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## CHARACTER EDUCATION IN SURAH AL-SAJDAH AND ITS IMPLEMENTATION IN AL-QUR'AN EDUCATIONAL INSTITUTIONS

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### ABSTRACTS

**Background:** The background of this research is the importance of moral education in shaping the character of the younger generation in accordance with Islamic teachings. Surah Al-Sajdah contains profound moral values that can serve as a foundation for moral education in Islamic educational institutions. **Purpose:** This research aims to analyze the moral education essays contained in Surah Al-Sajdah and examine how they are implemented at Ma'had Huda Islami, an institution committed to the formation of Islamic character. **Method:** The research method used is qualitative with a thematic interpretation approach, where verses in Surah Al-Sajdah related to moral education are collected, analyzed, and interpreted. Additionally, this study employs observation, interviews, and document analysis to evaluate the implementation of these moral values at Ma'had Huda Islami. **Result:** The results of the study indicate that Surah Al-Sajdah encompasses various moral education essays, including values such as justice, patience, and responsibility. The implementation of these values at Ma'had Huda Islami is carried out through integrated educational programs with daily worship activities, such as Dhuha prayer, Tahajjud, and religious counseling. The **Conclusion:** conclusion of this research is that moral education based on the values in Surah Al-Sajdah is highly relevant in shaping the character of students at Ma'had Huda Islami. Consistent and comprehensive implementation of these values contributes to the formation of a morally upright younger generation in accordance with Islamic teachings.

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## A. INTRODUCTION

One of the significant issues in contemporary education is the imbalance of moral values in society. The development of modern society is often characterized by an imbalance of moral values (Nieuważny et al. 2021). Many cases of amoral behavior, cheating, and dishonesty indicate an urgent need for the formation of strong character. Significant changes emerge with the intercultural contacts between nations, where there is a deep interpretation of the dialectics between new values and old values competing and influencing each other. This creates an environment where homogenization and neoliberalization can affect various aspects of life, including local cultural values that were previously pillars of stability (Sukarniti 2020).

Aside from society, moral crises also occur within educational institutions. Schools should be the primary arena for character formation, but they often face moral crises. There is a tendency for a decline in ethical values and a loss of focus on student character development. The levels of morality and courtesy among students nowadays show a significant decline, reflected in the increasing tendency towards brawls, acts of violence, and a lack of shame in public interactions, largely caused by a low awareness of ethics and morals among students (Laure 2019).

Conversely, the role of character education is crucial in preventing juvenile delinquency. Juvenile delinquency, such as drug abuse, violence, and other destructive behaviors, poses a serious problem in many communities. (Bahri 2015) Character education holds great potential in preventing these negative behaviors. One of the primary goals of character education is to assist individuals, with full awareness, in understanding and applying core ethical values. It is hoped that the character and personality formed in students will reflect the success of character education itself. (Qin et al. 2022) However, character education faces challenges from technology and globalization in this contemporary era. Because globalization and technological advancements have significant impacts on how society interacts and communicates, including learners, both students and university students. Character education needs to be adjusted to these new challenges to remain relevant and effective. (García Ruiz, Buenestado Fernández, and Ramírez Montoya 2023) The increasingly sophisticated technological advancements in this era cannot be ignored, and Indonesia, as part of this development, also experiences its impacts. Although it should bring positive impacts, technological advancements also bring a dark side, especially seen in low morality, particularly among teenagers. Although character education has been implemented, sometimes it feels like there is no tangible evidence. However, it needs to be realized that the character formation process takes considerable time, and even though the results may seem minimal, at least there is progress that can be noted from what has been initiated (Budiarto, 2020).

In this era of globalization, diversity of values and cultures becomes a concern in the world of education. Modern society tends to be multicultural and multi-religious. Therefore, research is needed to understand how character education can integrate with diverse values and cultures (Zhang 2019). Where the implementation of multicultural-

based education curriculum can integrate the cultural differences of learners, create a deep understanding of other people's cultures, develop tolerance among learners, foster national spirit, and maintain and equalize good attitudes and behaviors among learners. (Limbong, Firmansyah, and Fahmi 2022)

Character education plays a central role in shaping individuals of integrity and noble morals. The Qur'an, as the primary guidance in Islam, offers a comprehensive view of forming strong characters and high morality. Although the Qur'an has provided clear guidelines, there are still challenges in effectively implementing the values of character education in the context of modern education. (Rokim 2020)

Therefore, it is important for us (researchers) to focus our attention on in-depth studies related to character education based on the teachings of the Qur'an, particularly in Surah As-Sajdah and its implementation in Qur'anic educational institutions such as Ma'had Huda Islami in Bogor In the 2023-2024 academic year. Through careful research and in-depth analysis of the values contained within, new approaches to character education can be developed that may be more effective in addressing moral and ethical challenges in the contemporary era. Thus, this research is expected to provide valuable guidance for education practitioners in strengthening the character formation of students and promoting harmony and tolerance in today's multicultural society.

## **B. METHOD**

This research adopts a qualitative approach as the research method. This approach is chosen because the data to be collected are qualitative in nature, expressed in the form of words or sentences. In the context of qualitative research, primary emphasis is placed on the quality of data and analysis (Moleong 2017).

In the context of this research, the applied method is the maudhui interpretation method. This involves collecting Quranic verses related to a specific theme or topic and conducting in-depth analysis to extract the Quran's perspectives or insights on that theme. The process includes: searching for and collecting terms related to moderation in the story of Yusuf, analyzing the collected verses by referring to exegesis books, especially tafsir tahlili, encoding the main elements of the theme from the verses, and assessing the benefits derived from the Quranic verses and their relevance to contemporary society (Muslim 2000; Rokim and Triana 2021). This analysis is elucidated using the tafsir tahlili method, which involves a detailed explanation from various aspects of Quranic interpretation. The primary sources of data used in this research are the exegesis books by Ibn Kathir, Al-Sa'di, and other relevant texts related to the theme.

Additionally, researchers observed the implementation of character education at Ma'had Huda Islami, located at Jalan Raya Leuwiliang, Cibeber I, Kec. Leuwiliang, Kabupaten Bogor, Jawa Barat. The survey is estimated to last approximately three months, from Monday, January 8, 2024, to Wednesday, April 17, 2023. Data collection at Ma'had Huda Islami was conducted through interviews, observations, and document analysis. The primary and secondary informants for this research are: (1) Key Primary Informant Mr.

Miftahun Nailil Murod, Lc., as the Head of Ma'had Huda Islami Bogor, as informant one. (2) Syafiul Haqi, S.Ag., as the Deputy Head of Ma'had Huda Islami Bogor, as informant two. Secondary Key Informants are: (1) Mr. Muadz, S.Ag., as a teacher at Ma'had Huda Islami, as informant three. (2) Mr. Arifin, S.H.I., as a teacher, as informant four.

### C. RESULT AND DISCUSSION

Surah As-Sajdah in the Quran contains various important educational messages that convey teachings and thoughts to develop individuals and guide them towards positive behavior. Firstly, character building about Faith and Submission to Allah. Secondly, Encouraging Reflection and Thought. Thirdly, Consistency in Patience and Truth. Fourthly, Reinforcing the Principles of Justice and Equality. Fifthly, Developing a Responsible Soul. Sixthly, Encouraging the Values of Brotherhood and Cooperation. Ma'had Huda Islami Bogor Indonesia, as a Qur'anic educational institution that implements the character values from Surah As-Sajdah in its educational process, represents an intriguing approach. The application of these values in the educational process at Ma'had Huda Islami can help in forming students' characters in a holistic and profound manner.

Based on the grand design developed by the Ministry of National Education 2010, psychologically and socio-culturally, the formation of character within individuals is a function of the entire potential of human beings (cognitive, affective, conative, and psychomotor) in the context of socio-cultural interactions (within the family, school, and society) and continues throughout life. (Eliyahu-Levi and Ganz-Meishar 2020) The configuration of character within the totality of these psychological and socio-cultural processes can be grouped into: (1) spiritual and emotional development, (2) intellectual development, (3) physical and kinesthetic development, and (4) affective and creativity development. These four aspects cannot be separated from each other; rather, they complement and interrelate with each other.(Gunawan 2022)

Here are some character education essays contained in Surah As-Sajdah:

#### **1, character building about Faith and Submission to Allah:**

This Surah emphasizes the importance of believing in Allah and acknowledging His oneness, as well as how humans should prostrate and submit only to Allah. The importance of character building processes directly related to faith, monotheism, and obedience to Allah in Islam is one of the main aspects of Surah As-Sajdah. This process stems from the straight Islamic religious guidelines, encompassing branches of religious beliefs ingrained in individual souls and believed by members of the Islamic community since childhood. At this stage, individuals grow with a foundation of pure monotheism and sincere faith.

The importance of faith and monotheism is manifested in freeing the soul from all meanings of worship to other than Allah. Specifically, the belief in monotheism plays a significant role in organizing human life psychologically. This includes uniting desires, thoughts, and life goals, as well as forming unity in emotional, moral, and habitual aspects. All of these elements help each other to achieve one main goal, which is to submit and surrender only to Allah. Faith and monotheism also have a significant impact on shaping a

person's character and personality. This educational process strengthens aspects of divinity, justice, mercy, knowledge, and understanding of what is in the soul and the attributes of Allah. Faith and monotheism make every aspect of life integrated, supportive, and focused on one main goal, which is complete devotion to Allah. Thus, monotheistic education is not only a fundamental belief in Islam but also a primary guide in shaping humans holistically and comprehensively.(Al-Nahlawi 2018)

The explanation regarding the education of faith and monotheism stems from the words of Allah SWT in several verses at the beginning of Surah As-Sajdah:

"Alif, Lam, Meem. The revelation of the Book (the Quran) is from Allah, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, severe in punishment, Owner of abundance. There is no deity except Him; to Him is the destination." (Surah As-Sajdah: 1-3)

These verses affirm the divine origin of the Quran and emphasize the importance of believing in its truthfulness. They assert that the Quran is not fabricated but a revelation from Allah, the Lord of the universe. Despite the disbelief and denial of some, the Quran stands as a beacon of guidance and warning for humanity. It is a reminder for those who have not yet received guidance, and it is hoped that they may find guidance through it. (Al-Sa'di 2000)

Furthermore, these verses highlight the sovereignty of Allah as the Creator of the heavens and the earth and everything in between. They emphasize His power, knowledge, and authority over all things. Allah's control over the affairs of the universe is depicted, from the heavens to the earth, and His ability to manage everything in a day that is equivalent to a thousand years by human calculation. These descriptions illustrate the greatness of Allah and His absolute dominion over the cosmos. (Ismail Umar 1999)

In essence, these verses serve as a foundation for the character building of faith and monotheism. They remind believers of the divine origins of the Quran, the importance of recognizing Allah's oneness, and the significance of submitting to His will. Through understanding and reflecting on these verses, individuals can strengthen their faith, deepen their understanding of monotheism, and cultivate a sense of awe and reverence for their Creator. (M. Qutub 1993)

Ma'had Huda Islami implements iman education and submission to Allah SWT in its Islamic studies lessons and allocates time for students to perform Dhuha prayer and night prayers. By integrating iman education and worship practices like Dhuha and night prayers into the curriculum, Ma'had Huda Islami not only equips students with religious knowledge but also fosters deep spiritual habits. By providing specific times for these acts of worship, Ma'had Huda Islami demonstrates its commitment to the comprehensive spiritual and character development of its students.

## **2. Encouraging Reflection and Thought:**

This Surah invites individuals to reflect on the creation of human beings and the universe, urging them to engage in deep contemplation and observe the magnificence of the Creator. Character education must have a strong orientation in instilling awareness in learners about the creation of the universe. (Khan et al. 2021) The foundation of this education should stem from the concept of belief that includes faith in Allah, who created the universe for the benefit of humanity. Humans are not only the subjects of education but also the objects of education. Mature individuals with cultural diversity are educational subjects who have a responsibility to conduct education, especially in the personal development of their children, who are the next generation. (Prasetya, Rofi, and Setiawan 2018)

The position of humans as subjects in society and the universe entails significant responsibilities. They have a trust to guide society and preserve the environment together. (Gong et al. 2021) The universe not only serves as an educational medium but also as a means used by humans to carry out the educational process. Humans cannot live and develop independently without the existence of the universe. The interdependent and complementary relationship between humans and the universe forms an important basis in Islamic education. In this perspective, the universe is not just an object but also a life partner for humans. Humans have a moral responsibility to care for and preserve the universe as a form of interaction and cooperation with fellow humans and all creatures created by Allah. Therefore, Islamic education oriented towards awareness of the creation of the universe is expected to shape individuals who are responsible and caring towards the environment. (Rostitawati 2018)

The explanation regarding the encouragement of reflection and thought stems from the words of Allah SWT in verse 5 of Surah As-Sajdah: "He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count."

This verse emphasizes Allah's control over all matters, from the heavens to the earth. It highlights the vastness of His authority and the precision with which He manages the universe. The mention of a day that is equivalent to a thousand years by human calculation illustrates the incomprehensible nature of time in relation to Allah's dominion. (Al-Sa'di 2000)

Reflecting on this verse encourages individuals to contemplate the magnitude of Allah's power and wisdom. It prompts them to ponder over the intricate workings of the universe and recognize the signs of His existence and greatness. Moreover, it invites individuals to humbly acknowledge their limited understanding and submit themselves to the will of Allah. (Shalih Humaid, n.d.)

Overall, this verse serves as a reminder for believers to engage in deep reflection and contemplation, fostering a sense of awe and reverence for the Creator and encouraging intellectual growth and spiritual development. (Al-Baz 2007)

To facilitate deep reflection and critical thinking about creation, life, and the purpose of human existence, Ma'had Huda Islami organizes a Bintara (faith and physical development) program. By reflecting on the signs of Allah's power and the harmony of the universe, individuals are expected to understand Allah's greatness and gain wisdom from His creations. This reflection is crucial for developing spiritual awareness and strengthening students' faith, as well as for encouraging a critical and analytical attitude toward various aspects of life. (Fidelis, Moreira, and Vitória 2024)

### **3. Consistency in Patience and Truth:**

This Surah encourages patience and consistency in worship and obedience to Allah, which contributes to the development of patience as an important aspect of education. The concept of patience in the interpretation of the Quranic verse above indicates that believers are obliged to engage in the activity of prayer, which can help guide them towards awareness and patience. Patience can indeed be categorized as a character education with a high level and degree within the living environment in which one exists. Striving to develop oneself to be patient in truth by obeying Allah makes one a good person in both this world and the Hereafter. Someone who can control themselves against various temptations and sincerely maintain their patience in obeying Allah SWT or continuously increase their faith and piety towards Him perfectly will bring goodness in both this world and the Hereafter, and eventually, in the Hereafter, they will be admitted to the Paradise, Jannatun Na'im. (Miskahuddin 2020)

The explanation regarding consistency in patience and obedience is derived from the words of Allah SWT in verse 15 of Surah As-Sajdah: "Indeed, those who believe in Our verses are those who, when they are reminded of them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant."

This verse highlights the behavior of true believers when they are reminded of the signs of Allah. Instead of reacting with arrogance or disbelief, they respond with humility and obedience. They immediately prostrate in prayer, praising and glorifying their Lord. This demonstrates their consistent devotion and submission to Allah's commandments. (Al-Syaikh 2009)

The emphasis on humility and obedience in this verse underscores the importance of patience and steadfastness in faith. True believers are those who remain consistent in their devotion to Allah, even in the face of challenges or temptations. Their actions reflect a deep-seated belief in the truth of Allah's signs and a sincere desire to submit to His will. (Ismail Umar 1999)

Therefore, this verse serves as a reminder for believers to maintain consistency in their patience and obedience to Allah, even in the face of adversity. It encourages them to remain humble and devoted, recognizing the greatness of their Lord and striving to follow His guidance with sincerity and humility. (Al-Sa'di 2000)

In the development of character, particularly in consistency in patience and truthfulness among students at the pesantren, this is evident in the students' patience in attending lessons on time, memorizing Qur'anic verses, and the prescribed vocabulary. Additionally, Ma'had Huda Islami trains its students to convey religious messages politely and courteously within the pesantren environment. (Wartenweiler 2018)

#### **4. Reinforcing the Principle of Justice and Equality:**

Surah As-Sajdah highlights the importance of justice and equality in society, affirming that Allah is the Most Just who does not wrong anyone. Being just in interactions with society is crucial for a Muslim to ensure that no party is harmed, thus fostering peace and preventing oppression. For instance, in transactions, if one party is disadvantaged, the transaction becomes flawed. Allah SWT commands the documentation of transactions, especially when they are not conducted in cash. For example, in loans and debts, deferred payment is agreed upon for a specified period. Since the payment is not immediate, there may be changes in the acknowledgment of debt due to forgetfulness or error. (Syhabudin 2018)

The explanation regarding the reinforcement of the principle of justice and equality is derived from the words of Allah SWT in verse 18 of Surah As-Sajdah: "Then is one who is a believer like one who is defiantly disobedient? They are not equal."

This verse underscores the distinction between believers and those who persist in disobedience to Allah. It emphasizes the importance of justice by highlighting that there is no equality between those who uphold faith and righteousness and those who engage in defiance and disobedience. (Ismail Umar 1999)

The comparison drawn in this verse serves to reinforce the principle of justice and equality by affirming that individuals are judged based on their actions and their adherence to faith and righteousness. Believers are distinguished from those who are disobedient by their commitment to Allah's commandments, moral values, and principles of justice. (Hayyan 2000)

Therefore, this verse emphasizes the significance of upholding justice and equality in society by recognizing and rewarding those who adhere to faith and righteousness while holding accountable those who engage in disobedience and wrongdoing. It underscores the importance of establishing a just and equitable society where individuals are treated fairly based on their actions and adherence to moral principles. (Stephens and Wangaard 2016)

Ma'had Huda Islami implements principles of justice and equality in every aspect of its education, aligning with the guidance in Surah As-Sajdah. By treating all students equally, regardless of ethnicity, race, wealth, or background, Ma'had Huda Islami promotes social integration where all students feel accepted and valued, fostering unity and social cohesion. Ma'had Huda Islami teaches students about the core values of Islam, including



social justice and respect for individual rights, through practical actions rather than just theory. By integrating these principles into daily practices, Ma'had Huda Islami not only educates students about the importance of justice and equality but also demonstrates how these principles can be applied in real life.

### **5. Development of a Responsible Soul:**

This Surah encourages individuals to be responsible and fulfill their religious obligations, contributing to the formation of individuals who are responsible and active in society. The attitude and behavior of responsibility are crucial for the development of an individual in acquiring better learning experiences. (Hagège 2023) Through habitual practices and exercises in moral and religious aspects that evolve from childhood, more mature responsible behaviors and attitudes will be established. The role of the environment, especially the family, is predominant in the development of these aspects. Initially, children engage in moral or religious acts by imitating and emulating a model as an example, and then gradually, these actions become self-initiated. (Rochmah 2016)

One method to cultivate a sense of responsibility is through assignments, where a student's responsibility can be assessed based on their performance in completing tasks or through written or oral reports. With assignments, students are motivated to do better and are encouraged to utilize their free time for something beneficial. (Wulandari, Haq, and Milenia 2023)

The explanation regarding the development of a responsible soul can be derived from the words of Allah SWT in verses 23-24 of Surah As-Sajdah: "And indeed, We have given Moses the Scripture (the Taurah), so do not doubt in receiving it (the Quran), and We made the Scripture (the Taurah) a guidance for Israeli descent. And We appointed among them leaders guiding by Our command when they were patient, and they firmly believed in Our signs."

These verses highlight the importance of responsibility and leadership within the community. Allah SWT gave Moses the Scripture (Taurat) as guidance for the Children of Israel, emphasizing the importance of adhering to divine teachings and fulfilling one's responsibilities. Additionally, Allah appointed leaders among the Children of Israel who provided guidance and direction to the community, particularly during times of patience and certainty in Allah's signs. (Al-Sa'di 2000)

From these verses, we understand that responsibility involves adhering to divine guidance, leading others through patience and certainty, and having faith in Allah's signs. Therefore, the development of a responsible soul requires individuals to fulfill their obligations, provide guidance to others, and have unwavering faith in Allah's guidance and signs. (Al-Baz 2007)

Ma'had Huda Islami's approach to developing a sense of responsibility in its students is both comprehensive and effective. By focusing on responsibility to Allah, oneself, and others, students can grow into individuals with strong character and noble morals. First, responsibility to Allah in prayer and dhikr ensures that students regularly perform prayers

and dhikr, helping them strengthen their relationship with Allah. Encouraging students to memorize the Qur'an increases their love for the holy book and instills Islamic values in their daily lives. Second, responsibility to oneself involves teaching students to maintain personal hygiene and cleanliness of their attire, building discipline and healthy living habits. It also encourages students to continuously learn and develop themselves in various aspects of life. Third, responsibility to others is emphasized by involving students in maintaining the cleanliness of the pesantren environment, teaching them to care for their surroundings and collaborate with others. It also helps students understand the importance of making positive contributions to the community, both within and outside the pesantren. The supervision by MHI teachers ensures that each student receives the necessary guidance to fulfill their responsibilities. This creates an environment that supports the balanced spiritual, intellectual, and social growth of the students.

### **6. Encouraging the Value of Brotherhood and Cooperation:**

Surah As-Sajdah calls upon every individual to cooperate and show solidarity with one another, contributing to the reinforcement of the values of brotherhood and tolerance.

Tolerance among human beings is crucial in maintaining harmony in society, especially in communities comprising individuals from different religious backgrounds. Without tolerance, coexistence in one region would be impossible. (Jamrah 2015) Similarly, collaborative character can be instilled, trained, and developed through various means, one of which is through collaborative learning activities among teachers, students, or educational institutions. Collaboration in learning between educational institutions can involve two or more institutions interacting with each other, combining efforts, ideas, or opinions within a specific period to achieve learning goals for mutual benefit (Puspitasari 2022; Al Okla et al. 2023).

The explanation regarding fostering the values of brotherhood and cooperation can be inferred from the words of Allah SWT in verse 27 of Surah As-Sajdah: "Do they not see that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock and they themselves eat? Then do they not see?"

This verse highlights the interconnectedness and cooperation within the natural world, where water is sent to barren lands, allowing crops to grow. This process sustains not only humans but also their livestock. By observing this phenomenon, individuals are reminded of the importance of cooperation and mutual benefit. Just as different elements of nature collaborate to support life, humans are encouraged to work together for their common welfare and prosperity (S. Qutub 2003).

Therefore, this verse serves as a reminder for believers to reflect on the collaborative aspects of creation and to emulate this cooperation in their interactions with one another. It underscores the value of brotherhood and cooperation in ensuring the well-being and sustenance of society as a whole. (Ismail Umar 1999) As a result, these are some of the character education messages that can be derived from Surah As-Sajdah. A deep

understanding of these messages is expected to enhance individuals' behavior and character towards a positive direction.

Ma'had Huda Islami's (MHI) approach to teaching the values of brotherhood and cooperation contained in Surah As-Sajdah is crucial for building a strong and harmonious community. By emphasizing that all people are brothers and sisters, MHI promotes several core values that are highly beneficial. These include encouraging students to support and help one another in various situations, both within and outside the pesantren environment, and understanding the importance of solidarity and mutual assistance in facing challenges. By implementing these values in advice sessions and daily practices, MHI helps students develop the ability to work with others, build strong social bonds, and create a just and peaceful environment. This practice benefits not only the pesantren community but also the broader society, as students can carry these values into their lives outside the pesantren.

#### **D. CONCLUSION**

From the research on Surah As-Sajdah, the researcher concludes that the Quran provides clear guidance on the values of character education, including humility and submission to Allah, brotherhood, and cooperation. These teachings create a strong foundation for the cultivation of noble character in the daily lives of Muslims. Character education should be the primary focus in our educational process, both within the family, school, and society. Educating the younger generation with Islamic values contained in this Surah will shape individuals with noble character, responsibility, and the ability to make positive contributions to society. By practicing these teachings, we can collectively create a society that is full of compassion, harmony, and blessings.

In the 2023-2024 academic year, Ma'had Huda Islami has successfully implemented the character education values contained in Surah As-Sajdah into its educational process. By focusing on obedience to Allah, patience, kindness, brotherhood, and responsibility, MHI creates an educational environment that not only educates academically but also shapes the character and spirituality of students comprehensively. The implementation of these values helps to build individuals with noble morals, who are responsible and contribute positively to society.

## E. SUGGESTIONS AND ACKNOWLEDGMENTS

Based on the research and analysis conducted in this article, here are some suggestions that can be considered for the development of character education based on the values from Surah As-Sajdah: first, the integration of character values contained in Surah As-Sajdah into the education curriculum at all levels, from primary to higher education. Second, the development of teaching materials, modules, and guidebooks that focus on character education based on Surah As-Sajdah for use by teachers and students.

With all due humility, the author wishes to express sincere gratitude to all parties who have contributed to the preparation of this essay. Gratitude is also extended to family and friends who have provided moral support and encouragement.

In conclusion, may the results of this research be beneficial for the development of character education in Indonesia and contribute positively to the world of education in general. Thank you.

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