they still hold fast to the verses of Allah in the Torah. They believe in Allah and His prophets, perform righteous deeds. Then there are also wicked people, people who do not perform righteous deeds, cannot hold fast to the verses of Allah in the Torah. Allah tests the Children of Israel with good things, pleasures, happiness, and success. In addition, Allah also tests the Children of Israel with bad things, hardships, disasters, and failures. So that they may be reminded of Allah again, return to performing righteous deeds. After them, there are replacement generations who are wicked, they inherit the book of Allah, they teach it but do not practice it, they do things contrary to the law of the Torah, they deceive the law of Allah, and they accept bribes and bribes for the sake of worldly possessions. If they do that, they say, "Allah will forgive our sins." A wrong desire towards Allah, as His saying means "Woe to those who write the scripture with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn." (Quran, Al-Baqarah: 79) If after that, such forbidden deeds come to them again, they still take it and consider it lawful. They do not reject it. Allah informs that they are people who continuously commit sins. They are not repentant people. This generation is very fond of worldly life, they are willing to ignore Allah's rules in the Torah in order to obtain wealth. They legalize all means, no longer paying attention to what is halal and what is haram. If they become judges, they will accept bribes. The Children of Israel do not appoint judges except judges who are willing to accept bribes. Their leaders gather, then promise not to do that and will not accept bribes. Then one of them accepts bribes, then it is said to him, "Why do you do that in a legal matter?" He answers, "I will be forgiven." The Children of Israel then stab him, and when he dies or his position is removed, his position is replaced by one of them who stabbed him, but later he will do the same thing (accept bribes). If someone else offers them the world, they will take it. That is the condition of the Children of Israel, if they are reprimanded for their wrongdoings, they respond, 'The deeds we do will be forgiven.' Allah has made a covenant with the Children of Israel to enforce the law of the Torah. Do those who take worldly possessions in deciding cases not think? They instead say, "We will be forgiven." Indeed, what is with Allah in the Hereafter for those who fear Him and who act justly among people in deciding the law among them, is surely better than the little worldly possessions obtained by violating Allah's commands and deciding judgments among people unfairly. Those who implement the contents of the Torah, perform prayers according to its limits, and do not waste prayer time. whoever does that among creatures, then Allah will not waste the reward of his good deeds.

Pre-understanding: The Children of Israel, like other human communities, are divided into several tribes and groups. Among the Children of Israel, there are those who are righteous, holding fast to the verses of Allah in the Torah. They believe in Allah and His prophets, and perform righteous deeds. There are also those who are not good, they cannot hold fast to the verses of Allah, they commit sins. Like all human beings, Allah also tests the Children of Israel with various trials of life. Allah tests them with the pleasures of life, worldly ease, and abundance of sustenance. These are the tests of worldly happiness that Allah gives to humanity and also to the Children of Israel. Allah also tests them with hardships, suffering, calamities, and lack of wealth. So that they may return (to the truth). Return obedient and submissive to their Lord. Repent from all sins

In the subsequent generations, many of the Children of Israel changed for the worse. They inherited the book of Allah, they taught it but did not practice it. Their behavior contradicted the teachings of the Torah. They even engaged in deception in the name of Allah's law. They were a people who were very fond of worldly possessions, so in their actions, they no longer considered what was lawful and unlawful. The judges of the Children of Israel accepted bribes and changed the laws, different from the decrees of the Torah. When asked why they committed such violations, they answered that they would be forgiven. However, this was not the case, as they had made a covenant to hold fast to the Torah. A covenant with Allah. Did they not think clearly? Indeed, what is with Allah in the Hereafter for those who fear Him and act justly among people in establishing the law

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

among them, is surely better than a little worldly possessions obtained by violating Allah's commands and deciding judgments among people unfairly. Those who hold fast to the verses of Allah, establish prayer, will be rewarded perfectly by Allah.

Combined understanding: Humans will be tested by Allah with both goodness and adversity in this world, so that they can repent to Allah, return obedient and submissive to Allah. Likewise, the Children of Israel, who are scattered and divided into many groups, are tested by Allah with both the goodness and suffering of the world, so that they may realize and return to Allah. For among the Children of Israel, there are righteous people and there are unrighteous people. For those who are unrighteous, it is hoped that they can realize their mistakes, repent, and return obedient and submissive to Allah.

In the subsequent generations, many of the Children of Israel changed for the worse. They inherited the book of Allah, they taught it but did not practice it. Their behavior contradicted the teachings of the Torah. They even engaged in deception in the name of Allah's law. They were a people who were very fond of worldly possessions, so in their actions, they no longer considered what was lawful and unlawful. The judges of the Children of Israel accepted bribes and changed the laws, different from the decrees of the Torah. This corrupt generation, if questioned about their actions, would argue that they would be forgiven by Allah. However, this was not the case, as they had made a covenant to hold fast to the Torah. A covenant with Allah. Did they not think clearly? Indeed, what is with Allah in the Hereafter for those who fear Him and act justly among people in establishing the law among them, is surely better than a little worldly possessions obtained by violating Allah's commands and deciding judgments among people unfairly.

Those who adhere steadfastly to the verses of Allah by implementing its regulations and performing righteous deeds will be rewarded with perfect rewards. There will be no wasted efforts in their good deeds. This also applies to those who adhere steadfastly to the regulations of the Torah.

The story of the Children of Israel in Surah Al-A'raf verses 103-171 depicts the journey of the Children of Israel from a people oppressed by the Egyptians to a dignified community, yet they once again faced calamities and oppression. This is due to the behavior of the Children of Israel who abandoned the call to enjoin good and forbid evil. As narrated in verses 164-166, it tells the story of a community that called for righteousness and a community that remained silent, avoided, and opposed those who violated the sanctity of the Sabbath. Then in verse 167, it explains the condition of the Children of Israel who became an oppressed community. Allah explains the reason they returned to being an oppressed community in verse 169. The Children of Israel became a community that frequently violated the laws of Allah in the holy book of the Torah, even daring to alter its laws to gain wealth and worldly pleasures. There were no longer people who preached to admonish and forbid the violations that occurred.

2. Character Education

Researcher found several verses that carry the meaning of character education, including in verses 130-131, then verses 136-137, and verses 138-139. Analysis of Heidegger's theory on Surah Al-A'raf verses 130-131. Initial understanding: Allah punished Pharaoh with a long drought resulting in famine. The harvest of fruits was very little, even dates only bore one fruit per tree. This difficult time was intended for them to take heed and learn from the consequences of opposing Prophet Moses. The attitude of Pharaoh and his people during prosperity was one of pride, believing it was all their entitlement. However, when they faced hardship and distress, they blamed Prophet Moses and his people for the hardships. They claimed that before the arrival of Prophet Moses and his followers, they lived in prosperity and abundance. But after Prophet Moses and his followers came, they felt miserable and had difficulty finding food. They said, "Our luck has disappeared. Successes such as pleasure, fertility, and health have vanished since Moses came to us." This accusation is incorrect because pleasure and suffering experienced by humans come from the decree and determination of Allah. They were unaware of this fact.

Pre-understanding: Due to Pharaoh and his people opposing the messenger of Allah, Moses, Allah punished them with a prolonged drought. The harvest was minimal, leading to famine in Egypt. This was intended to teach them a lesson for opposing Moses. When Pharaoh and his people were prosperous, they were proud and believed it was all their entitlement. However, when they faced hardship and adversity, they blamed Moses and his people for their misfortune. They claimed that before Moses and his people came, they lived in prosperity and abundance. But after Moses and his followers arrived, they felt distressed and struggled to eat. They said, "Our fortune has vanished. Successes like pleasure, fertility, and health have disappeared since Moses came to us." These accusations were incorrect because the prosperity and adversity experienced by humans come from the decree of Allah, the Lord of all worlds. They were unaware of this fact.

Combined Understanding: Allah punished Pharaoh and his people with a prolonged drought and scarcity of food, resulting in widespread famine. This was intended to teach them a lesson about the consequences of opposing Moses. Pharaoh and his people blamed Moses and his people, the Israelites, for the hardships in Egypt, attributing their misfortune to them. However, when they were prosperous, they claimed it was their own merit. When facing difficulties, they accused Moses and the Israelites of causing their loss of prosperity and well-being. The accusations were baseless because both prosperity and adversity are determined by Allah, the Lord of all worlds. Pharaoh and his people failed to understand this. As mentioned in Surah An-Naml, verse 47, adversity and fortune are determined by Allah's decree, not by anyone else.

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

Analysis of Heidegger's Theory in Surah Al-A'raf, verses 136-137: Initial Understanding: Pharaoh and his people committed great wrongdoing by ordering the killing of male children from the Israelites. Then Allah demonstrated His power through various natural disasters. Despite these signs, they remained arrogant and looked down upon the Israelites. The Egyptians refused to adopt the beliefs of the Israelites, even though their beliefs were true, supported by evidence. Allah then saved the Israelites by leading them out of Egypt. Meanwhile, Pharaoh received punishment from Allah as he and his army were drowned in the sea. The sea parted to allow the Israelites to cross, but when Pharaoh and his army pursued them, the sea closed upon them, causing their demise. Pharaoh and his army were unjust and denied the signs of Allah. Finally, the Israelites were freed from Pharaoh's oppression and were able to inhabit the promised land. As mentioned in Surah Ad-Dukhan, verse 28, Allah bequeathed the land to another people. Allah granted the Israelites the lands of the east and west, referred to as the land of Syria, as a promise. Allah intended to bless the oppressed people of Egypt and make them leaders and inheritors of the land. Their patience led to this outcome.

Combined Understanding: Thus ends the tale of Pharaoh; he and his army were drowned by Allah in the sea. They drowned while pursuing the Israelites who were leaving Egypt by crossing the divided sea. Pharaoh and his army followed the Israelites into the divided sea. When all the Israelites successfully reached the land, the sea closed back, engulfing Pharaoh and his army, causing them to drown. This was Allah's punishment because Pharaoh and his people refused to believe in Allah due to their arrogant nature, which involved demeaning others or other communities. They considered themselves noble, questioning why they should submit to the beliefs of the lowly Israelites. Despite clear evidence presented before them. In contrast, the Israelites were saved by Allah and even granted a better land, the land of Syria. Pharaoh was destroyed because of his denial of Allah's signs and his tyranny. Meanwhile, the Israelites were saved from oppression in Egypt and given a better land because of their patience.

Analysis of Heidegger's Theory in Tafsir Ibn Kathir on Surah Al-A'raf, verses 138-139: Initial Understanding: The Israelites continued their journey. When they arrived in a region in Canaan, they saw the inhabitants worshipping statues, idolizing them. Some Israelites foolishly asked Moses to make idols for them so they could worship like those people. Moses replied that they were truly foolish, not understanding the greatness and purity of Allah, which must be sanctified from partners or equals. Such beliefs (idol worship) would lead to destruction and damnation for those who practiced them.

Pre-understanding: After the Israelites were saved from oppression in Egypt, they continued their journey to the promised land, Syria. Along the way, they encountered a people devoted to idol worship. Thus, they asked Moses to make idols for them to worship, imitating the worship of those people. Moses explained that the Israelites lacked understanding of the greatness of Allah, which must remain free from partners. Worshipping Allah must be free from polytheism. Moses declared the Israelites truly foolish in this matter. He further explained that such beliefs would lead to the destruction of those who practiced them and render their worship unacceptable.

Combined Understanding: Belief in Allah requires knowledge and understanding. The Israelites were among those lacking in knowledge and understanding regarding faith in Allah. When they encountered a people devoted to idol worship, they asked Moses to make idols for them to worship like that specific community. Moses explained that their worship was futile, and their worship would not be accepted, leading them to perish. The Israelites lacked knowledge and understanding of the greatness of Allah, which must be free from partners or polytheism. The story of the Israelites in Surah Al-A'raf begins with an explanation of the consequences for those who oppose the messengers of Allah. In the preceding verses, Allah recounts the stories of various prophets, including Noah, Hud, Salih, Lot, and Shuayb, and how their respective communities rejected them. All these communities were destroyed because they opposed the messengers of Allah. Pharaoh and his people also opposed the messenger of Allah, Moses, so they would suffer the same fate as the other communities that opposed the messengers of Allah. Pharaoh and his people opposed Moses because they were arrogant. Arrogance prevented them from accepting the truth. The Egyptians considered themselves noble, with a higher status than the Israelites. How could such a noble people submit to the beliefs of a lowly people like the Israelites? The patience of the Israelites during their oppression in Egypt, even when Pharaoh killed Israelite baby boys, was met with patience. They faced oppression from the Egyptians with patience, resilience, and adherence to the path of truth, which is the path of Allah. They followed the guidance and admonition of Moses. When some Israelites worshipped the calf statue, Moses rebuked them harshly. Consequently, the Israelites realized and acknowledged their grave sin. They then repented to Allah, obediently followed Allah's commands, and avoided all prohibitions from Allah. The character education found in the story of the Israelites in Surah Al-A'raf includes three main principles that form the core ideas of character education. First, adversity, calamity, and suffering are life lessons that must be correctly understood to shape true character. They must be understood with divine knowledge, as explained about the oppression experienced by the Israelites in Egypt, which Allah revealed to be a great trial from Him and held significant wisdom (Al-A'raf: 141). Second, pleasure, blessings, and happiness are concepts in life that follow hardship, as explained by Moses when advising the Israelites to remain patient and steadfast in their faith during their ordeal, as eventual happiness and grace would be attained. Third, divine knowledge serves as a lens to understand the hardship and blessings that exist. The guidance of revelation serves as a guidebook explaining rules, attitudes, morals, and other aspects related to the guide to life.

3. Character Values

Analysis of Heidegger's Theory on Surah Al-A'raf, verses 132-135: Initial Understanding: Despite the various calamities that befell Egypt, Pharaoh and his people remained obstinate in their refusal to acknowledge their wrongdoing. They even declared, "However much you [Moses] may bring us proof or magic to bewitch us, we will never believe in you." They regarded all these events as sorcery, not evidence of the power of the Lord of all worlds. This was their attitude. Then Allah sent various punishments upon them. Allah sent a punishment in the form of a hurricane and heavy rain that destroyed their gardens, rendering them unable to farm. They then approached Prophet Moses and implored, "O Moses, invoke your Lord for us by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel." Moses prayed to his Lord, and Allah removed the suffering, but they did not fulfill their promise to believe and release the Children of Israel. Subsequently, Allah sent another punishment in the form of locusts that consumed their crops and even the wooden structures of their homes until they collapsed. Again, they came to Moses, repeating their previous request. Moses prayed to Allah, and the punishment was lifted. Yet, they once again reneged on their promise. Then Allah commanded Moses to go to a hill and strike it with his staff. Moses did so, and swarms of insects infested the houses of Pharaoh's people, even infiltrating their food, causing them great discomfort. Exhausted by this, they returned to Moses, pleading as before. After Moses prayed to Allah, the insects disappeared. Still, they did not keep their promise to believe. Next, Allah sent frogs that filled their homes, food, and vessels, so that no one could open a garment or vessel without finding frogs inside. When they grew weary of this ordeal, they again resorted to their previous statement. Then Moses prayed to his Lord, and the suffering was lifted. But once more, they failed to keep their word. Finally, Allah sent blood, turning all of Pharaoh's water into blood, rendering it undrinkable and unusable. They could not draw water from wells or rivers. They could not even scoop water from containers without it turning into fresh blood. As a result, they could not drink or cook with the water. They then returned to Moses, saying, "O Moses, invoke your Lord for us by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel." Moses prayed to his Lord, and the suffering was lifted, yet once again, they failed to keep their promise.

Combined Understanding: Pharaoh and the elite of Egypt felt deeply humiliated and frustrated when the sorcerers believed. They then implemented oppressive and inhumane policies, such as killing Israelite baby boys. They persisted in their disbelief and remained entrenched in their denial and wickedness. They adamantly declared, "However much you [Moses] may bring us proof or magic to bewitch us, we will never believe in you." Despite witnessing numerous signs, they attributed everything to sorcery rather than recognizing the power of the Lord of all worlds. The arrogance and pride of Pharaoh and his people were truly formidable. They refused to believe in Moses and his people, the Israelites, worshipping Allah, the Lord of all worlds. Despite the proofs presented to them, they persisted in their disbelief and evil deeds. Even after suffering various punishments, they repeatedly broke their promises to believe and release the Israelites. Their hearts remained hardened, and they failed to recognize the truth despite the clear signs from Allah.

Allah then sent down various signs of His power, including punishing Pharaoh and his people by bringing prolonged drought and sending hurricanes. After that came the plague of locusts, followed by the plague of lice, then the plague of frogs, and finally the plague of blood. All of these were clear proofs of the power of Allah, the Lord of the universe. Yet every time they were shown these proofs, they denied them.

Pharaoh and his people not only denied Allah, but they also consistently broke their promises. The first calamity they faced as a punishment from Allah was the rain and hurricanes that destroyed their crops, leaving them unable to farm. They then went to Prophet Moses and pleaded: "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel." Moses prayed to his Lord, and Allah removed the affliction, but they did not fulfill the promise they had made to Prophet Moses.

Subsequently, Allah sent other calamities, including locusts, lice, frogs, and blood. Yet they continued to break their promises. Their arrogance led them to look down upon others, specifically the Children of Israel. How could the noble Egyptians submit to the beliefs of the despised Israelites? It was this arrogance that caused Pharaoh, his officials, and the Egyptian people to refuse to believe in Allah, the Lord of the universe, despite being shown various proofs of His truth and power.

Analysis of Heidegger's theory in Surah Al-A'raf verses 146-147:

Initial understanding: Allah will cause those who are arrogant to be unable to understand and grasp the meaning, to contemplate the greatness of Allah through His creation. The arrogant will be turned away from His signs. Therefore, they do not contemplate the greatness of Allah, do not understand the wisdom of Allah's verses, even though all of nature is Allah's signs, signs of His greatness, but they cannot feel it. Allah's signs and verses are numerous, which can lead someone to guidance. But the arrogant person does not want to obey and submit to the signs or verses of Allah. That is why Allah turns them away from various forms of signs of His greatness. When they see the signs of Allah's greatness, the evidence of the truth of Allah's commands and prohibitions, they do not want to think about it, to take lessons. If they see the path of righteousness that leads to guidance, they do not want to take it. If they were to follow the path of guidance and that path, then they would surely receive guidance and be saved

Character Education Values in the Story of Prophet Moses and the Israelites in the Qur'an: A Hermeneutic Study

from eternal suffering (hell) and receive eternal bliss (paradise). But if they see the path of error that leads astray, then they follow it so that they are lost and doomed.

Allah explains their characteristics, namely those who are arrogant on the earth. They deny the evidence of Allah and deny His messengers as well as the signs of His power. They deny the existence of the Day of Resurrection after death, denying the meeting with Allah in the hereafter. All their good deeds are worthless and only receive punishment for their sins because they do good deeds other than for Allah, and follow their desires. In the hereafter, they will receive retribution for their sinful deeds. They will dwell in hell forever.

Pre-understanding: Believing in the verses of Allah is the first step to continue to gain wisdom and meaning from the verses of Allah so that one can continue to be steadfast on the path of truth. Because disbelievers who do not want to believe in Allah will be further away from the truth. They are turned away from understanding all the signs of Allah's greatness and warnings from Allah. If only they understand even a part, then they will receive guidance because they take lessons from it, they will surrender to the truth, but that does not happen to them. Believing in evidence will lead someone to faith in other evidence. Those who do not want to believe in the verses of Allah are called arrogant people and Allah will make them unable to accept other evidence and verses. They, if they see the path of truth, will turn away, but if they see the wrong path, they will follow that path.

These people are arrogant to accept the evidence of truth, accept the verses of Allah, accept the messengers of Allah. They are reluctant to believe in Allah, reluctant to believe in the verses of Allah, reluctant to believe in the messengers of Allah. These people do not believe in the afterlife. Their good deeds will be in vain, not beneficial in the afterlife. In the afterlife, all that remains is their sins and transgressions, so they are punished with hell, they remain in it.

Combined understanding: The concept in religion is to believe and have faith first, then to gain understanding, wisdom, and guidance. Believing in the verses of Allah is the first step to continue to gain wisdom and meaning from the verses of Allah so that one can continue to be steadfast on the path of truth. Because disbelievers who do not want to believe in Allah will be further away from the truth. They are turned away from understanding all the signs of Allah's greatness and warnings from Allah. If only they understand and accept some of the signs of Allah's greatness, surely they will receive guidance because they take lessons from it, they will surrender to the truth, but that does not happen to them. Believing in evidence will lead someone to faith in other evidence. Those who do not want to believe in the verses of Allah are called arrogant people, and Allah will make them unable to accept other evidence and verses. They, if they see the path of truth, will turn away, but if they see the wrong path, they will follow that path. The explanation of the arrogant people continues. They are arrogant to accept the evidence of truth, to accept the verses of Allah, to accept the messengers of Allah. They are reluctant to believe in Allah, reluctant to believe in the verses of Allah, reluctant to believe in the messengers of Allah. These people do not believe in the afterlife. Their good deeds will be in vain, not beneficial in the afterlife. In the afterlife, all that remains is their sins and transgressions, so they are punished with hell, they remain in it.

CONCLUSIONS

Bani Israel is portrayed in the Quran as an exemplary community. They are depicted in Surah Al-A'raf, verses 103-171, as a community that was once backward but transformed into a noble and dignified one. However, they later reverted to being oppressed due to the absence of people within Bani Israel who engaged in preaching the truth and forbidding evil. When Prophet Musa was with them, he always admonished and reminded the people of Bani Israel to adhere to the truth and refrain from wrongdoing. Some members of Bani Israel continued the preaching activities, but they lacked support from the good people among them. This is evident in the story of the violation of the sanctity of the Sabbath. When someone preached to those who violated the Sabbath, they were reproached, "Why do you preach and advise those who are wrong and will receive punishment from Allah?" Consequently, over time, preaching activities became scarce and eventually disappeared among Bani Israel. Thus, a generation with very poor morals emerged, as described in verse 169.

Researchers conclude that this story has three main elements: guidance or revelation, punishment, and reward. Guidance is a message containing instructions and wisdom. This guidance serves as a reference point when facing punishment and reward. When punishment or reward is approached in accordance with guidance, it leads to good behavior, and if practiced continuously, it will cultivate noble character. The story of Bani Israel in Surah Al-A'raf, verses 103 to 170, embodies character values such as patience, obedience, knowledge, humility, and compassion.

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