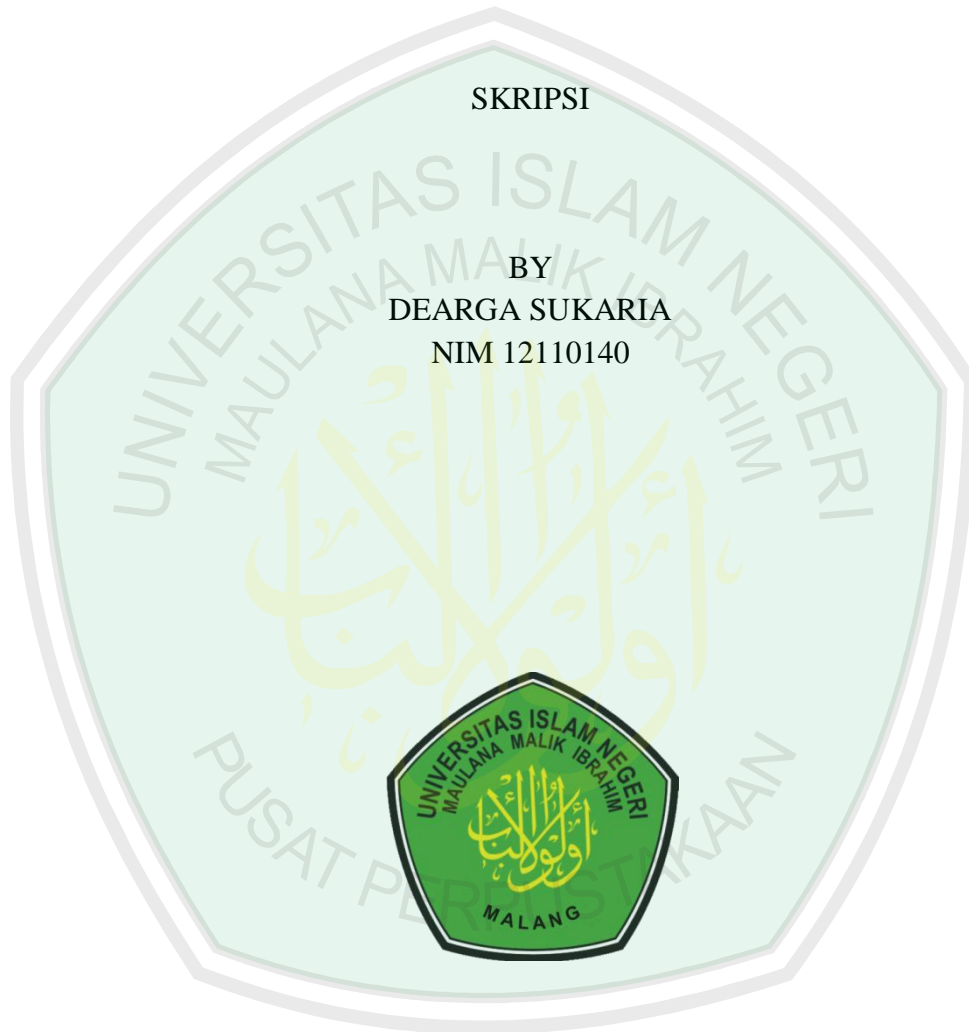


**THE CHARACTER EDUCATION OF *SHADAQAH* IN SURAH
AL-MUJADALAH VERSE 12-13 ACCORDING TO COMMENTARIES**

SKRIPSI

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ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF
MALANG

2016

**THE CHARACTER EDUCATION OF *SHADAQAH* IN SURAH
AL-MUJADALAH VERSE 12-13 ACCORDING TO COMMENTARIES**

SKRIPSI

*Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim
State Islamic University Malang
in Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan
Islam (S.Pd.I)*

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2016

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THE CHARACTER EDUCATION OF *SHADAQAH* IN SURAH
AL-MUJADALAH VERSE 12-13 ACCORDING TO COMMENTARIES

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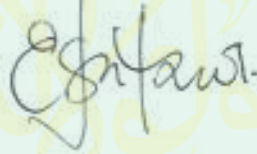
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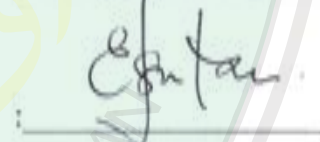
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Proudly this small creation as the little achievement of the dreams dedicated to:

My Beloved Parents, Mochammad Sukariyadi & Cicik Sriningsih

Who want their little child to life in the succeeds by your efficacious prays and encouragement

Through you, Allah ﷻ makes me here
for all your struggles, for all your precious prays, for all your abundant hopes
thank you,

I love you, so much...

and also,

My Beloved Elder Sisters and Brother:

Dheny Sukaria, Dhefandy Sukaria and Dehanna Sukaria

Who coloring this your little sister's life till in so much

Thankful for all your stories, prays and supports

really love you...

MOTTO

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ

حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves”¹

(QS. Al-Anfaal [8]: 53)

¹ Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, *Translation of the Meanings of The Noble Qur'an in the English Language* (Madinah: King Fahd, no year), pg. 239.

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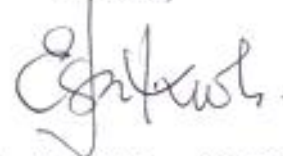
Study Program : Islamic Education (PAI)

Title of Skripsi : The Character Education of *Shadaqah* in Surah Al-Mujadalah Verse 12-13 According to Commentaries

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Wassalamu'alaikum Wr. Wb.

Advisor,



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CERTIFICATE OF SKRIPSI AUTHORSHIP

I hereby declare, that this *skripsi* entitled "*The Character Education of Shadaqah in Surah Al-Mujadalah Verse 12-13 According to Commentaries*" originally written by Dearga Sukaria as the requirement for degree of Sarjana Pendidikan Islam (S.Pd.I), Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang. It doesn't incorporate any materials previously written or published by other parties to achieve the other degree status of other Higher Tertiary Education, except those indicate in the notes, quotations and bibliography. Therefore, I am the only person who is responsible for the *skripsi* if there is any objection or claim from others.

Malang, June 30, 2016



Dearga Sukaria

TRANSLITERATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إَيَّ	=	î

PREFACE

All praises for The Most Merciful Allah SWT, because of His blessing, the writer succeed settled this *skripsi* entitled “*The Character Education of Shadaqah in Surah Al-Mujadalah Verse 12-13 According to Commentaries 3*” as the final assignment of Islamic Education Bachelor in Maulana Malik Ibrahim State Islamic University of Malang. Unforgettable *shalawat* and salaam always be given to our Prophet Muhammad ﷺ who has guided us from the darkness to the brightness.

A lot of buffetings which packed orderly in this report is the extraordinary credit for the writer to hold on this book by the hands coincides with the academic title. However, the end result is not a prominent, but the guidance, encouragement, knowledge, experience and prays from all parties are valuable in this report arrangement. Therefore, the great gratitude present to the Excellency:

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2. Dr. H. Nur Ali, M.Pd, as the Dean of Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang.
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4. Dr. H. Marno, M.Ag, as the Head of Islamic Education Program, Maulana Malik Ibrahim State Islamic University of Malang who always encourage his student to take up the education genially.
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6. Chief and all staffs of FITK's Library and Central Library of Maulana Malik Ibrahim State Islamic University of Malang who always serve the best service to writer in this report writing.
7. Both parents, Mom (Cicik Sriningsih) and Dad (Moch. Sukariyadi), the sisters and brother (Dheny Sukaria, Dhefandy Sukaria and Dehanna Sukaria) and big family who always give the precious prays, financial encouragement and motivation to finish this final assignment as soon as possible.
8. All friends in the same struggle in Tarbiyah and Teacher Training Faculty especially Islamic Education Program Year 2012 who keep writer's spirit to finish this research report arrangement.
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10. Khusnil Mubarak, who gives the motivation, support, prays, and thought contribution for the writers in this report arrangement.
11. All the best friends in ICP PAI – English 2012 who always give mutual support until the settlement of this report.

12. And all parties can't be mentioned one by one who give the encouragement morally and physically to the writer.

The writer realize if there is defectiveness in this Library Research report. Therefore, opened widely the chance for constructed critical and suggestion from all readers for the next edition of report arrangement.

Malang, June 30, 2016

Writer

Dearga Sukaria

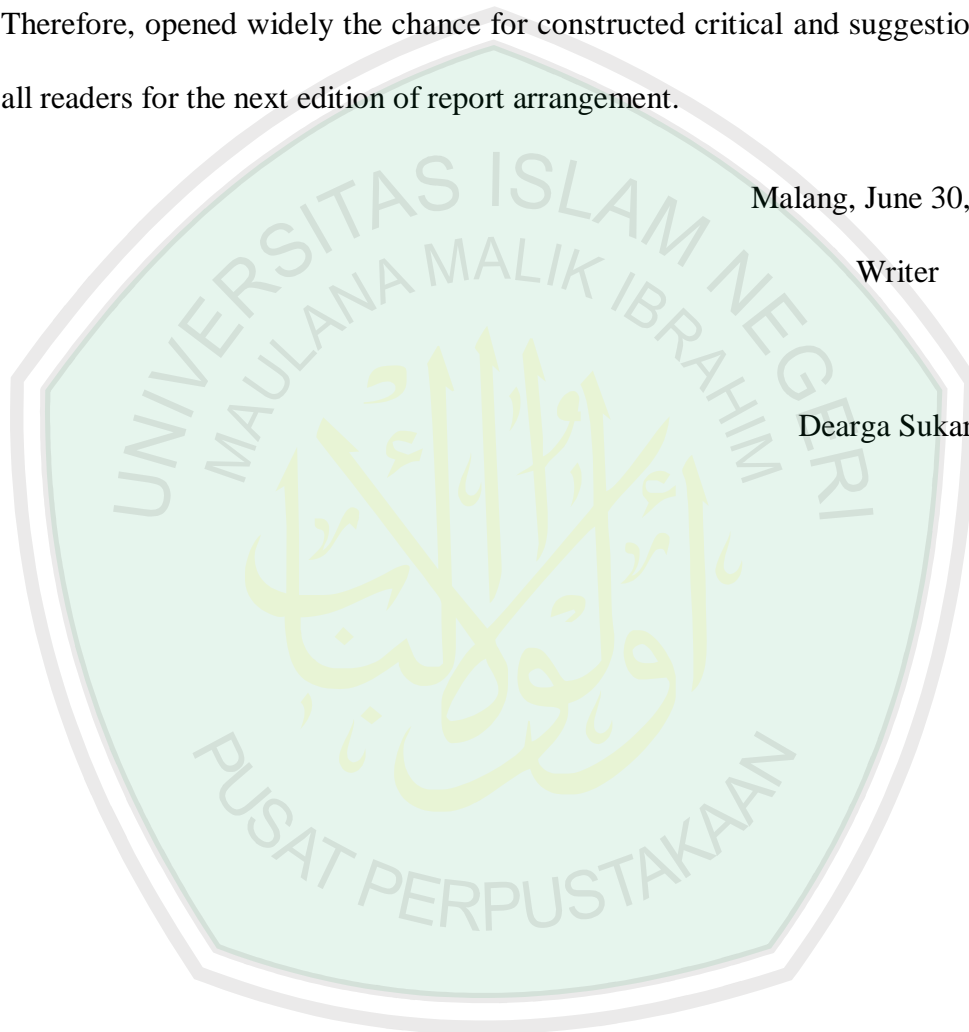


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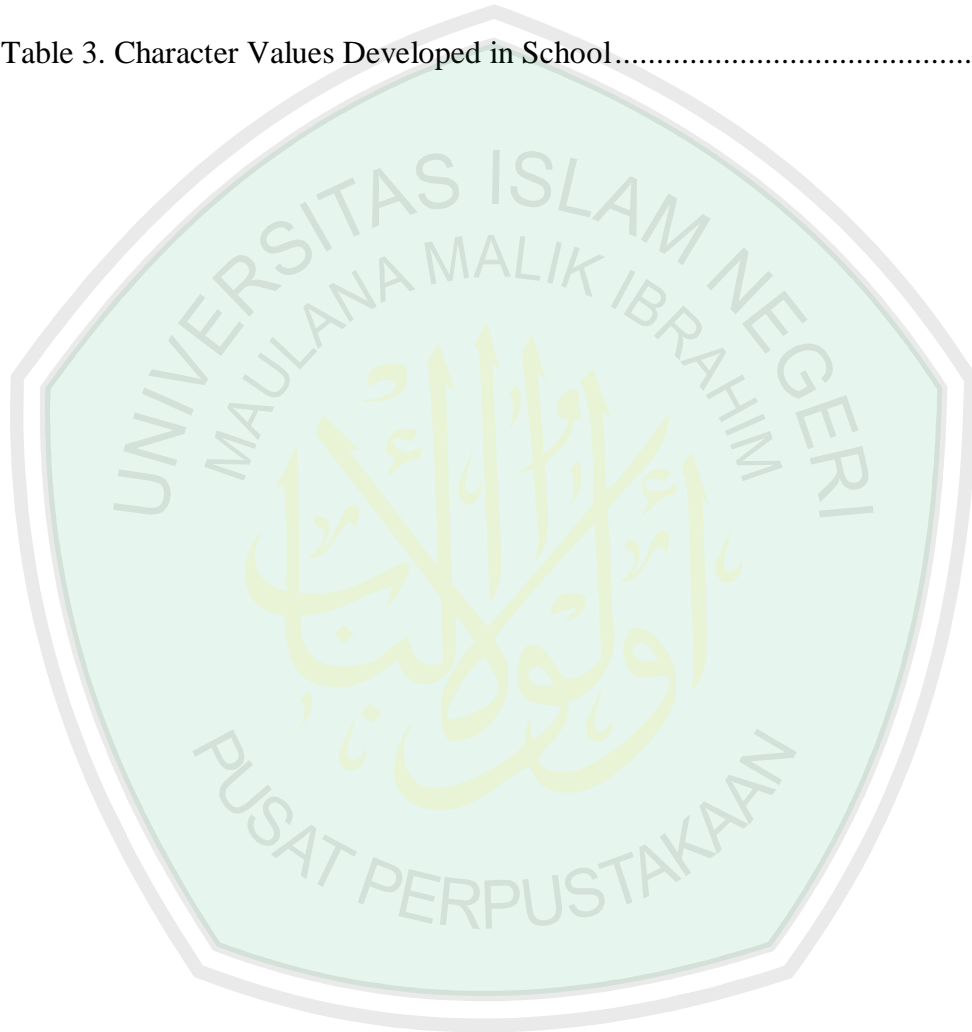
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ABSTRAK

Sukaria, Dearga. 2016. *Pendidikan Karakter Bersedekah di dalam Surat Al-Mujadalah Ayat 12-13 menurut Beberapa Tafsir*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Esa Nur Wahyuni, M.Pd.

Sedekah merupakan ibadah sunah yang melibatkan spiritual diri dan hubungan dengan sesama manusia, melalui pemberian akan sesuatu kepada orang lain secara ikhlas dan beriman kepada Allah ﷻ. Begitu banyak hikmah dan manfaat yang diambil dari ayat-ayat Allah dan hadis Nabi ﷺ mengenai disunahkannya bersedekah. Selain dapat memberikan banyak manfaat bagi si penerima, sedekah juga dapat menyucikan harta dan hati sang pemberi sedekah sekaligus melipatgandakan harta yang telah disedekahkan. Namun, saat ini masih banyak orang yang enggan bersedekah, berakar pada kurangnya keyakinan kepada Allah sehingga menimbulkan rasa takut akan hidup kekurangan apabila harta yang dimiliki diberikan kepada orang lain. Persepsi yang salah tentang bersedekah tanpa sadar sudah melekat pada diri seseorang sejak pada masa usia dini. Suatu persepsi yang salah bermula pada lemahnya karakter kerelaan untuk berderma yang dapat dicerminkan melalui perilaku dan didikan orang tua. Oleh karena itu penanaman dan pembangunan karakter melalui pendidikan karakter bersedekah perlu dicanangkan di seluruh lapisan masyarakat dengan tetap berpegang teguh pada syari'at Islam.

Pada Surat Al-Mujadalah ayat 12-13 menyebutkan perintah Allah tentang sedekah pada konteks yang berbeda, yaitu diwajibkan bersedekah bagi Mukmin yang ingin berdialog khusus kepada Nabi ﷺ mengingat pada jaman itu begitu banyak orang yang ingin berkonsultasi secara khusus kepada beliau. Tanpa menolak keinginan mereka, Allah meringankan beban Nabi ﷺ dengan menurunkan ayat 12. Namun pada akhirnya ayat itu di-mansukh dengan ayat 13. Untuk memahami secara mendalam mengenai ayat tersebut maka diperlukannya buku tafsir yang membahas tentang sedekah dari sisi edukatifnya. Dimana sedekah dalam konteks ayat ini memiliki nilai-nilai pendidikan karakter yang dapat ditanam dan dikembangkan pada anak diluar proses belajar dan pembelajaran di kelas.

Tujuan dari adanya penelitian untuk (1) memahami konsep sedekah di dalam Surat Al-Mujadalah ayat 12-13 menurut beberapa tafsir, (2) menyebutkan dan memahami pendidikan karakter bersedekah berdasarkan Surat Al-Mujadalah ayat 12-13 menurut beberapa tafsir.

Untuk mencapai tujuan di atas, digunakan pendekatan penelitian kualitatif dengan jenis penelitian pustaka. Teknik pengumpulan data yang digunakan adalah menelaah dan mengkaji literatur-literatur yang berkaitan dengan pembahasan.

Data dianalisis dengan menerapkan metode deskriptif analisis, yang disusun secara sistematis dan menyeluruh dan juga metode *mawdu'i* atau metode tematik yang merupakan salah satu metode tafsir Al-Qur'an dengan langkah-langkah: menentukan topic yang akan dibahas di dalam Al-Quran, memahami *asbabun nuzul* dan hubungan ayat dengan suratnya dan menyusun laporan secara sistematis dan menyeluruh.

Hasil penelitian menjelaskan bahwa, (1) konsep dari sedekah di dalam Surat Al-Mujadalah ayat 12-13 berdasarkan pendapat beberapa tafsir yaitu sedekah merupakan dana wajib sebagai bantuan yang harus dibayar oleh kaum Muslim yang ingin berdialog pribadi dengan Nabi ﷺ kepada fakir miskin tepat sebelum memulai pembicaraan pribadi itu dilakukan, sedangkan (2) pendidikan karakter bersedekah dalam Surat Al-Mujadalah ayat 12-13 berdasarkan pendapat beberapa tafsir yaitu keimanan, ketaatan, kebaikan, kesucian, rasa cinta, rela berkorban, kepedulian, empati, kesopanan dan etika pergaulan,

Kata Kunci: Pendidikan karakter, sedekah, Surat Al-Mujadalah ayat 12-13



ABSTRACT

Sukaria, Dearga. 2016. *The Character Education of Shadaqah in Surah Al-Mujadalah Verse 12-13 According to Commentaries*. Skripsi, Islamic Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Dr. Esa Nur Wahyuni, M.Pd.

Shadaqah is the *sunah* (recommended) deed that involves on self-spiritual and relation among people, through giving something to others sincerely and faith to Allah ﷻ. There are many wisdom and beneficence obtained from Allah's verses and Prophet's advices about the recommendation giving *shadaqah*. Besides can give much beneficence for recipient, *shadaqah* also can purify the heart and wealth of the giver and multiplies the wealth which given to *shadaqah*. Unfortunately, still many people who reluctant to spend their wealth in charity, rooted by the lack of conviction to Allah until raise up the feeling of afraid to be poor if they divide their wealth to others. The wrong perception about *shadaqah* unconsciously has been clinging to somebody's mind since they were in childhood. It is begun the weak of character to generous willingness that reflected to the parent's upbringing and attitude. Therefore, the character establishment and development through the character education of *shadaqah* needs to be proclaimed throughout society to stick on the Islamic law.

In Surah Al-Mujadalah verse 12-13 stated Allah's command about *shadaqah* in the different context, it is obligated to give *shadaqah* for Moslem who wants to private dialogue with Prophet ﷺ, remember at that period there are many people who want to private consult to him. Without any rejection, Allah lighten His Messenger's burden by reveal the verse 12. But, it cancelled by verse 13 in the end. To understand deeper about those verses, needed commentary book that discuss about *shadaqah* by the educative side. *Shadaqah* in this context has the values of character education that can be built for children beyond the teaching and learning process in the class.

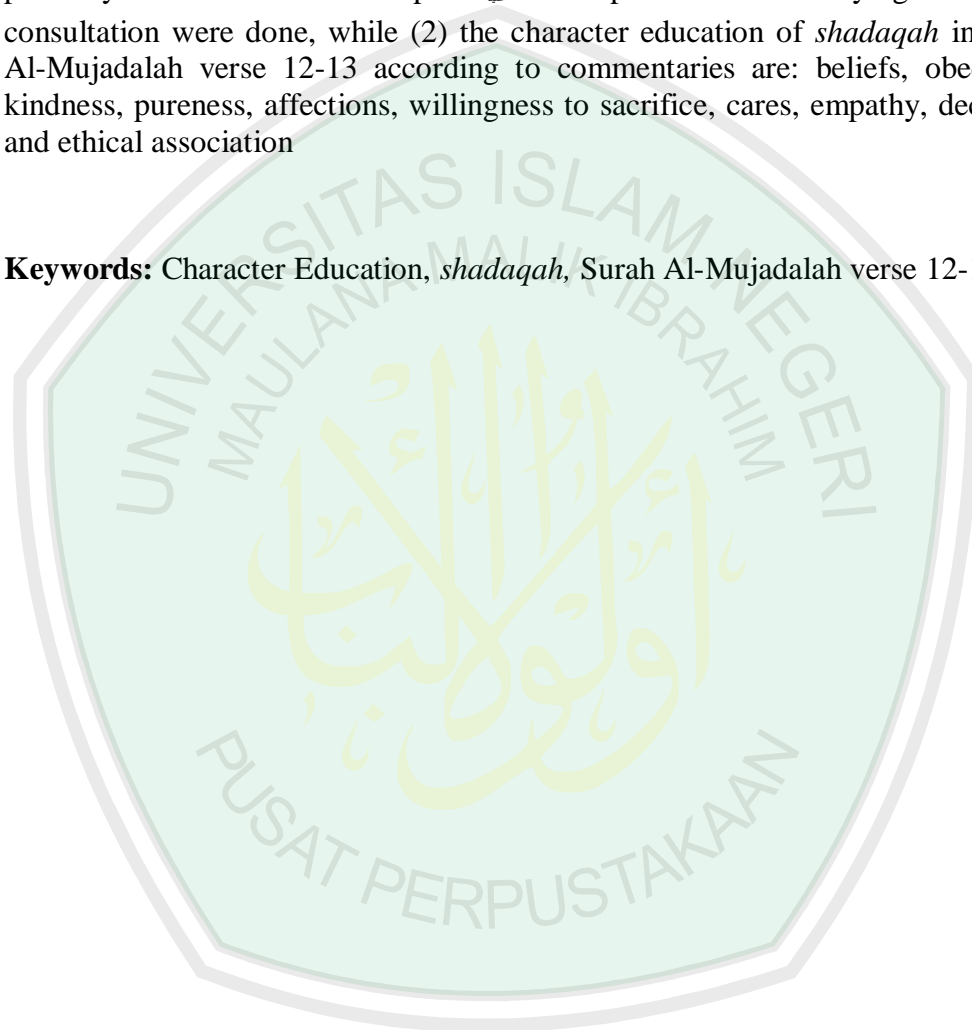
The purposes of research are: (1) understand the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries, (2) mention and understand the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries.

To achieve the purposes above, applied the qualitative research approach with the library research as the research design. The technique of data collecting applied is analyzing and studying the related literatures to the discussion. The data analyzed by applying the analysis descriptive method arranged systematically and comprehensively also used *maudhu'i* method or thematic method is the one of method Qur'an commentary with some steps as: defined the topic will be discussed in the Qur'an, understand the cause of verse revelation and the relation

between the verse and the *surah* and the last arranged the report systematically and comprehensively.

Research result explain that, (1) the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries is the obligation donation could be as assistance funds must be paid voluntarily by Moslems who want privately consultation with Prophet ﷺ to the poor before conveying the private consultation were done, while (2) the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries are: beliefs, obedience, kindness, pureness, affections, willingness to sacrifice, cares, empathy, decencies and ethical association

Keywords: Character Education, *shadaqah*, Surah Al-Mujadalah verse 12-13



مستخلص البحث

سوكاريا، دياركا. 2016. التبية الخليفة الصدقة في سورة المجادلة في الآية 12-13 عند التفاسير. البحث الجامعي. القسم التربية الإسلامية. كلية علوم التربية والتعليم. بجامعة الإسلامية الحكومية مولانا مالك ابراهيم مالانق. المشرف: الدكتور ايسا نور وحيوني الماجستير

الصدقة هي عبادة سنة التي ترؤط الناحية الروحانية وحبل من الناس بواسطة إعطاء الشيء إلى الغير إخلاصا وإيماننا بالله. كانت الحكم والمنافع التي تصدر من آيات الله وأحاديث النبي صلى الله عليه وسلم عن سنة الصدقة. بجانب إعطاء المنافع لمستلميها، كانت الصدقة تزكي المال وقلب معطيها وتضاعف المال الذي يصدقه المعطي. ولكن الآن، كانت كثير من الناس يأبون عن الصدقة بسبب قلة الإيمان بالله تعالى حتى تخاف عن نقص المال في حياته عندما إعطاء ماله إلى الغير. وسوء الفهم عن الصدقة غير واعي بالناس ومتعلق في نفسه منذ صغاره. وتصدر سوء الفهم من ضعف الرضى للصدقة التي تدبر بواسطة سلوكه والتربية من والديه. لذا، تطبيق وتنمية الخليفة بواسطة التبية الخليفة بالصدقة يحتاج إلى الخطة للمجتمع بناء على شريعة الله.

ففي سورة المجادلة في الآية 12-13 يشرح عن أمر الله بالصدقة في المقام المختلف يعنوجب على كل مؤمن ان يتصدق عندما يريد ان يتحادث بالنبي صلى الله عليه وسلم خاصة مناسبا بذلك الزمان أن كثيرا من الناس يريدون ان يتشاور بالنبي خاصة. ولا يعترض الله إرادتهم ثم يخفف الله تكليف النبي صلى الله عليه وسلم بتنزيل الآية 12، ولكن الآية منسوخ بالآية 13. لتفهم عن معنى تلك الآية عميقا، تحتاج الباحثة إلى التفاسير التي تبحث عن الصدقة من الناحية التربية بمعنى أن الصدقة في هذه الآية تملك قيم التبية الخليفة التي تطبق وتتطور للأولاد خارج عملية التعلم والمتعلمة في الفصل.

أما أهداف هذا البحث هي (1) فهم عن فكرة الصدقة في سورة المجادلة في الآية 12-13 عند التفاسير (2) ذكر وفهم عن التوبة الخليفة بالصدقة بناء على سورة المجادلة في الآية 12-13 عند التفاسير.

لحصول تلك الأهداف، تستعمل الباحثة نهج البحث النوعي يجنس البحث النظري. أما طريقة جمع البيانات التي تستعملها الباحثة هي تطالع وتباحث المطبوعات المتعلقة بالمباحث. وتحلل البيانات بتطبيق الطريقة الوصفية التحليلية التي تؤلف نظاميا وإجماليا والطريقة الموضوعية هي إحدى طريقة تفسير القرآن بالخطوات: تعيين الموضوع الذي سيبحث في القرآن، تفهيم أسباب النزول وعلاقة بين الآية وسورتها وتأليف البيان نظاميا وإجماليا.

أما نتائج البحث تشرح أن (1) فكرة الصدقة في سورة المجادلة في الآية 12-13 عند التفاسير يعني الصدقة هي مال الذي وجب على كل المسلم أن يدفعه إلى الفقراء والمساكين حينما يريدان يتحادث بالنبي صلى الله عليه وسلم خاصة قبل بداية المحادثة، (2) أما التوبة الخليفة بالصدقة في سورة المجادلة في الآية 12-13 بناء على التفاسير يعني الإيمان والطاعة والتزكية والمحبة والرضى للبذلة والرعاية والتعاطف والآداب والأخلاق.

الكلمات الرئيسية: التوبة الخليفة، الصدقة، سورة المجادلة في الآية 12-13

CHAPTER I

INTRODUCTION

A. Background of the Research

In Islam, *shadaqah* (charity) is one of *sunah* (recommended) deed that moved in social action. *Shadaqah* is good deed with faith and sincerity giving alms to others and as the social act that involve in self-spiritual and own-self relation among people. There are many theorems talk about *shadaqah*'s suggestion and reward for perform it aright, one of them is Allah recommended the *shadaqah* in Surah Al-Baqarah verse 271:

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning:

“If you disclose your Sadaqat (alms giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do.” (QS. Al-Baqarah [2]: 271)

And Prophet ﷺ also give an advice on one of hadith:

وَعَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أَلَيْدُ
الْعُلْيَا خَيْرٌ مِنَ أَلَيْدِ السُّفْلَى, وَأَبْدَأُ بِمَنْ تَعُولُ, وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غَنَى, وَمَنْ
يَسْتَغْفِرُ يُعَفِّهِ اللَّهُ, وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ) مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِلْبُخَارِيِّ

Meaning:

From Hakim Ibn Hazm Radliyallaahu 'anhu that Prophet Shallallaahu 'alaihi wa Sallam said: "hands over (giver) is better than lower hands (receiver); and begin from people who have many of responsibility; and the best shadaqah is taken from the rest of their own necessity, whomever keep their own honorary, Allah will keep them and whomever who feels sufficient, Allah will suffice their necessity." Muttafaq Alaihi and the pronouncing based on Bukhari narration.²

In fact, human in the earth is the social man who can't be apart away from others, Islam has regulated to Moslem for always do the charitable activity, charity for social interest that train human's soul to socialize. The example of small deed are well-spoken, give greetings when sees people, empathy by the other's sufferings, give some wealth for social interest that capable to change the apathetic, egoistic and feeling of individualist be full of cares. Giving *shadaqah* by wealth even capable to help Indonesia's economic problems i.e. the imbalance of the rich's and the poor's income. Think of Indonesia belongs to the category of developing countries, low levels of prosperity and average of education is still low, access to information and economic resources are inequitable.³

Shadaqah is not only benefiting to the people as recipients of *shadaqah* alone, but *shadaqah* also provides advantages for both parties, both for the giver and receiver of *shadaqah*. Allah has said in the Surah At-Taubah verse 60, "*As-Shadaqat are only for the Fuqara' (poor), and Al-Masakin (the poor)...*" and Allah also says in the Surah At-Taubah verse 103, "*Take Sadaqah from their*

² <http://alquran-sunnah.com/kitab/bulughul-maram/source/>, accessed June 8th, 2016 at 11.00 AM.

³ Faisal Basri & Haris Munandar, *Lanskap Ekonomi Indonesia: Kajian dan Renungan terhadap Masalah-Masalah Struktural, Transformasi Baru dan Prospek Perekonomian Indonesia* (1st edition; Jakarta: Kencana, 2009), pg. 45.

wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them...” From these verses means Allah has sent the receiver to pray for the giver who had given them part of their property to those prayers can purify them, rescuers and for the peace of their souls. Should the guarantee that Allah has given to giver, there should be no denial for them to activate giving the *shadaqah*.

Unfortunately, many people stuck in the wrong perception about *shadaqah*. The main reason why people don't want to spend in charity, such as: love wealth, believe if *shadaqah* just paid by the rich, afraid of *shadaqah* will alleviating their wealth,⁴ ashamed if give the little number for *shadaqah*, feel more fortune when save the money than for *shadaqah* and don't believe if wealth from *shadaqah* won't deliver to the proper receiver⁵ are in essentials people lacks of conviction to Allah's verses, mainly about the importance of *shadaqah* and best reward for people who give *shadaqah*. It caused by many people always hope everything comes instantly, if *shadaqah*'s reward doesn't come soon like they get the goods they just bought, then they thought if *shadaqah* doesn't bring any benefit for them then arise feeling of afraid to become poor when they spend their wealth in charity.

That must be changed from this problem is the way of people thinking about *shadaqah*. The wrong perception comes from the wrong values planting in mind

⁴ <<http://www.bacaanmadani.com/2015/11/inilah-fakta-alasan-orang-berat.html>> accessed June 12, 2016 at 7.53 PM.

⁵ <<http://tabungwakaf.com/inilah-beberapa-alasan-orang-tak-mau-sedekah-dan-solusi-mengatasinya/>> accessed June 12, 2016 at 7.53 PM.

of children had been taught by parent. Thus, it needs the basic settle to solve the problem, that is passing through educate and build of character in early age of children. To avoid bad values planted in the mind set of someone, should need the good character building at the beginning. In the education field, it is called as character education. Remember, the character education also in the one of education purpose according to Law No. 20 of 2003 Article 3 states that education “is aimed at developing students’ potentials in order to become a man of faith and fear of God The One, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens democratic and responsible.”⁶

Understanding of character education is character defined as a good attitude and behavior basically develops influenced by two aspects, biological⁷ and environmental⁸. According to popular philosopher, Michael Novak defined the good character as the compatible compound from all the beneficence which is identified by religious tradition, literature story, wise community and the association of common sense people that in the history.⁹ And character education is the effort deliberately of people to educate and build the values of good character to protégé.

Back to *shadaqah*, in theory *shadaqah* delivered at schools through the Islamic Education Subject or *Fiqh* (Islamic jurist). Look at the Curriculum 2013,

⁶ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 about the System of National Education (<http://sindiker.dikti.go.id>, accessed January 16th, 2016 at 9.09 PM)

⁷ F. J. Monks, dkk., *Psikologi Perkembangan Pengantar dalam Berbagai Bagiannya*, (16th edition; Yogyakarta: Gadjah Mada University Press, 2006), pg. 9.

⁸ *Ibid.*, pg. 10.

⁹ Thomas Lickona, *Mendidik untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, trans. Juma Abdu Wamaungu (1st edition; Jakarta: Bumi Aksara, 2012), pg. 81.

shadaqah topic presented only in 6th grade of Elementary School Basic Competency (KD) 1 which belong to the realm of spiritual attitudes and KD 3 is the realm of knowledge.¹⁰ It means, when *shadaqah* in theory has been taught in the limited time above, then character education can be planted and built to strengthen the knowledge of children about *shadaqah* outside the teaching and learning process, especially in home environment.

In the meaning case, *shadaqah* has some kinds if looked at the different matter. Generally, *shadaqah* known as give something to other people, thus *shadaqah* can be mentioned as *zakat*¹¹ (obligated charity), *hibah* (bequest) or *waris* (heir). Based on the law, *shadaqah* basically verdict as *sunah*, sometimes become obligation or even *haram* (prohibited) if *shadaqah* is directed in the different intention. Moreover, in Surah Al-Mujadalah verse 12-13 reveal the *shadaqah* in different case that out of the people usual know. Those verses stated the of obligatory *shadaqah* that was paid by Moslems who want to convey the private consultation with Prophet ﷺ, but in the verse 13 then Allah removes the obligatory law become *sunah* and changes it by perform some devotion acts included in five pillars of Islam. However, needful to execute the research which collected from some literatures related about the character education of *shadaqah* contented in the verses.

First step to understand deeper to reveal the topic be intended should understand what the meaning of *shadaqah* in those verses' context, remembers the

¹⁰ Permendikbud No. 67 of 2013 about the Curriculum of Elementary School, pg. 24.

¹¹ Sahri Muhammad, *Mekanisme Zakat dan Permodalan Masyarakat Miskin: Pengantar untuk Rekonstruksi Kebijakan Pertumbuhan Ekonomi* (Malang: Bahtera Press, 2006), pg. 32.

shadaqah has huge meaning. Then continued by study the character educations contented in the verses until show up the relevant of verses when implemented even though the law of *shadaqah* is *mansukh*. Afterwards what the aim of this research should be done? By understand the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13, hoped capable to educate Moslems to share the opulence toward people who deserve the *shadaqah*. People won't be apathetic, be spread evenly their wealth to create the harmony and affection toward sesame of Moslem. If people support forward the *shadaqah*, three aspects such as social, economy and religion will be felt the benefits. Hence, it is important if the values of *shadaqah* character education building in education then the aim of Islamic Education fulfilled maximally.

Moreover, in the research to understand what the contents in the certain verse should need the commentaries of Qur'an which related to the discussion as reference to study and analyze the verses contents, there are some commentaries chosen: Tafsir Al-Mishbah, Tafsir Qur'an Al-Aisar, Tafsir Fi Zhilalil Quran and A Thematic Commentary on the Qur'an which explained if there is education effort in performing *shadaqah*. Therefore, from explanation above the researcher attempt to execute the research entitled: **"THE CHARACTER EDUCATION OF SHADAQAH IN SURAH AL-MUJADALAH VERSE 12-13 ACCORDING TO COMMENTARIES"**.

B. Focus of the Research

Based on the research background above, the researcher formulated the focus of this research as follows:

1. What is the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries?
2. What are the character educations of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries?

C. Objectives of the Research

Based on the research focus above, so can be determined the research objectives as below:

1. Understand the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries.
2. Mention and understand the character educations of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries.

D. Research Benefit

1. Theoretical Benefit

This research gives the contribution to the intellectual thinkers as form the thought idea about the important of *shadaqah* character education remember the crisis of character to give *shadaqah* rooted from the lack of conviction to Allah which could overcome by the character values of

shadaqah building with understanding and comprehends fully to commentators' notion in Surah Al-Mujadalah verse 12-13, especially by the education perspective.

2. Practical Benefit

The utility of this research expected for to the society interest which will be explained further as follows:

- a. For Institution: gives well reputed to the university through the contribution of thought idea development.
- b. For the knowledge development: enrich the knowledge in the intellectual development domain.
- c. For Researcher: increase the knowledge theoretically and practically of researcher in Islamic education subject, deepen the understanding of researcher toward religion science especially Qur'an and its commentary, develop the researcher intellectual to be the reference of the next research as applied research.

E. Previous Research

Researchers attempt to trace previous research to find out how the studies conducted as well as the results that have similar discussions. Of course, researchers also will find out the similarities and differences of this research with other studies. The relevant previous research compared with this research aims to

avoid a repetition of the discussion and the results and show originality of this study.

First, the researchers looked at from the *skripsi* Komarullah Azami in Tarbiyah and Teacher Training Faculty, Syarif Hidayatullah State Islamic University of Jakarta entitled “*Nilai-Nilai Pendidikan Akhlak dalam Surat Al-Mujadalah Ayat 11-12*”.

Komarullah revealed that Surah Al-Mujadalah verse 11-12 contains some moral education values are: broad minded, plait the harmony relation, giving alms, respectful and glorified. But, before the student has those kinds of values, so need the teaching as the medium to achieve the education purposes. Those values can be applied in teaching and learning process by training, stimulus and response, follow the example and theoretic delivery as speech and discussion.¹²

The second is thesis research of Ujang Wahyudin in Tarbiyah and Teacher Training Faculty, Syarif Hidayatullah State Islamic University of Jakarta entitled “*Nilai-Nilai Pendidikan Integrasi Iman dan Ilmu Pengetahuan dalam Al-Qur'an (Kajian Tafsir Q.S Al-Mujadalah/ 58: 11)*”.

In his research Wahyudin explained the relation between Surah Al-Mujadalah and previous *surah* and its continuation because of him applied the *tahlily* method to the data analysis and revealed that the education values from Surah Al-Mujadalah verse 11 consist of: tolerance, morals guiding, faith and

¹² Komarullah Azami, “*Nilai-Nilai Pendidikan Akhlak dalam Surat Al-Mujadalah Ayat 11-12*”, *Skripsi*, Tarbiyah and Teacher Training Faculty, Syarif Hidayatullah State Islamic University of Jakarta, 2014. pg. 61.

knowledge. He also expressed that between faith and knowledge have a tight relation because of pious, intelligent and deed godly people will be raised his level on Allah's side.¹³

While the character values contained also in some couplets, like the research of Syarif Hidayatullah in Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang, entitled "*The Values of Character Education in Alfiyyah Ibnu Malik*". In some couplets he mentioned, contained some character values that consist of: modesty, trustworthiness, respect, fairness and obstinate. He even related the values of character education in Alfiyyah Ibnu Malik and concept of the values of character education. Modesty, for student is shown by always wishes the liberty of his teacher, raise and admire him. Trustworthy, someone will be trustworthy man if he can keep the secret of other. Respect, calling someone by the real name is better than by other nick name, because it gives the safe to him. Fairness, is not partiality, one should avoid everything that can bring him to the unfair to be fair easily. Obstinate, a student should be strong and spirit in picking up his dream although many obstacles hold him.¹⁴

Azizil Alim expressed some character value in the other *surah* through his research entitled "*Nilai-Nilai Pendidikan Karakter dalam Al-Qur'an (Qur'an Surah Luqman ayat 12-19 Kajian Tafsir Al-Misbah)*" in Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang. Based on Surah

¹³ Ujang Wahyudin, "Nilai-Nilai Pendidikan Integrasi Iman dan Ilmu Pengetahuan dalam Al-Qur'an (Kajian Tafsir Q.S Al-Mujadalah/ 58: 11)", *Skripsi*, Tarbiyah and Teacher Training Faculty, Syarif Hidayatullah State Islamic University of Jakarta, 2014, pg. 45-46.

¹⁴ Syarif Hidayatullah, "The Values Character Education in Alfiyyah Ibnu Malik", *Skripsi*, Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang, 2012. pg. 67-68.

Luqman verses 12-19 contained some values of education character are: loyalty (*birrul walidain*), devotion by worshipping, social education, mental education and character education. He also expressed the method of education based on Surah Luqman those are through habituation, modeling and soul touching through taking a wise.¹⁵

Almost similar with Azizil Alim, Nurul Umaroh expressed the values of character education based on the different surah in her research entitled “Nilai-Nilai Pendidikan Akhlak Menurut Quraish Shihab (Studi Tafsir Al-Misbah Surat Al-Isra’ Ayat 23-39)” in Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang. Basen on Surah al-Isra’ verse 23-39 contained some values of character education such as: love to Allah, respect, good manner and attention, responsible, affection and cares, humble, philanthropist, self confident, creative, hard worker and die hard, tolerance, love peace and unity, keep a promise, fairness, honest and trustworthy, and modesty. While the usage of method to values character investment through a modeling, advices, *targhib* and *tarhib*, habituation, dialogue and story parable.¹⁶

Below are some point of similarities and differences of those previous researches:

¹⁵ Azizil Alim, “Nilai-Nilai Pendidikan Karakter dalam Al-Qur’an (Qur’an Surah Luqman ayat 12-19 Kajian Tafsir Al-Misbah)”, *Skripsi*, Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang. 2012. pg. 106-107.

¹⁶ Nurul Umaroh, “Nilai-Nilai Pendidikan Akhlak Menurut Quraish Shihab (Studi Tafsir Al-Misbah Surat Al-Isra’ Ayat 23-39)”, *Skripsi*, Education Faculty, Maulana Malik Ibrahim State Islamic University of Malang. 2012. pg. 109-110.

Table 1. Differences with Previous Research

No.	Research Identity	Similarities	Differences	Research Originality
1.	Komarullah Azami, Nilai-Nilai Pendidikan Akhlak dalam Surat Al-Mujadalah Ayat 11-12, <i>Skripsi</i> , Syarif Hidayatullah State Islamic University of Jakarta, 2014.	<ul style="list-style-type: none"> • Surah Al-Mujadalah verse 12 as the independent variable. • Focus the research about the concept and the character education in Qur'an and • Analysis data applied the <i>mawdhu'I</i> commentary method. 	<ul style="list-style-type: none"> • The independent variable consists of Surah Al-Mujadalah verse 12-13. • Problem of the research about the character education of <i>shadaqah</i> in Qur'an. 	<ul style="list-style-type: none"> • The research reference to Surah Al-Mujadalah verse 12-13. • Focus of research is character education of <i>shadaqah</i> in the verses. • Discussion is related <i>shadaqah</i> application to the education aspect, especially Islamic Education.
2.	Ujang Wahyudin, Nilai-Nilai Pendidikan Integrasi Iman dan Ilmu Pengetahuan dalam Al-Qur'an (Kajian Tafsir Q.S Al-Mujadalah/ 58: 11), <i>Skripsi</i> , Syarif Hidayatullah State Islamic University of Jakarta, 2014.	<ul style="list-style-type: none"> • Surah Al-Mujadalah as the independent variable. • Focus the research about the character education in Qur'an. 	<ul style="list-style-type: none"> • The dependent variable consists of <i>shadaqah's</i> character education. • The independent variable consists of Surah Al-Mujadalah verse 12-13. • Problem of the research about the concept of <i>shadaqah</i> in Qur'an. • Analysis data applied the <i>mawdhu'I</i> commentary method. 	<ul style="list-style-type: none"> • The reference of research uses the commentary which relates to the discussion, which is commentary relates the verses with education, such as: Commentary Al-Mishbah, Commentary Al-Aisar, Commentary
3.	Syarif Hidayatullah,	<ul style="list-style-type: none"> • Focus the research about 	<ul style="list-style-type: none"> • The dependent variable consists 	

	The Values of Character Education in Alfiyyah Ibnu Malik, <i>Skripsi</i> , Maulana Malik Ibrahim State Islamic University of Malang, 2012.	the values of education character.	of <i>shadaqah</i> 's significance. <ul style="list-style-type: none"> • The independent variable consists of <i>surah</i> in Qur'an. • Problem of the research about the concept and the significance of <i>shadaqah</i> in Qur'an. 	Fi Zhilalil Qur'an and A Thematic Commentary on the Qur'an by Shaykh Muhammad al-Ghazali.
4.	Azizil Alim, Nilai-Nilai Pendidikan Karakter dalam Al-Qur'an (Qur'an Surah Luqman ayat 12-19 Kajian Tafsir Al-Misbah), <i>Skripsi</i> , Maulana Malik Ibrahim State Islamic University of Malang, 2012.	<ul style="list-style-type: none"> • Focus the research about the values of character education. • Qur'an as the independent variable. 	<ul style="list-style-type: none"> • The dependent variable consists of <i>shadaqah</i>'s significance. • The independent variable consists of Surah Al-Mujadalah verse 12-13. • Analysis data applied the <i>mawdhu'I</i> commentary method. 	
5.	Nurul Umaroh, Nilai-Nilai Pendidikan Akhlak Menurut Quraish Shihab (Studi Tafsir Al-Misbah Surat Al-Isra' Ayat 23-39), <i>Skripsi</i> , Maulana Malik Ibrahim State Islamic University of Malang, 2012.	<ul style="list-style-type: none"> • Focus the research about the values of character education. • Qur'an as the independent variable. 	<ul style="list-style-type: none"> • The dependent variable consists of <i>shadaqah</i>'s significance. • The independent variable consists of Surah Al-Mujadalah verse 12-13. • Problem of the research about the concept and the significance of <i>shadaqah</i> in Qur'an. • Analysis data 	

			applied the <i>mawdhu'I</i> commentary method.	
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F. Definitions of Key Terms

Each operational term that related to the main concept of this research is defined by researcher to avoid misunderstanding term to the reader, as follows:

1. *Shadaqah* as act of devotion. One of worship action which is included in five pillars of Islam in economy field. *Shadaqah* is charity, that be paid voluntarily from some wealth of someone to the people who needs and Allah will give the proper reward for people who did it.
2. Concept of *Shadaqah* is the idea or meaning of *shadaqah* which is abstracted from the real phenomenon, cover: meaning, law and purpose of *shadaqah* in Surah Al-Mujadalah verse 12-13.
3. Character Education is the conscious effort deliberately of people to teach and guide good item of attitude and behavior to someone else which influenced by genetic and surrounding environment and it's committed by attitude and behavior in daily life. The items of education character are based on Surah Al-Mujadalah verse 12-13 about *shadaqah*.

G. Composition of Research Findings

In this sub-chapter, lades the main ideas of research discussion in every chapter and will be described by simple narration. The aims for arrange research discussion systematically to make the reader understand easier and show up the ways of researcher thinking to researcher's intention can be connected well to the reader. Below the explanation further:

Chapter I Introduction consists of background of the research which lades the researcher though about the reason or the beginning concept why the problems raise up and the urgent of the problem itself, why the researcher execute this research and formulated those problems to the focus of the research as the advanced sub-chapter, objectives of the research reveal the purpose committed, research benefit, previous research, the definition of key terms and composition of the research findings. This chapter is the inception of researcher to start the research.

Chapter II Review of Related Literatures consists of theoretical framework which lades about the theory to support the research be has more integrity and thoughtful. This chapter should as the pre-research of researcher to survey of references more and explain the words in some paragraphs. Moreover, it will be easier to understand by the frame of research roadmap.

Chapter III Method of the Research consists of approach and research design, data and data sources, technique of data collection, data analysis, check the data validation and research procedure which lades the method used by

researcher and its each steps of research. This chapter lades the suitable ways of researcher to execute the research.

Chapter IV Data Explanation and Research Result consists of research result and its explanation about material which is needed to answer the problem formulation. Researcher appends the general description about Surah Al-Mujadalah, continued to the translation of verses and vocabularies, *asbabun nuzul* (cause the verse revealing) and clear explanation about verses interpretation according to each commentaries (Tafsir Al-Mishbah, Tafsir Al-Qur'an Al-Aisar, Tafsir Fi Zhilalil Qur'an and A Thematic Commentary on the Qur'an).

Chapter V Discussion consists of explanation and analysis to answer all the problem formulation. The first sub-discussion is the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries, the second is the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries.

Chapter VI Closing is the last chapter in this report consists of conclusion about the main point of problem formulation's point, the implication explain about the relation between research result and the subject of this research and the last is suggestion talks about researcher's advices in scope of data, discussion and conclusion of the research.

CHAPTER II

REVIEW OF RELATED LITERATURES

A. Theoretical Framework

1. The Understanding of *Shadaqah*

The knowledge about *shadaqah* discussed lightly in Islamic Education subject which is served for student in the formal education, precisely in the Elementary School at 6th grade only. Terminologically, Islamic Education is “teaching, guiding and training”¹⁷ of “faith for salvation and happiness in the world and the beyond from the revelation of Allah to humans through His prophets as messenger”.¹⁸ It has four scopes of sub-subjects: Faith and Morals (*Aqidah Akhlak*), Quran Hadith, the History of Islamic Civilization and *Fiqh* (Islamic Jurist). *Shadaqah* included in *Fiqh* as *Fiqh Zakat*, *Shadaqah* and *Infaq* more and less the educational curriculum about this topic in Indonesia learns about the definition, the law, the kinds, the conditions, the time, the wisdom of giving *shadaqah*. Consider that *shadaqah* is important to understand more, the student in Indonesia targeted to understand those kinds of *shadaqah* topic as long as the child in school, in higher education even but in the certain program.

¹⁷ UU No. 2 of 1989 in Redja Mudyahardjo, *Filsafat Ilmu Pendidikan* (Bandung: Remaja Rosdakarya, 2008), pg. 12.

¹⁸ Aminuddin, et al., *Pendidikan Agama Islam untuk Perguruan Tinggi Umum* (2nd printed; Bogor: Ghalia Indonesia, 2005), pg. 14.

a. Term of *Shadaqah*

Shadaqah term is rooted from word *shadaqa* (ق د ص) which means right, honest and keeps promise.¹⁹ Added by A. N. Ubaedy defined:

“*Shadaqah* is charity. According to the common use, *shadaqah* is a gift of somebody who spontaneous and voluntarily, without limited by the time and the certain number. *Shadaqah* also has the meaning ‘right’ or ‘justify’. People who give a *shadaqah* has justified (proven) his faith. People who give a *shadaqah* are included in people who have a strong faith.”²⁰

Allah mentioned *shadaqah* term in His saying:²¹

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

Meaning:

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them; and Allah is All-Hearer, All-Knower.” (QS. At-Taubah [9] verse 103)

Shadaqah term often mentioned as *zakat*, *infaq* and *shadaqah* itself in several times in Qur'an.²² Recall how Allah decree in one of the *surah* of Qur'an mentioned *zakat*²³:

¹⁹ Sudirman, *Zakat dalam Pusaran Arus Modernitas* (Malang: UIN-Malang Press, 2007), pg. 16.

²⁰ A.N. Ubaedy, *Hikmah Bersedekah: Kata Siapa Bersedekah Itu Bikin Hidup Makin Susah?* (Jakarta: Bee Media, 2009), pg. 9.

²¹ Asnaini. Zubaedi (ed.), *Zakat Produktif dalam Perspektif Hukum Islam* (1st edition; Yogyakarta: Pustaka Belajar, 2008), pg. 24.

²² *Ibid.*

²³ *Ibid.*

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Meaning:

“And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah).” (QS.

An-Nuur [24] verse 56)

Etymologically “*zakat* is the basic word (*masdar*) from *zaka* which means growth and develop, good and laudable, *zaka* here means purification²⁴. Considerate by terminology, Taqiy al-Din Abu Bakar in Sudirman, *zakat* is “amounts the certain wealth which given to the deserve people with the certain condition”.²⁵ Islamic Economy thinker defined *zakat* “as the wealth which has been determined by government to society or individual, and *zakat* allocated to eight group people who deserve the *zakat* in Qur’an without get any reward.

Although *shadaqah* and *zakat* have the same goal but these terms are different if looked at law’s side. People commonly define the obligated *shadaqah* is *zakat*, and *shadaqah sunah* (recommended) is general *shadaqah*.²⁶ Sahri M. wrote in his book that “based on Qur’an term, obligatory *zakat* mentioned as *shadaqa*. According to Mawardi (Qardawi:

²⁴ Sudirman, *op.cit.*, pg. 13-14.

²⁵ *Ibid.*, pg. 14.

²⁶ Sudirman, *loc. cit.*

1987): “*Shadaqa* is *zakat* and *zakat* is *shadaqa*, different name but the same meaning”. In the Qur’an mentions in Surah At-Taubah verse 60:²⁷

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ... ﴾

Meaning:

“*As-Shadaqat* are only for the *Fuqara*’ (poor), and *Al-Masakin* (the poor)...”

(QS. At-Taubah [9]: 60).

Verse above mention the eight groups of people who deserve *zakat*, while the word in *surah* above wrote *الصَّدَقَتُ*, so means *shadaqah* which mentioned in the verse is *zakat*.

Infaq, “etymologically is rooted from word *nafaqa* which means sell well, in demand and used up, while terminologically *infaq* can be meant as sacrificing a number of wealth for people who lacked for”.²⁸ And Allah mentioned the term of *infaq* in the verse below:²⁹

﴿ ... وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ ﴾

Meaning:

“..., and spend of that where of He has made you trustees.” (QS. Al-Hadid [57] verse 7)

²⁷ Sahri Muhammad, *op. cit.*, pg. 32.

²⁸ Sudirman, *op. cit.*, pg. 15-16.

²⁹ Asnaini, *op. cit.*, pg. 25.

b. The Law of *Shadaqah*

Talk about the *shadaqah*'s law, Ubaedy stated that the Islamic scholars agreed that the basic law of *shadaqah* is *sunah*, means recommended when if it is committed then will get the reward, and when it don't be committed so it won't get the punishment. Below are verses and hadith that recommended the *shadaqah*:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

Meaning:

"If you disclose your Sadaqat (alms giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do." (QS. Al-Baqarah [2]: 271)

قُلْ لِّلْعِبَادِیَ الَّذِیْنَ ءَامَنُوا یُقِیْمُوا الصَّلَاةَ وَیُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِیَةً مِّنْ قَبْلِ اَنْ یَّاتِیَ یَوْمٌ لَاْ یَبِیْعُ فِیْهِ وَلَاْ یَخْلُلُ ﴿٣١﴾

Meaning:

"Say (O Muhammad ﷺ) to 'Ibadi (My slaves) who have believed, that they should perform As-Salat, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending." (QS. Ibrahim [14]: 31)

وَعَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أَلَيْدُ
الْعُلْيَا خَيْرٌ مِنْ أَلَيْدِ السُّفْلَى, وَأَبْدَأُ بِمَنْ تَعُولُ, وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنَى,
وَمَنْ يَسْتَغْفِرُ يُعْفِهِ اللَّهُ, وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ) مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِلْبُخَارِيِّ

Meaning:

From Hakim Ibn Hazm Radliyaallahu 'anhu that Prophet Shallallaahu 'alaihi wa Sallam said: "hands over (giver) is better than lower hands (receiver); and begin from people who have many of responsibility; and the best shadaqah is taken from the rest of their own necessity, whomever keep their own honorary, Allah will keep them and whomever who feels sufficient, Allah will suffice their necessity." Muttafaq Alaihi and the pronouncing based on Bukhari narration.³⁰

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: (كُلُّ امْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ) رَوَاهُ ابْنُ حِبَّانَ
وَالْحَاكِمُ

Meaning:

From Uqbah Ibn Amir that he heard Prophet Shallallaahu 'alaihi wa Sallam said: "Every human over shade under their shadaqah until they broken off (his deed) among human." Narrated by Ibn Hibban and Hakim.³¹

But the law of *shadaqah* will change when some condition emphasize it to change. Ubaedy explained that the first one condition make the law could be *haram* or prohibited when someone want give a *shadaqah* to someone else, but he know that the money from that *shadaqah* will be used for the bad or deviate purpose. The second condition is the law could be obligation when

³⁰ <<http://alquran-sunnah.com/kitab/bulughul-maram/source/>> accessed June 8th, 2016 at 11.00 AM.

³¹ *Ibid.*

see someone else in suffer of hunger, and they almost die because of it. So, someone must give a *shadaqah* for him to help for survive. In the other condition that can make the *shadaqah* is obligation when someone takes a *nadzar* (vow) to give a *shadaqah* when they have achieved the certain condition.³² This law alteration is known as *qaidah fiqhiyyah*, “where the law is determined based on the reasons which back grounded it.”³³

c. The Kind of *Shadaqah*

Oftentimes people understand that *shadaqah* mostly in money form. While stand on several hadith, Mahmud asy-Syafrowi et al. in their book mentioned 14 kinds of *shadaqah* as follows:³⁴

- 1) Give the basic necessities to wife and children. (Hadith of Bukhari, Muslim, Tirmidzi, Thabrani and Ahmad)
- 2) Give a helping hand to relatives. (Hadith of Syaikhhan and Thabrani)
- 3) Utterance and well-spoken (Hadith of Bukhari and Muslim)
- 4) Pull a thorn over. (Hadith of Bukhari, Ahmad, Nasa’I and Ibn Hibban)
- 5) Alight face and nice smile to a relatives. (Hadith of Bukhari, Ibn Hibban, Ahmad, Tirmidzi and Hakim)

³² A.N. Ubaedy, *op. cit.*, pg. 20-26.

³³ *Ibid.*, pg. 22.

³⁴ Mahmud asy-Syafrowi, et al., *Mana Ada Orang yang Miskin karena Sedekah dan Silaturahmi* (Yogyakarta: Mutiara Media, 2010), pg. 22-28.

- 6) Virtue commanding and avoiding the ignorance. (Hadith of Muslim and Nasa'i)
- 7) Restrain oneself by misdeed. (Hadith of Ahmad, Syaikh and Nasa'i)
- 8) Give greetings/regards. (Hadith of Abu Dawud)
- 9) Postpone the debt payment. (Hadith of Ibn Majah)
- 10) Share the knowledge. (Hadith of Thabrani)
- 11) The plant which eaten by animals. (Hadith of Bukhari and Muslim)
- 12) *Shalat* assembly together with relatives. (Hadith of Ahmad, Abu Dawud, Ibn Hibban and Hakim)
- 13) Give the audibility for the deaf. (Hadith of Khatib in Al-Jami')
- 14) *Tasbih*, *tahmid* and *tahlil*. (Hadith of Muslim, Ahmad, Nasa'i and Ibn Hibban)

Therefore, *shadaqah* is not in the tight scope that mostly people think. There is no worry for somebody else who want give *shadaqah* if doesn't have enough money for charity. They still give *shadaqah* in the other form like above mentioned for everyone.

d. The Conditions of *Shadaqah* Giver

People who give the *shadaqah* in Islam should fulfill some conditions. Even though this alms is *sunah*, not be a must to do, still there are some

conditions for a *shadaqah* giver to reach Allah's blessing in the earth and the beyond. And this condition is not same with *zakat* that need a *nishab* (minimum amount of wealth that may be subject to *zakat*³⁵) and *haul* (minimum period of time when Moslems have their wealth, that is usually a year except for *zakat* of agriculture, mining and discovery³⁶). According to Budi Handrianto, there are two conditions for people who want to their *shadaqah* to be a wise and bring the beneficence for everyone, those are: **faith** and **sincere**. Give the *shadaqah* without any faith is the same with spend something in charity but useless in the end. They may be gotten the reward in the earth like get richer and prosperous life but is not same with the beyond, Allah is not considering their social act as worship, without faith because of Him *Ta'ala*. In Surah Furqan verse 23 that Allah will make such deeds of unbeliever as scattered particles of the dust.³⁷ Imagined how terrible the charity is without faith.

The second is sincere, people who sincere in their heart named *mukhlisin*. Sincere is giving in charity or *shadaqah* but don't hope any profit except the blessing of Allah. There are many kinds of profits hopefully by charity, the desire for people complimentary, feeling pride for their own self, show up the social act to the public or infotainment (*riya'*) to known as philanthropist man. That's it, as a Moslem should be careful with the

³⁵ Ahmad Fathan Aniq, *Zakat Discourse in Indonesia Teachers' Resistance to Zakat Regional Regulation in East Lombok* (Jakarta: The Ministry of Religious Affairs – The Republic of Indonesia, The General Directorate of Islamic Education, The Directorate of Islamic Higher Education, 2012), pg. 18.

³⁶ *Ibid.*

³⁷ Budi Handrianto, *Sedekah: Hidup Menjadi Berkah & Bahagia* (Jakarta: Gema Insani, 2010), pg. 63-64.

intention inside of heart, Allah will hear it and give what it wants to. Allah has warned in His saying:³⁸

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَأَصَابَهُ وَاِبِلٌ ففَرَّكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

Meaning:

“O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dusk; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.” (QS. Al-Baqarah [2]: 264)

e. People Who Deserve the *Shadaqah*

Actually, there are no special people who deserve the *shadaqah*, because look at the kinds of *shadaqah* seem likely that all people deserve the *shadaqah*. Differ from *zakat* that consist of some groups for people who deserve the *zakat* In Surah At-Taubah verse 60:

³⁸ Ibid., pg. 65-66.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الْزِقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ

Meaning:

“As-Sadaqadt (here it means Zakat) are only for the Fuqara’ (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah’s Cause (i.e. for Mujahidun—those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.” (QS. At-Taubah [9]: 60)

If seen money as the object of *shadaqah*, so it will be better if it is given to the poor. Indeed, there is no problem if somebody want to give their *shadaqah* to their relatives who have an enough wealth, but the benefit from money or some wealth from *shadaqah* will be more useful if the receiver of *shadaqah* at the need condition. Explanation further about who the poor who deserve the *shadaqah* according to Madzhab Syafi’I: *fuqara’* is people who don’t have any wealth and isn’t an entrepreneur or have wealth and or an entrepreneur which less than a half of their sufficiency, and there is no someone who obligate to pay their needs, and the second is *Al-Masakin*, that

is people who have wealth and or an entrepreneur which as much as a half of their sufficiency or more, but still have not enough.³⁹

f. The Time of Giving *Shadaqah*

According to Mahmud asy-Syafrowi, et al., *shadaqah* will be contented the values more if it given in the best time. Even though all the time is right for give a *shadaqah*, but some hadith and *madzhab* (school) mentioned some the best time for giving a *shadaqah*. Imam Syafi'i recommended giving a *shadaqah* in the last ten day of Ramadhan month. Imam Al-Mawardi said, "Recommended letting loose the livelihood to the family in the Ramadhan month, do a kindness to the folks and neighbor, especially in the last ten days."⁴⁰

Ka'ab said, "*Shadaqah* in that day (Friday) is bigger the reward than the others day." Ibn Hajar Al-Haitami in Mahmud asy-Syafrowi, et al., said "Said our companion, 'Be recommended increase the *shadaqah* when eclipse happen, go to Mecca, Medina and Baitul Muqaddas. Also when in a war and pilgrimage. Thus, it because the prominence is weightier. Also to the main time, such as on the date 10 of Dzulhijjah, big day and the other important day."⁴¹

³⁹ Sulaiman Rasjid, *Fiqh Islam* (67th edition; Bandung: Sinar Baru Algesindo, 2014), pg. 212-213.

⁴⁰ Mahmud asy-Syafrowi, et al., *op. cit.*, pg. 38.

⁴¹ *Ibid.*

g. The Benefit of *Shadaqah*

Shadaqah is not only benefiting to the people as recipients of *shadaqah* alone, but *shadaqah* also provides advantages for both parties, both for the giver and receiver of *shadaqah*. Allah has said in the Surah At-Taubah verse 60, “*As-Shadaqat are only for the Fuqara’ (poor), and Al-Masakin (the poor)...*” and Allah also says in the Surah At Taubah verse 103, “*Take Sadaqah from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them...*” From these verses means Allah has sent the receiver to pray for the giver who had given them part of their property to those prayers can purify them, rescuers and for the peace of their souls. Should the guarantee that Allah has given to giver, there should be no denial for them to activate the *shadaqah* giving. Besides that, Allah said in His saying:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

Meaning:

“*Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc) And Allah likes not the disbelievers, sinners.*” (QS. Al-Baqarah [2]: 276)

Meaning of destroy *riba* is Allah will disappear the wealth obtained from *riba*, and Allah will multiply the wealth that given as *shadaqah* to others. Therefore, no wonder if abundant wealth from bad ways fast running out while for people who often spend their wealth in charity, get the

prosperity unexpectedly.⁴² Allah always fulfill His promise written in Surah Al-Baqarah verse 261, by the parable Allah multiplies the wealth spent in the way of Allah like Allah divide one grain is growing seven ear and each of them has a hundred grains.

According to Wahbah Al-Zuhayli, stated the wisdom of *zakat* that included in the giving charity action as *shadaqah* also. That consists of: keeping the wealth from sinful hand and burglar's eye. Second, charity is the salvation for *fuqara'* (the poor) and people who very need the helping hand. Charity is capable emphasize them to work harder and emphasize them to seize the proper life. State also protected from poverty problem and from derogation and feebleness. The last, purify soul from stingy, hold back the wealth and educated somebody to be philanthropist and conduct the social obligation as mutual giving.⁴³

According to Abu Laits as-Samarqandi in Budi Handrianto divide the wisdom of giving *shadaqah*: wisdom in the earth and wisdom in the beyond. First there are five wisdom of giving *shadaqah* in the earth as follows:⁴⁴

- 1) *Shadaqah* is pureeing the wealth. Like Prophet's said, "*O the merchantmen, this transaction mingled with the vow and lie, pure it by shadaqah*" (Hadith of Nasa'i)

⁴² A.N. Ubaedy, *Hikmah Bersedekah: Kata Siapa Bersedekah Itu Bikin Hidup Makin Susah?* (Jakarta: Bee Media, 2009), pg. 16-17.

⁴³ Wahbah Al-Zuhayly, *Zakat Kajian berbagai Mazhab*, trans. Agus Effendi & Bahrudin Fananny (6th edition; Bandung: Remaja Rosdakarya, 2005), pg. 86-88.

⁴⁴ Budi Handrianto, *op. cit.*, pg. 79.

- 2) *Shadaqah* is able to consecrate the body from sins. Allah said, “*Take Sadaqah from their wealth in order to purify them and sanctify them with it,...*” (QS. At Taubah [9]: 103)
- 3) *Shadaqah* is able to repel the calamity and disease. Prophet ﷺ said, “*Heal your disease by shadaqah. Protect your wealth by zakat. And draw up the pray to chase the disaster away.*” (Hadith of Baihaqi)
- 4) *Shadaqah* is able to make happiness to the poor.
- 5) *Shadaqah* is wreaking the blessing to the wealth and broaden the livelihood. Allah said, “*... And whatever goods you spend in charity then Allah will substitute it...*” (QS. Sabaa’ [34]: 39)

The wisdom of giving *shadaqah* in the beyond as follows:⁴⁵

- 1) *Shadaqah* become a shelter for the giver from blazing in *Mahsyar* Field later.
- 2) *Shadaqah* lighten the calculation (*hisab*).
- 3) *Shadaqah* weighed against the goodness scales.
- 4) *Shadaqah* make an easier the giver pass through the *shirathal mustaqim*.
- 5) *Shadaqah* increasing the level of someone in heaven.

Hasan bin Ahmad Hammam et. al. even explain that from *shadaqah* is able to heal the disease like Prophet’s said:

⁴⁵ *Ibid.*, pg. 79-80.

دُؤُوا مَرَضَاكُمْ بِالصَّدَقَةِ وَ حَصِّنُوا أَوَالَكُمْ بِالزَّكَاةِ وَأَعِدُّوا لِلْبَلَاءِ

الدُّعَاءُ

“Heal the people who sick among you by the shadaqah, fortified your wealth by the zakat and be eager to pray for face the disaster.” (Narrated by Baihaqi)⁴⁶

2. The Concept of Character Education

a. The Understanding of Education

In Kamus Besar Bahasa Indonesia (Indonesian Dictionary), education is the process of attitude and behavior alteration of someone or community in effort to human maturing through teaching and training.⁴⁷ According to Purwanto in Sukardjo and Ukim K., the essence of education comes from two terms: “*paedagogie*” which means education and “*paedagogiek*” means education science.⁴⁸ *Paedagogie* comes from ancient Greek Language as “*paedagogia*” and “*paidagogos*” which is known by “*paid*” means child and “*ogogos*” means fostering or guiding. So can be concluded literally pedagogy is the art of teaching or the art of educate the children.⁴⁹

⁴⁶ Hasan bin Ahmad Hammam et. al. *Berobatlah dengan Puasa & Sedekah* (Solo: Aqwam, 2010), pg. 125.

⁴⁷ Ebta Setiawan, Kamus Besar Bahasa Indonesia Digital Versi 1.1. (2010).

⁴⁸ Sukardjo and Ukim Komarudin, *Landasan Pendidikan Konsep dan Aplikasinya* (7th edition; Depok: Rajawali Press, 2015), pg. 7.

⁴⁹ *Ibid.*, pg. 8.

The Founding Fathers of National Education in Indonesia, Ki Hadjar Dewantara in one of his article stated the aim of education that suitable to its definition. He defined education “as guidance in the development life of children.” More explained, “Education is guiding all of nature power inside children to make them attain the highest salvation and happiness both as man or community.”⁵⁰ So could be meant if education has an aim to guide and format the protégé to be glorious nature, remembers when the child has a congenital nature that is not always good. If they have a good one, so it can be developed through education.

Specifically the aim of education mentioned in the education definition according to Law No. 20 of 2003, Article I stated that,

“education is conscious effort and planned to incarnate study atmosphere and learning process in order to protégé actively develop self potential to have a spiritual power, self defense, personality, intelligence, good moral, and the needed skill by self, society, nation and state.”⁵¹

This definition appropriate with Pancasila (the five rules as Republic of Indonesia’s background), if religion affair is located at the first interest than the other aspects such as: social, culture, nation and others. By give a priority to religion, expected as human nature that followed all of their God’s lessons well, the magnanimity will flowing to the personality, and behave sincerely in other aspect. Whereas to get religion science, one of the ways by education.

⁵⁰ Ki Hadjar Dewantara, *Menuju Manusia Merdeka* (1st edition; Yogyakarta: Leutika, 2009), pg. 3.

⁵¹ *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 about the System of National Education* (<http://sindiker.dikti.go.id>, accessed January 16th, 2016 at 9.09 PM)

The purpose of education according to Law No. 20 of 2003 Article 3 states that education “is aimed at developing students’ potentials in order to become a man of faith and fear of God The One, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens democratic and responsible.”⁵²

b. The Understanding of Character

The term of character comes from Greek Language “*karasso*” means “blue print”, “basis format”, “print” like “finger prints”. Maksudin defined “character is something that can’t be mastered by human intervention, can be understood as well as the sea, can’t be dived, and can’t be intervened. If human has a character, it means the human can’t intervene toward the owner of that character”.⁵³ According to Muchlas Samani & Hariyanto quoted some sources concluded that “character as basis value build the one’s personality, shaped both because of hereditary effect or environment effect, that distinguish from others and personified by attitude and behavior in daily life”.⁵⁴

According to the observation of Michael Novak, the contemporary philosopher that good character is “the compatible compound from all the beneficence which is identified by religious tradition, literature story, wise

⁵² *Ibid.*

⁵³ Maksudin, *Pendidikan Karakter Non-Dikotomik* (1st edition; Yogyakarta: Pustaka Belajar, 2013), pg. 1.

⁵⁴ Muchlas Samani & Hariyanto, *Konsep dan Model Pendidikan Karakter* (2nd edition; Bandung: Remaja Rosdakarya, 2012), pg. 43.

community and the association of common sense people that in the history". Everyone has goodness and the weakness each of them, thus the character basically influenced from those kinds of experience, history and the surrounding environment.⁵⁵

Therefore, if parents want to format their children character become good and wise, they should be brought up to capable appraise what is the right, very care about what is the right also do everything be convince about the rightness. Even though there are bad influences from inside and compression from outside they should drive it into the rightness in its eventual.⁵⁶

Concluded that character still can be formatted, the following factors are affecting the formation of character. Actually won't affect for character only, but moral, good nature and ethic of human will affect as well because of they are have a tight relation inside of human, even value exist follow them. Heri Gunawan revealed that some experts grouped the factor affecting the formation divided into two factors, those are intern factor and extern factor as below:⁵⁷

1) Intern Factor

There are some intern factors human inside that affect the formation of character. The first is (1) **instinct**, Ahmad Amin in Heri

⁵⁵ Thomas Lickona, *loc. cit.*

⁵⁶ *Ibid.*, pg. 82.

⁵⁷ Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi* (Bandung: Alfabeta, 2012), pg. 19-22.

Gunawan stated that instinct is the characteristic that grow able the deed to convey the goal through think first direct to the goal and don't be started by the rehearsal of that deed. Instinct is the nature that brought by human when they were born so the right instinct should drive to the good ways so lift the high level (noble) up of human. The second is (2) **habit**, character of somebody will forming by habit that is the activity did over and over again until so easy to do. If somebody wants good character inside him, he should force himself make a good habit until easy to do. (3) **Wish** or *iradah* is feeling to drive all ideas committed although there are obstacles and difficulties come. Wish actuates human to good behave and make it to be his character. (4) **Intuition**, human inside there is powers which at times give the caution if they are in danger, that power is intuition. Intuition is capable to give encouragement somebody to do good deed. The last intern factor is (5) **descent**, in descent factor can be seen by somebody behave and has the characteristic similar with his parents or his ancestral. The character descend actually there are two kind, physical cover the strength and the weakness of muscles and nerves of parents, the second kind is spiritual cover the strength and the weakness of nature.

2) **Extern Factor**

The following extern factor is sure can affect the formation of character. The first is (1) **education**, can be interpret as conscious effort someone to values transferring for others. The values can affect the

character of people who received. Sometimes, somebody behaving as education taught, and education can be obtained by the formal, non-formal and informal education. While the second factor is (2) **environment** (milieu) is something that covering the life body, such as: plants, soil, air and society. Human always related directly to surrounding environment. Therefore, people should associate in the good environment to bad influence comes affect their thought, character and behavior.

Certainly, after knew the explanation briefly above about character, can be concluded that character is not the concept only but should be implemented to the human soul to create the good character among society. There is a way for implementation of character mentioned as the education of character. Based on Abdul Majid and Dian Andayani in their book defined the education of character. Character is scoped by good characteristic, so “the education of character is the effort to guide the human behavior to the standards. The practice includes the important skills reinforcement and student social development through the focus of ethic objectives.”⁵⁸

c. The Character Education

After defined the terms of research title’s variables one by one over, researcher will get a definition of the character education in their entirety as

⁵⁸ Abdul Majid & Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya, 2011), pg. 11.

follows. According Barnawi & M. Arifin “character education is a matter of character, or education that teaches the essences of character in all three domains are namely creativity, taste and intention.”⁵⁹ According to Akhmad Muhaimin A. defined the character education as a "moral education plus, which involves aspects of knowledge (cognitive), feeling, and action,”⁶⁰ it means education that includes the three aspects. It concluded that character education is a conscious effort someone to guide or teach someone a good attitude through understanding and encouraged to behave according to good values that understood.

In character education scope is contented some items of value the character education. Sutarjo Adisusilo, in his book is mentioned the definition of values, “values comes from Latin “*vale’re*” means useful, well to do, powered, be valid, so can be interpreted as something good, beneficial and the most right for somebody or community”.⁶¹ Therefore, value is conviction, principal, reference to do something which is made by human self and community. Sutarjo added if value is more than a conviction even, by him value is a tight related to ethic that to be a thought pattern and behavior of human to drive what they want to do based on their own values.⁶²

⁵⁹ Barnawi & M. Arifin, *Strategi & Kebijakan Pembelajaran Pendidikan Karakter* (1st edition; Yogyakarta: Ar-Ruzz Media, 2012), pg. 22.

⁶⁰ Akhmad Muhaimin Azzet, *Urgensi Pendidikan Karakter di Indonesia: Revitalisasi Pendidikan Karakter terhadap Keberhasilan Belajar dan Kemajuan Bangsa* (Yogyakarta: Ar-Ruzz Media, 2011), pg. 27.

⁶¹ Sutarjo Adisusilo, *Pembelajaran Nilai-Karakter: Konstruksivisme dan VCT sebagai Inovasi Pendekatan Pembelajaran Afektif* (Jakarta: Rajawali Pers, 2012), pg. 56.

⁶² *Ibid.*

Values can be seen in some perspectives and caused there are many kind of value. Noeng Muhadjir in Mawardi Lubis is mentioned some the kind of values as follows:⁶³

- 1) Based on the ability of human soul, value divided into two groups (1) static value, ex: cognitive, emotion and psychomotor (2) dynamic value, ex: motive, affiliation, mastering motive, achievement motive.
- 2) Based on human culture approaching, life value divided into seven categories: (1) knowledge value (2) economy value (3) beauty value (4) politic value (5) religious value (6) clannish value and (7) physical value.
- 3) Value based on the source there are two kinds (1) *Ilahiyah* value is the value that has a source from religion (Allah's revelation) (2) *Insaniyah* value is the value that made by human based on human's criteria itself.
- 4) Seen by scope aspect, value divided into two kinds: universal values and local values. And prevail time aspect, value divided into: (1) eternal values (2) tidal value and (3) temporal value.
- 5) Considerate by the essence, value divided into two (1) root values is universally and (2) instrumental value has the character local, tidal and temporal.

Values is not be known and understood only but better if somebody has a good value inside of themselves if the values are shaped from early.

⁶³ Mawardi Lubis, Zubfaedi (ed.), *Evaluasi Pendidikan Nilai: Perkembangan Moral Keagamaan Mahasiswa PTAIN* (3rd edition; Yogyakarta: Pustaka Pelajar, 2011), pg. 18-19.

Krathwohl in Mawardi Lubis grouped the process of values formation for child in 5 groups, as follows:⁶⁴

- 1) **Receiving stage.** Value has not shaped in this stage but still comes and received from outside and chosen where is the most interest among values.
- 2) **Responding stage.** In this stage there are 3 levels: compliance, willingness to respond and satisfaction in response. Somebody has begun actively to response the values that develop at outside and then response it.
- 3) **Valuing stage.** In this stage there are 3 stages: believe to the values they received, feel tied to the values they received and have the commitment to fighting for the values they received and believed.
- 4) **Organization stage.** This stage is more complex enough. Somebody begin to manage the values they believed so the system of those values is not capable to separate from him. There are 2 stages in this stage: make a concept of values inside him and make an organization of values inside him.
- 5) **Characterization stage.** It signed by somebody dissatisfaction to organize the values system believed in his life properly and consistent until it can't be separated from him personality. There are 2 stages: values system applying stage and characterization stage is the stage to make a private those system values.

⁶⁴ *Ibid.*, pg. 19-21.

The values of character education are items of characters that will be implanted into a person's soul through education. In the book of *Pedoman Budi Pekerti Luhur* (The Guidance of Investment Character) on 1997 clarified that character is identical with morality and actually the most authentic character is by attitude. As an attitude, contains of five scopes such as: attitude and behavior in relation with God, attitude and behavior in relation with own self, attitude and behavior in relation with family, attitude and behavior in relation with society and nation and attitude and behavior in relation with surrounding nature. And will be outlined briefly as the table below:⁶⁵

Table 2. The Scope of Attitude and Behavior and the Item of Character Values⁶⁶

The Scope of Attitude and Behavior	The Item of Character Values
Attitude and behavior in relation with God	Discipline, believing, devout, future oriented, grateful, honest, awareness, forgiving, generous, devotion.
Attitude and behavior in relation with one's self	Hard working, risk taker, discipline, soft hearted / empathetic, old in mind, future oriented, frugal, enthusiastic, constructive, responsible, discretion, clever, careful, dynamic, efficient, tenacity, thrifty, honest, hard desire, creative, determination, simple, independent, awareness, respect for other creation, respect for health, respect for time, forgiving, generous, devotion, self-control, productive, diligent, hospitality, affection, self-confident, self-sacrifice, patient, loyalty,

⁶⁵ Muchlas Samani & Hariyanto, *op. cit.*, pg. 46

⁶⁶ *Ibid.*, pg. 47.

	fairness, deference, well regulated, sportsmanship, morality, tenacity, clear, zealous, trusteeship, openness and tough.
Attitude and behavior in relation with family	Hard working, future oriented, discretion, clever, careful, honest, hard desire, simple, respect for health, respect for time, well regulated, forgiving, generous, devotion, hospitality, affection, self-sacrifice, patient, loyalty, fairness, deference, sportsmanship, morality, tenacity, clear, trusteeship and openness.
Attitude and behavior in relation with society and nation	Hard working, future oriented, tolerance, discretion, clever, careful, honest, hard desire, simple, loyalty, respect for health, respect for time, generous, devotion, hospitality, affection, self-sacrifice, fairness, deference, well-regulated, sportsmanship, morality, tenacity, clear, trusteeship and openness.
Attitude and behavior in relation with surrounding nature	Hard working, future oriented, respect for health and devotion,

Source: M. Samani & Hariyanto, 2012 quoted from adaptation and developed by Sedyawati, 1997.

While, according to Ulil Amri Syafri in his book, divided the character values in 3 big scopes based on Qur'an, those are: character to Allah and Prophet ﷺ, character to personal and family and character in society and *mu'amalah* (state).

1) Character to Allah ﷻ and Prophet ﷺ

This scope explain the character values of human to their God (*hablu min Allah*) by do His command in Qur'an and follow the Prophet ﷺ advices through hadith. This attitude has mentioned in some verses as

don't confederate Him (QS. An-Nisa': 116), place everything's trust in Him (QS. Ali Imran: 159), grateful to His graces (QS. Al-Baqarah: 152), etc.⁶⁷ 28 verses in Qur'an, Allah often called the human by words "*yaa ayyuha al-ladzina aamanuu*" (O you who believe!) in this scope. It contains if Allah educates the human, call them by the good words just for to command or forbid them to something. It believed if all people do His command and avoid His prohibition, they will be the best human as people who believe. The character values from this scope are faithful, obedient and submissive.⁶⁸

2) Character to Personal and Family

Good relation between human to human (*hablu mi an-naas*) as the implication of growth and develop of somebody faith. This attitude has mentioned in some verses as always good and right expresses (QS. An-Nuur: 58, QS. Al-Ahzab: 70), don't expel anybody, bad prejudice, tell somebody's badness, and call somebody by the bad name (QS. Al-Hujurat: 11-12) and still many more.⁶⁹ In this scope, there are 43 verses pronounce the words "*yaa ayyuha al-ladzina aamanuu*" talk about personal and family character. The character values from this scope are loyalty, totality, honesty, don't hypocrite, brave and faithful.⁷⁰

⁶⁷ Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al-Qur'an* (1st edition; Jakarta: Rajawali Pers, 2012), pg. 80.

⁶⁸ *Ibid.*, pg. 85-86.

⁶⁹ *Ibid.*, pg. 80-81.

⁷⁰ *Ibid.*, pg. 86-88.

3) Character in Society and *Mu'amalah* (State)

This character manages the life concept as a Moslem in society in all of the sectors: economy sector, state sector or communication sector both to Moslem or non- Moslem in local or global level.⁷¹ 17 verses in Qur'an mentioned the words "*yaa ayyuha al-ladzina amanuu*" in this scope. In outline, the character values from this scope are tolerance, fair, equivalence soul, obedient and wary to the punishment (QS. Al-Baqarah: 178).⁷²

Thus, character of human basically is the good attitude and behavior, while bad attitude and behavior is not included in character. The synonyms of character are moral, behavior, nature, integrity, attribute, personality and well behaved⁷³ which have a good meaning directed to God, own self, environment and state.

Furthermore, The Ministry of National Education (Kemendiknas, 2010) launched that based on the study of religious values, social norms, regulation/law, academic ethic and HAM (Human Rights) principals have indentified 80 items of character values that is developed in schools as follows:⁷⁴

⁷¹ *Ibid.*, pg. 81.

⁷² *Ibid.*, pg. 89-91.

⁷³ Dendy Sugono, et al., *Tesaurus Bahasa Indonesia Pusat Bahasa* (Jakarta: The Language Centre of National Education Department, 2008), pg. 229.

⁷⁴ Heri Gunawan, *op. cit.*, pg. 32.

Table 3. Character Values Developed in School⁷⁵

No.	Character Values Developed	Behavior Description
1.	Character values in relation with God (religious)	Related to the value, thought, words and somebody action that strive for always based on divinity values and/or religion precept.
2.	Character values in relation with own self	
	Honest	That is the behavior based on the effort to make him as people who can be believed in words, action and activity, both toward own self or the others.
	Responsible	That is somebody attitude and behavior to do the task and obligation as it should be he did, toward own self, society, environment (nature, social and culture), state and God.
	Healthy Lifestyle	All of the efforts to apply good habit in creating healthy lifestyle and avoid bad habit that can bother the healthy.
	Discipline	The action that show order behavior and obedient for the various of certainty and regulation.
	Hard Work	The action to show seriously effort to solve all obstacles for task finishing as well as possible.
	Self Confident	The attitude certain about self ability toward accomplishment wish in every desirability and hopes.
	Businessman Soul	Independent attitude and behavior and bright or talented to know new

⁷⁵ *Ibid.*, pg. 33-35.

		product, decide the way new production, arrange the operation to supply new product, marketing and organize the operational financial capital.
	Think Logically, Critical, Creative and Innovative	Think and do something in reality or logic to produce the new ways or result and the most up to date from everything that has before.
	Independent	The attitude and behavior that is not easy to rely on somebody else in the task solution.
	Inquisitive	The attitude or action that always tries to know deeper and wider than what they've learned, seen and hear.
	Love the science	The way to think, behave and do that show the loyalty, cares and a high appreciation toward knowledge and science.
3.	Character value in relation with relatives	
	Conscious about self and others rights and obligation	Know and understand attitude and bring about self and others property/rights, self and others task/obligation.
	Obedient to the social regulation	Attitude loyal and obedient toward regulations that relate to the society and general interest.
	Appreciate the creation and the achievement of someone else	Attitude and action that encourage for own self to create something useful for society and consider and respect to the others success.
	Good manners	Attitude that soft and good from language or behavior perspective to others.
	Democratic	The way of thinking, behave, and act that appraise the same rights and

		obligation self and others.
4.	Character value in relation with environment	Attitude and action that always tries to avoid the damage of surroundings nature environment, and develop the improving efforts of environment damage happening and always give the helpful effort for others and society who need.
5.	Nationalistic value	The way of thinking, act and have a conception that locates state and nation interest above self and community interest.
	Nationality	The way of thinking, behave and act that show the loyalty, cares and a high appreciation toward language, physic, social, culture, economy and the nation politic.
	Appreciate the diversity	Attitude give the respect toward everything both shaped physically, character, tradition, culture, clan and religion.

Source: *Panduan Pendidikan Karakter di Sekolah Menengah Pertama*, Kemendiknas tahun 2010

There are a methods can be used for build the good character as in the education field according to Pupuh F. dkk. Islam has a special way to educate the Moslem to improve and has a good personality, this methods divide in to two kinds are *ibtida'* method and *'ulya* method (continuation method) in some explanation as below:⁷⁶

⁷⁶ Pupuh Fathurrohman, et al., *Pengembangan Pendidikan Karakter* (1st edition; Bandung: Refika Aditama, 2013), pg. 52-59.

- 1) **Ibtida' Method**, is method which is specialized to protégé in school age (child and adolescent) that consists of:⁷⁷

- **Dialogue Method.** This method is used the dialogue for two persons or more in the certain topic. Dialogue has an aim for relate the one's thought by listen directly to somebody else or the text. Qur'an has given more information in dialogue, and those dialogues are *khitabi*, *taabudi*, descriptive, narrative, argumentative and prophetess dialogue. Through these dialogues are able to give the chance for protégé to ask everything have not understood yet to educators intensively, just as already done by Prophet's companions to him.⁷⁸
- **Story Method.** Through story, Allah often expresses in the Qur'an for His servant to always take wisdom from precious stories. Story is not always influencing somebody's emotion that can build characteristic but also can motivate the one's sorrowfulness from disaster and calamity. Therefore from this method, educators are able to pick inspiration stories from prophets or history to deliver for protégé in the class. Thus, the student will think that muse over about the story and feel the relation between emotion and the story can emphasize them up to behave just like their inspiration figure in the story.⁷⁹

⁷⁷ *Ibid.*, pg. 52.

⁷⁸ *Ibid.*, pg. 52-53.

⁷⁹ *Ibid.*, pg. 53.

➤ **Mauidzah Method (Advice Method).** In this method, advices given in explanation about rightness and interest by hoping that people who take the advices will avoid the prohibition act by religion. According to Surah An-Nahl verse 125, the Moslem ought to mutual giving about wisdom and a good lesson and arguing in a good ways as well. It is going well when educators give the advices by a good ways to their student, or educator is able to apply the insinuation also to avoid the offensiveness of their student. Insinuation is commonly advices given for all students who listen but catch the sight.⁸⁰

➤ **Habituation Method.** This method is appropriate for character building of people that have sturdy when they control themselves to do good habits early. By convinced the empirics of education ideology that each newborn children like white blank paper, parents and surrounding environment are able to build the child's character, suitable with the education of people that make him. If the parents of child or teacher in the school build the child with the good habits, the child will be glorious character man.⁸¹

➤ **Modeling Method.** The role of model is very important in the education world. Student will imitate the honor figure's behavior in their school, just like their teacher. If the teacher has a good

⁸⁰ *Ibid.*, pg. 54-55.

⁸¹ *Ibid.*, pg. 55.

character, the student will see and imitate them. Likewise the opponent character, the teacher should have the glorious character which is appropriate to be a model for their student. While for Moslem, Prophet Muhammad ﷺ was chosen by Allah to be a paragon for His servant.⁸²

- ***Targhib and Tarhib Method (Reward and Punishment).*** *Targhib* is the persuasion or reward to delay the certain bliss, while *tarhib* is the threat of bad deed through punishment. In the education, reward and punishment is important as well because in educating, teacher is required to act assertively avoid the indolent student and insubordination toward teacher's advices. Through reward giving will motivate a student to reach out the certain achievement, while the punishment is able to educate student to understand that bad deed will get the consequences. Like heaven and hades, clearly Allah educates His servant that always does the benevolence in the earth.⁸³

- 2) **Continuation Method ('*Ulya*).** Continuation method also can be mentioned as continuation building from *ibtida'* method, where the student has gotten the understanding of values taught before. In this method adult people could be applying those values in the daily life. Then continued to deed consistency stage that done before. The result of

⁸² *Ibid.*, pg. 56.

⁸³ *Ibid.*, pg. 57-58.

this method is able to build the protégé has the glorious character that planted in their soul through comprehension, experience and habituation process.⁸⁴

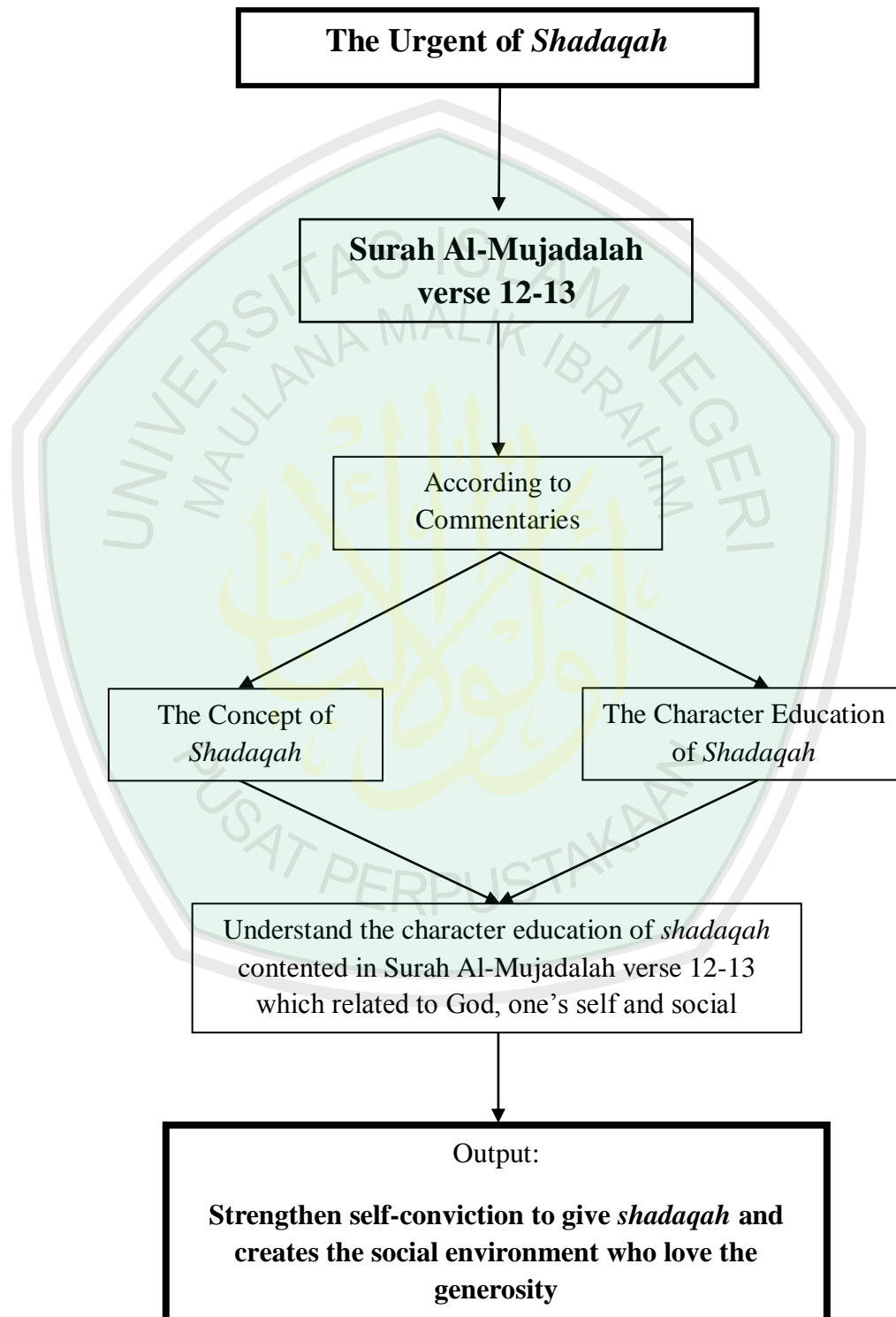
While according to Doni Koesoema in M. Mahbubi there are some methods of character education that can be applied by the educators to their protégé, as follows.⁸⁵

- **Instruction**, is giving the comprehension conceptually about a value or phenomenon. Someone is doing the character behavior if they conscious realizing the value. Here, expected the educator capable to give the wider comprehension to make a student understand what they have done.
- **Modeling**. This method can be mentioned as follow-up from instruction method before. After the student understand what us the value and how to realize it, so by the modeling method student can imitate the good value realizing just like what their teacher's done.

⁸⁴ *Ibid.*, pg. 59.

⁸⁵ M. Mahbubi, *Pendidikan Karakter: Implementasi Aswaja sebagai Nilai Pendidikan Karakter* (1st edition; Yogyakarta: Pustaka Ilmu Yogyakarta, 2012), pg. 49-50.

B. Research Roadmap



CHAPTER III

METHOD OF THE RESEARCH

A. Approach and Research Design

In this research, researcher used the qualitative approach to serve the data descriptively based on the literatures and written by the point of researcher comprehension. Moreover, this research explains what the meaning of the verses internally, express the commentary of verses and understand the reveal process of revelations which these included to the characteristic of qualitative approach.⁸⁶ It also applied the library research as kind of research that applies the technique of inference making contextually to produce the description objectively and systematically.⁸⁷

B. Data and Data Sources

Data sources in this library research consist of two kinds, primer resources data and secondary resources data.

a. Primer Sources Data

Primer sources are acquired by The Holy Qur'an and the commentary books consist of: The Holy Qur'an and Its Translation, Tafsir Al-Misbah creation of M. Quraish Shihab as the modern Indonesian creation, Tafsir Fi

⁸⁶ Klaus Bruhn Jensen & Nicholas W. Jankowski (ed.), *A Handbook Qualitative Methodologies for Mass Communication Research* (1st edition; USA: Taylor & Francis e-Library, 2002), pg. 4.

⁸⁷ Andi Prastowo, *Memahami Metode-Metode Penelitian: Suatu Tinjauan Teoritis & Praksis* (2nd edition; Yogyakarta: Ar-Ruzz Media, 2011), pg. 79-81.

Zhilalil Qur'an creation of Sayyid Quthb, Tafsir Al-Qur'an Al-Aisar is the creation of Syaikh Abu Bakar Jabir Al-Jazairi and A Thematic Commentary on the Qur'an by Shaykh Muhammad al-Ghazali.

b. Secondary Sources Data

Secondary sources are the books and journal that discuss about the character values, *shadaqah* and the problem such as: *Hikmah Bersedekah: Kata Siapa Bersedekah Itu Bikin Hidup Makin Susah* the creation of A.N. Ubaedy; *Pendidikan Karakter Non-Dikotomik* creation by Maksudin; *Mendidik untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab* the translation book of Thomas Lickona; *Menuju Manusia Merdeka* the article collection of Ki Hadjar Dewantara; *Lanskap Ekonomi Indonesia: Kajian dan Renungan terhadap Masalah-Masalah Struktural, Transformasi Baru dan Prospek Perekonomian Indonesia* by Faisal Basri & Haris Munandar; etc.

C. Technique of Data Collection

At this library research, researcher did some steps of data collection technique as browse and collect the discourses, articles, supporting/ commentary books and the former researches to get the research data that relate to the significance of *shadaqah* and Surah Al-Mujadalah commentary. Then continued by read, study and analyze of those kinds of literatures which have been collected at the first step. In this technique, researcher also committed unit determination to

determine the sources will be the research reference with choose only the popular translator of Qur'an and documenter by make a notes for the importance quotes and identity references.

The reason why library research as a technique of data collection chosen by researcher is describing the character values of *shadaqah* as a theory in the revelation of Allah ﷻ which is written in a Holy book of Islam. While to analyze the content of Arabic revelation, researcher needs some commentary from some mentioned popular translators who believed have spaciousness religion knowledge and the depth of spirituality. Certainly, the supporting discourses also can help the researcher to interpret the verses well.

D. Data Analysis

Researcher used the analysis descriptive method to interpret the content some discourses and commentary books which made and arranged comprehensively and systematically⁸⁸ further in the analysis chapter. In the method of thought, researcher applied the deductive thought method,⁸⁹ means data analysis of Surah Al-Mujadalah verse 12-13 generally into any significance of *shadaqah* as particularly.

While, researcher applied the commentary method namely *mawdhu'i* method or mentioned as thematic method which interprets based on the certain

⁸⁸ Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan: Teori-Aplikasi* (1st edition; Jakarta: Bumi Aksara, 2006), pg. 92.

⁸⁹ Sutrisno Hadi in Ujang Wahyudin, *op.cit.*, pg. 21.

theme in the Qur'an, by the steps as decide the topic will be discussed in the Qur'an, understand the *sabab al-nuzul* (reveal causes) of verses, know the relation between verses and its *surah*, arrange the discussion in the comprehensive and systematically report and complete the discussion with some hadith to clarified.⁹⁰

E. Check the Data of Validation

In the qualitative research, one of way to check the data validation by credibility testing which is done by the extension of observation, diligence increasing, triangulation, discuss to comrade, negative case analyze and the last is member checking.⁹¹ But, this research is the library research which uses qualitative approach, however there are some ways to credibility testing that suitable to library research.

The researcher here applies the diligence increasing in information analyzing, that is committing the analysis carefully and continuous. By the diligence, the insight of research will wider and sharpen⁹² and make the research result be more appropriate with the relate references. Moreover, the other applied way, as one of researcher's effort by checking the validation among references. Researcher utilizes the references that has a relation to this discussion and analyze into the intact result. Another book, journals, the previous research and discourses will be used by researcher to support the data result as well.

⁹⁰ M. Alfatih Suryadilaga, dkk., *Metodologi Ilmu Tafsir* (1st edition; Yogyakarta: Teras, 2005), pg. 47-48.

⁹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (21 Edition; Bandung: Alfabeta, 2014), pg. 270.

⁹² *Ibid.*, pg. 272.

F. Research Procedure

In this research, the researcher conducted some own procedure of library research as follows:

a. Collect the Data

Researcher began with find out the concept and deepens of research topic by collect, read, and investigate some articles, discourses, books, etc on Sunday, January 10th, 2016 to be the main reference and arranged the concept in the form as outline.

b. Processing the Data

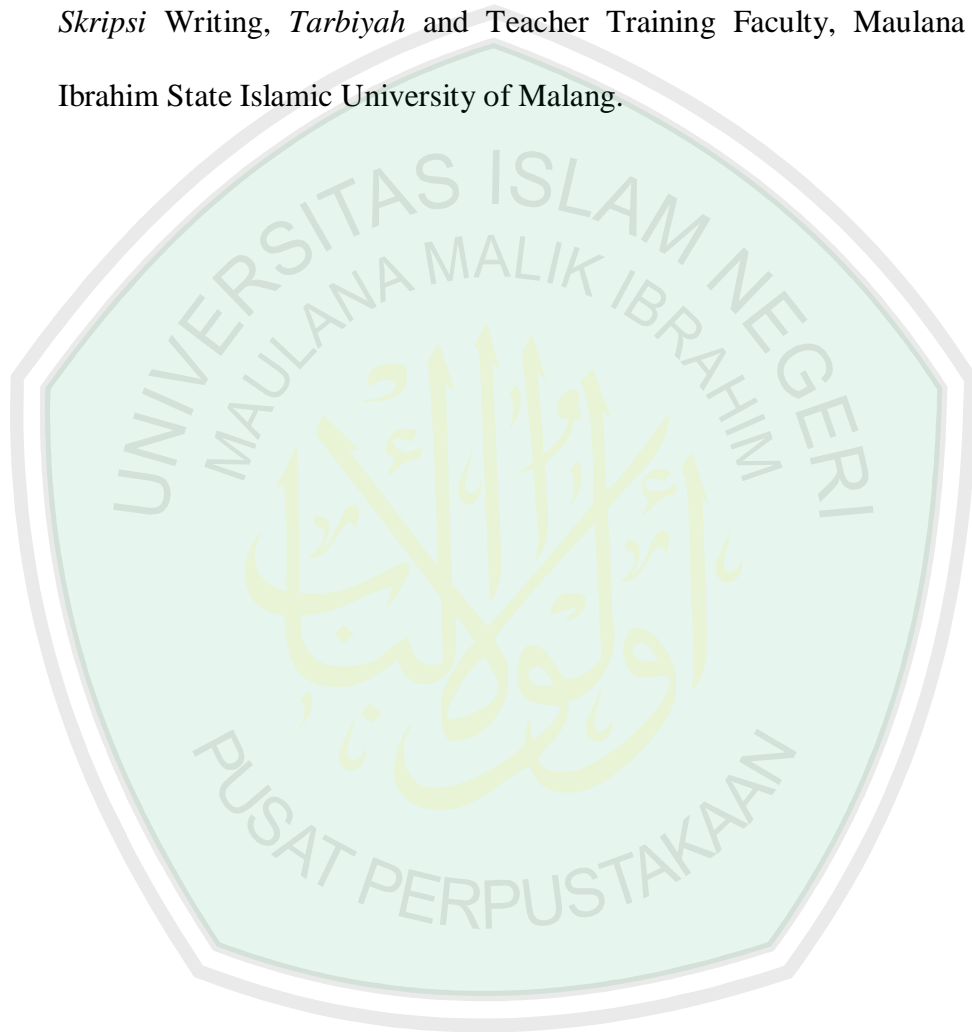
After all the data collected, researcher filtered by reading, studying, selecting the relevant data to the focus discussion and begins write in the completed working through.

c. Analysis

Researcher uses qualitative approach and analysis descriptive method to interpret the content that will be described and explained what have been found from the data and show up the importance discussion to the research focus by comparing, combining one commentary's and another to data is relevant which relates to the title or the focus of this research.

d. Technique of Writing Process

Technique of writing process in this research is guided to the Book of *Skripsi Writing, Tarbiyah* and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang.



CHAPTER IV

DATA EXPLANATION AND RESEARCH RESULT

A. The Description and The Translation of Verses

1. The General Description of Surah A-Mujadalah

Surah Al-Mujadalah is a 58th *surah* in the Qur'an including in Madaniyah letter, the beginning of the 28th chapter. It has a total of 22 verses, revealed after Al-Munafiqun. This *surah* is called Al-Mujadalah taken from the first verse of this *surah*, which means "disputation". But also named Al-Mujadilah which means that women who filed the accusation because at the beginning of *surah* is protest mentioned by a woman. M. Quraish Shihab revealed that there is also a name of this *surah* with the name of Surah *az-Zhihar* for this chapter tells the story of a husband who consider his wife like his mother that prohibits to intercourse through a metaphorical expression.⁹³

Generally the cores contented in Surah Al-Mujadalah are the law of *zhihar* and sanctions for those who done then he drew back his words, the prohibition makes a friend of Allah's enemy, keep good manners in a council meeting and manners toward Prophet Muhammad ﷺ, then arise the command to *shadaqah* for Moslems who want to convey private dialogue with Prophet ﷺ.

Specifically this research discuss deeper about Surah Al-Mujadalah verse 12-13 talk about good manner when before the private dialogue to Prophet ﷺ.

⁹³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an Volume 14* (2nd edition; Jakarta: Lentera Hati, 2004), pg. 57.

Allah command to Prophet's companions for give a *shadaqah* before consult privately to him. By the existence of *shadaqah*'s command, is better deed for all people who affected the beneficence and purer the wealth and soul of *shadaqah* giver. But, Allah substituted that obligation *shadaqah* command by replace them with at least perform by *shalat*, pay the *zakat* and always submissive to Allah's commands and Prophet's advices. However His servant do, Allah is All Aware what they've done.

2. The Translation of Verses and Vocabularies (*Mufradat*)

Surah Al-Mujadalah verses 12-13,

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نَجَّيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰكُمۡ صَدَقَةٌ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُۢ فَاِنْ لَّمۡ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾ ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰكُمۡ صَدَقَتٍ فَاِذۡ لَّمۡ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ وَاَطِيعُوْا اِلٰهَ وَرَسُوْلَهُ ۚ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٣﴾

Meaning:

*"O you who believe! When you (want to) consult the Messenger (Muhammad Shalallahu 'alaihi wa sallam) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful (12). Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, the (at least) perform Salat (Iqamat-as-Salat) and give Zakat and obey Allah (i.e. do all that Allah and His Messenger Shalallahu 'alaihi wasalam order you to do). And Allah is All-Aware of what you do (13)."*⁹⁴ (QS. Al-Mujadalah [58]: 12-13)

⁹⁴ Muhammad Taqi-ud-Din Al-Hilali & Muhammad Muhsin Khan, *Translation of the meanings of the Noble Qur'an in the English Language* (Madinah: King Fahd, no year), pg. 747.

In Surah Al-Mujadalah verses 12-13, there are unfamiliar words that could be meant as follows:⁹⁵

- | | | |
|---|------------------|----|
| you (want to) consult in private : | نَجَيْتُمْ | 1. |
| your private consultation : | مَجْلِسُكُمْ | 2. |
| spend something in charity : | صَدَقَةً | 3. |
| and purer : | وَأَطْهَرُ | 4. |
| you find (the means for charity) : | تَجِدُوا | 5. |
| are you afraid : | أَفَأَشْفَقْتُمْ | 6. |
| and Allah has forgiven : | وَتَابَ اللَّهُ | 7. |
| obey Allah (i.e. do all that Allah order you to do) : | وَأَطِيعُوا | 8. |

B. *Asbabun Nuzul* (Cause the Verse Revealing) of Surah Al-Mujadalah Verse 12-13

Jalaluddin al-Suyuti in his book *Labaabun Nuquul Fil Asbaabin Nuzul* tells a story which is the *asbab al-nuzul* of Surah Al-Mujadalah verses 12-13. History stated that Ibn Abi Hatim narrated from Ibn Abi Thalhah from Ibn Abbas who said, “At first, the Moslems are very often asked the Prophet ﷺ until he felt it was quite disturbing. Allah intends ease the burden of the past to His Prophet that

⁹⁵ Ahmad Hatta, *Tafsir Qur'an Per Kata: Dilengkapi dengan Asbabun Nuzul & Terjemah* (5th edition; Jakarta: Maghfirah Pustaka, 2011), pg. 544.

Allah then revealed the verse 12. After this verse was revealed, many companions who later refrained from asking or special talks to the Prophet ﷺ. As a result, Allah revealed the verse 13.”⁹⁶

Imam Tirmidzi narrated that Ali said, “When the verse down, *“O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation ...”* He asked me, “What do you think if (it alms) as much as one dinar?” I replied, ‘They (the companions) will not be able to.’ He asked, ‘How about half a dinar?’ I replied, ‘They also will not be able to.’ He asked, ‘Then how much should be?’ I replied, ‘One grain of wheat.’ Hearing my answer, the Prophet ﷺ said, “You are really the people who do not have anything.’ After that, there came the verse, *‘Are you afraid (become poor) of spending in charity before your private consultation (with him)?’* Because my suggestion that Allah gives relief to the people.” Imam Tirmidzi assesses this narration as a narration has *hasan* quality.⁹⁷

Whereas in other books as well narration by Ibn Abi Hatim that Ibn Abbas ra., explained that sometimes too many Moslems asked the Prophet ﷺ so troublesome him then Allah relieves him with the reveal of this verse (verse 12).⁹⁸

The next verse narration has *hasan* quality by al-Tirmidzi and *shahih* according to Hakim, ‘Ali ra. said, when it comes down to verse 12, the Prophet ﷺ

⁹⁶ Jalaluddin As-Suyuthi, *Asbabun Nuzul: Sebab Turunnya Ayat Al-Qur’an* (1st edition; Jakarta: Gema Insani, 2008), pg. 555.

⁹⁷ Sunan At-Tirmidzi, kitab at-Tafsir, hadith no. 3300. See Jalaluddin As-Suyuthi, *Ibid*.

⁹⁸ See Qurthubi: 10/6716 in Ahmad Hatta, *loc. cit*.

said to me, ‘What do you think if you give an alms one dinar?’ I replied, ‘I can’t afford it.’ ‘How about half a dinar?’ bargaining Prophet ﷺ. ‘I can’t afford too.’ I replied. The Prophet ﷺ then asked, ‘Then how much you can afford?’ I answered, ‘Wheat flour.’ Then the Prophet ﷺ said, ‘You really people who ascetic’. Then came verse 13.⁹⁹

Some narration reveals some differences though *sanad* of the hadith is same. For example, when Ali proposes what amount should be for the charity, another report stated one grain of wheat, wheat flour, and there is also one *sya'irah*. But here it has the same intention, Ali proposed a number of the most cheap and easy for other companions which consists of the poor and needy as well. While the other example of distinction that is a reply or comment of Prophet ﷺ when Ali propose the cheapest price for the charity that the statement “You are really people who ascetic”, “You are really the people who do not have anything” and there is also “Truly you really want a cheap”, but still, according to the researcher’s understanding, Prophet ﷺ wanted to respond that his companions a simple person that wants a cheap and easy to charity before special talks with him.

⁹⁹ Ahmad Hatta, *ibid*.

C. Verses Interpretation According to Commentaries

1. Tafsir Al-Mishbah

M. Quraish Shihab explained¹⁰⁰ that before the revelation of this *surah* so many companions of Prophet ﷺ came to him to convey special things to him. Although so many people who want to see him felt quite inconvenient and even annoying him, he was afraid to refuse their wishes. Without rejecting their request, Allah wants to relieve the Prophet ﷺ commanded by verse 12 orders for them to spend in charity or can be called as *shadaqah* before conveying a special talk or seek guidance from the Prophet ﷺ. *Shadaqah* is not for the Prophet ﷺ personally but to the poor Moslems. Because of obligation *zakat* must be paid by the wealthy for needy people only be done once a year and the particular property ownership instead of every day, it often does not cover their daily needs. So expect from these alms can cover the needs of the poor.¹⁰¹

Allah says: *O you who believe! When you want to consult the Messenger in private, spend something few seconds - before your private consultation- in charity to the poor through him or gave them directly that will be better for your religious life and purer for your soul, because charity cleanse the soul and property but if you find not what will you spend in charity, then Allah will not burden you, because Verily Allah is Oft-forgiving, Most Merciful.*¹⁰²

Many scholars who narrated the verse before the verse 13 order to give alms to the poor before delivering the private consultation to the Prophet ﷺ, Sayyidina Ali executed this command with 1 dinar exchange money into a small money of

¹⁰⁰ M. Quraish Shihab, *op.cit.*, pg. 80-83.

¹⁰¹ *Ibid.*, pg. 80-81.

¹⁰² *Ibid.*, pg. 81.

10 dirham. Every time when he wants to face the Prophet ﷺ, every day for 10 days he spent in charity to the poor as much as 1 dirham. While the amount is too heavy for the other companions, so there was revealed the verse 13 after 10 days have elapsed from the previous verse. An-Nasa'i, at-Tirmidhi and Ibn Hibban narrated that when the preceding verse,¹⁰³

The Prophet ordered to charity. Then Ali Ibn Abi Thalib asked: "How much?" The Prophet said: "One dinar". Ali commented: "People will not be able to." The Prophet said: "Then half a dinar." Ali said: "People still can't afford". "Then how much?" Asked the Prophet. Ali proposes: "One sya'irah (1/72 dirham)". "Truly, you really want a cheap", Prophet's comment on the Ali's proposal.¹⁰⁴

Soon came the verse above, states:

*Are you afraid of falling into poverty because of the demand that is always and in every meeting with the Prophet of spending in charity before your private consultation with him? If then you do it not, what are commanded, O who can't afford - Allah has forgiven you - perform salat chronically, and conditions, pillars and its sunah fulfilling, and give Zakat properly and on time and obey Allah and His Messenger, that do the obligations of all of you. Allah loves those who turn to Him and Allah is All-Aware of what you do and give each response with the appropriate reward.*¹⁰⁵

Letter (و) *wauw* in sentence (و تب ا الله عليكم) *wataba Allah 'alaikum* serves as *wauw* marking the sentence after it is the insertion (parenthesis), therefore it should not be translated as "and", add quotation marks to show the meaning of the insertion, The sentence was to emphasize how Allah is Forgiving, giving absolution and dispensations to the People of the Prophet Muhammad ﷺ which did not like the treatment of the people of preceding prophets.¹⁰⁶

¹⁰³ *Ibid.*, pg.81-82.

¹⁰⁴ *Ibid.*, pg. 82.

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*

Scholars judge an order giving alms in verse 12 is abrogation (*mansukh*) or canceled the law by this verse (verse 13). Whereas for the scholars who do not acknowledge the existence of *naskh* or cancellation law in the Qur'an judge orders here as a suggestion. Which strengthens their opinion that the verse is suggestion by one of them through His word (لَكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ) *dzalika khair (un) lakum, wa ath-har/ that will be better and purer for you*, namely that you do not like that the character is good and holy.¹⁰⁷

In this verse, Abu Muslim al-Ashfahani, a figure that also rejects the cancellation of the law in the Qur'an has a notion that Allah wanted to distinguishes believers with the hypocrites remain in hypocrisy through charity in order to fulfill this verse. The hypocrites are bad and miserly. But sooner or later most of them had left their bad attitude with a more faithful spiritually and physically. Therefore, when the sentence has been reached the goal it will be automatically canceled, because that paragraph is intended only for verification purposes only. According to him, there is no cancellation clause unless canceled by itself.¹⁰⁸

There is scholar who rejects the cancellation in the Qur'an through the rejection of any narrations stating their spare time between verse 12 and verse 13. As history confirming a difference of 10 days, another report said difference a day. For them, the second verse it down at once and it is not possible (for them) there are orders and cancellation merged together in a series of talks, because both

¹⁰⁷ *Ibid.*, pg. 82-83.

¹⁰⁸ *Ibid.*, pg. 83.

verses must not be contradicted. The truth for them is that the first verse as advice for the people who can afford it, while the second sentence as a compensation for is not carried out for the people who can't afford.¹⁰⁹

By the explanation above, there are values character educations by *shadaqah* as an alms action contented in Surah Al-Mujadalah verse 12-13 for all researcher's understand, those are: beliefs and obedience, decencies, kindness and pureness, willing to sacrifice for social interest and affection.

2. Tafsir Al-Qur'an Al-Aisar

Tafsir Al-Aisar interpreted and simple explanation in some words as bellow:¹¹⁰

إِذَا تَجِيتُمْ الرَّسُولَ (*Idzaa Naaajaitumur Rasuula*)

Explanation: You wanted to talk with the Prophet ﷺ.

فَقَدِّمُوا بَيْنَ يَدَيْ خَوْكُمْ أَصَدَقَةً (*Fa qaddimuu baina yadai najwaakum shadaqah*)

Explanation: Before starting special talks (with him), then give charity.

ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ (*Dzaalika khairun lakum wa athhar*)

Explanation: spend in charity before starting a private conversation with the Prophet ﷺ very much better because it can help the poor and can purify (cleanse) your sins.

¹⁰⁹ *Ibid.*

¹¹⁰ Syaikh Abu Bakar Jabir Al-Jazairi, *Tafsir Al-Qur'an Al-Aisar Volume 7*, trans. Fityan Amaliy & Edi Suwanto (1st edition; Jakarta: Darus Sunnah Press, 2009), pg. 333-334.

فَإِنْ لَمْ تَجِدُوا (Fain lam tajiduu)

Explanation: If you do not have anything for in charity.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (Fa innallaaha ghafuurun rahiimun)

Explanation: Allah is Oft-forgiving on your special talks and Allah is Merciful to you so it will not sin if you do not give charity before start the private talks.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتِ

(A-asyfaqtum an tuqaddimuu baina yadai najwaakum shadaqaat)

Explanation: Do you fear of poverty when you give an alms before start the private talks.

فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ (Fa idz lam taf'aluu wa taaballahu 'alaikum)

Explanation: If you do not spendin charity, then Allah has forgiven you by providing relief to not charitable.

فَأَقِمْوْا الصَّلَاةَ وَآتُوا الزَّكَاةَ (Fa aqiimush shalaata wa aatuz zakaata)

Explanation: Build for prayer which appropriate with orders to enforce it and give (pay) *zakat*.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ (Wa athii'ullaha wa rasuuluhuu)

Explanation: Keep praying and pay the *zakat* and obey Allah and His Messenger.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (Wallahu khabiirun bima ta'maluuna)

Explanation: Allah knows your good deeds and Allah will reward it with paradise.

In verse 12 Allah encourages believers' people to spend in charity before special conversation and talk alone with Prophet ﷺ, then they can do special talks.

It is recommended, first to help ease the burden on the poor, the second to ease the burden of the Prophet Muhammad ﷺ¹¹¹, because every believer wants to be alone talk to the Prophet ﷺ. However, he is just an ordinary person who is not able to serve everyone who wants to speak with him privately. To ease the burden of His Messenger, Allah obligated pay alms before talking with the Prophet ﷺ. After they know and feel the hard spend in charity first before every time to consult with him because most of them are poor, Allah will nullify this law. The law obligation only applies to a few nights until revelation of verse 13.¹¹²

He said, “ذلك خير لكم و أطهر”, “*That will be better and purer for you.*”¹¹³ alms before talks are better for you because the benefits would be back on the poor, your (own) families and purer for the soul-being, because people will clean through good deeds. He said, “فإن لم تفعلوا”, “*If then you do it not,*” if you do not have something to charity, it does not matter to consult with the Prophet ﷺ and do not find it hard to do so, because Allah is Forgiving and love you very much.¹¹⁴ Therefore, if look at terminologically, for all researcher's know *shadaqah* is the

¹¹¹ Ibn Abbas ؓ said, “This verse down because Moslems often ask questions to the Prophet ﷺ so that he objected. Then Allah wants to relieve the burden of His Messenger, then this verse came down. Finally the Moslems stopped asking (not often ask) him.” *Ibid.*, pg. 336

¹¹² *Ibid.*, pg. 335-336.

¹¹³ Ibn Al-Arabi said that the theorems in this verse that the laws of Allah revealed not when only in the event of a case, because Allah Ta'ala says, “*That will be better and purer for you.*” then the law eliminated but it is better and purer. Sometimes it is said, “Something that became the substituter is sometimes more useful to Moslems, both in matters of religion and their world.” although these benefits are not known by the Muslims. *Ibid.*, pg. 336.

¹¹⁴ *Ibid.*

obligation as helpful effort paid voluntarily to the poor and which lighten Prophet's responsibility who couldn't take care of all of man's wishes to convey private conversation with him.

He said, “ءأشفتكم”, “*Are you afraid (become poor)*,”¹¹⁵ are you afraid of poverty and lack of wealth if you give alms before (start) the special conversation? If you can't afford to do that, Allah will forgive you and remove it so that the obligation will be right again. But, by doing so rise prayers on time, in congregation with other believers, give attention to the conditions, the pillars, the *sunah* and the manners, and pay the obligatory *zakat* from your wealth. Obey Allah and His Messenger and His prohibitions. And it all could replace the charity law that has been removed to relieve and bless you. In a word, “والله خير بما تعملون”, “*And Allah is All-Aware of what you do.*”¹¹⁶ Means that you feel are being monitored, so they do not cease to obey Allah and His Messenger. You will win and be safe from the fires of hell and into heaven eternal and immortal.¹¹⁷

The Wisdom of Surah Al-Mujadalah Verse 12-13.¹¹⁸

- ✓ Obligated law before and after the removal of the law substitute, as it removed the law alms before no one can practice it, except Ali bin Abi

¹¹⁵ This question is a reprimand to companions is reluctant to ask the Prophet since mandatory alms. The history says that the distance between the verses removed and deletes approximately 10 days. *Ibid.*, pg. 337.

¹¹⁶ This verse is the final verse of verse, “*faaqiimush shalaata wa aatuzzakaata*,” as a reminder to always exaggerate in manner of abiding to Allah and His messenger. *Ibid.*

¹¹⁷ *Ibid.*

¹¹⁸ *Ibid.* pg. 337-338.

Thalib ؓ¹¹⁹ said that he has been charitable with one dinar then speak specifically to the Prophet Muhammad ﷺ and charity law was abolished, so Ali said, "In the Qur'an there is a verse that no one ever practiced it but me." this verse is a Ali privilege.

- ✓ Establish the prayer, pay the *zakat* and obey Allah and His Messenger to perform (all) obligations and leave (all) His prohibitions, then it becomes a substitute for the practice of the *sunah* that has been abandoned by a Moslem.

After the explanation about Surah Al-Mujadalah verse 12-13 according to *Tafsir* Al-Qur'an Al-Aisar above, contented also some values of character education by the obligation *shadaqah* commanded by Allah as the researcher's understandings are: beliefs and obedience as servant to his God, decencies, cares and empathy, affection, the kindness and pureness of soul by godly deed and self-awareness of Allah's awareness.

3. Tafsir Fi Zhilalil-Qur'an

At the Prophet ﷺ era, so many people are vying to be able to dialogue privately with him about his personal problems to receive briefings and his direct gaze, or simply want to listen to his narrative without regard to the social importance of the Prophet ﷺ himself. They also did not appreciate his time just four points for a dialogue, a dialogue that actually it was only for very important

¹¹⁹ Ibn Umar ؓ narrates, "Verily, Ali ؓ has three priorities, and when one of them is me then I will be more love than red camels. First, married to Fatima ؓ, given (holder) flag at the Battle of Khaibar, and this verse (whispering problem)." *Ibid.*, pg. 337.

things. Thus the Qur'an teaches ethics along with the Messenger through Allah's verses that give the financial burden for people who want to have a dialogue with him specifically. Because it is so time-consuming that is also the rights of others. Material expenses in the form of alms given to the poor before have a dialogue.¹²⁰ Moreover, as the researcher understands about the definition of *shadaqah* is a financial burden which bears by people who wants to private dialogue with Prophet ﷺ. The decision of this command is the obligation until reveal the verse 13.

This verse 12 was implemented by Imam Ali. A history says that he has money dinar the he exchange to be a few dirham. Whenever he wants to have dialogue with him, he donated one dirham. Whereas in fact other Moslems who objected to load the material so that Allah knows their difficulties. But orders for this charity have achieved its goal, which is to tell people that so importance of dialogue in particular with the Prophet ﷺ that they demand. So, Allah relieves it by taking away this financial burden through verse 13.¹²¹

In verse 13, Allah directs the Moslems to perform a variety of worship and obedience to repair the heart. Up to this second verses can be found one of the types of educational efforts to prepare the Muslim community in order to rise up

¹²⁰ Sayyid Quthb, *Tafsir Fi Zhilalil-Qur'an di Bawah Naungan Al-Qur'an Volume 11*, trans. As'ad Yasin dkk. (1st edition; Jakarta: Gema Insani), pg. 194-195.

¹²¹ *Ibid.*, pg. 195.

the global role of the earth, both children and adults in terms of feeling and behavior.¹²²

Researcher will attempt to define the character education values of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to *Tafsir Fi Zhilalil Qur'an* are: the ethical association, beliefs and obedience, kindness and pureness, willingness to sacrifice, affection, heart reforming, cares and educating.

4. A Thematic Commentary on the Qur'an

Moslems have the greatest respect and adoration for Prophet Muhammad ﷺ. He has brought the Moslem from ignorance and darkness into the brightness by Allah's revelations which were fallen dawn to him. Furthermore, he deserved that love and devotion by his virtue and his personal noble qualities. Nevertheless, love and admiration for Muhammad ﷺ should be balanced by the consciousness of the honor dialogue with him and his privacy to attend to his personal and family needs. In verse 12 teaches the Moslem to seek compensation for missing the privilege dialogue directly and privately with Prophet ﷺ, through contributing in wealth to the society in large.¹²³

In a multi-religious society, the material and moral interests collide and mingle. Given this verse is able to show that each of the faithful may be

¹²² *Ibid.*

¹²³ Shaykh Muhammad al-Ghazali, *A Thematic Commentary on the Qur'an*, trans. Ashur A. Shamis (2nd edition; Kuala Lumpur: Islamic Book Trust, 2007), pg. 634-635.

responsible for the interests of their own kin beyond their belief. While the hypocrites, people who have no qualms about lying and perjury would be difficult to execute such orders. Then from the other side, through this verse may show the believers and the hypocrites, people who pose a great threat to society.¹²⁴

The simple explanation but wide in this commentary by Shaykh Muhammad al-Ghazali is enough to show some values of character education in *shadaqah* as act of devotion based on the researcher's understanding in Surah Al-Mujadalah verse 12-13, as: cares, beliefs and obedience, kindness and pureness, educating and responsibility.

¹²⁴ *Ibid.*, pg. 635.

CHAPTER V

DISCUSSION

A. The Concept of *Shadaqah* in Surah Al-Mujadalah Verse 12-13 According to Commentaries

The concept in this discussion has the real meaning according to Kamus Besar Bahasa Indonesia as a plan, blueprint and also the idea or meaning which is abstracted from the real phenomenon.¹²⁵ In this research, explanation about the concept of *shadaqah* as this research focus is covering: meaning, law and purpose of *shadaqah* in Surah Al-Mujadalah verse 12-13 according some commentaries. Before explain about the concept of *shadaqah* contained in Surah Al-Mujadalah verse 12-13, researcher will explain first the evidence how researcher defines that concept from each commentaries. Analysis, thought and notion of commentators are influence the last result in general. This following is an explanation of the analysis of *shadaqah* concept on each commentary.

In Tafsir Al-Mishbah, the explanation about *shadaqah* concept in Surah Al-Mujadalah verse 12-13 expressed implies. As researcher sees it, *shadaqah* here is a voluntary daily giving to the poor before the talks privately toward the Prophet ﷺ. Looking at the statement of M. Quraish Shihab as the writer of Tafsir Al-Mishbah that “Here ‘daily’ alms for daily necessity of the poor”, if the charity waiting for fulfilled the *nishab* and *haul* of *zakat*, often don’t fill the basic needs

¹²⁵ Ebta Setiawan, Kamus Besar Bahasa Indonesia Digital Versi 1.1. (2010).

of the poor¹²⁶. The object that given in this *shadaqah* is not mentioned clearly and for the law, mostly the scholar's thought said it is obligation¹²⁷ remembered *shadaqah* itself consists of two kinds if it based on law, which is obligatory *shadaqah* and *shadaqah sunah*. Editor of command used in verse 12 is one of the reasons the scholars mostly considering as obligation.¹²⁸ This commentary said also "*That shadaqah is not for Prophet personally, but for the poor of Moslems*".¹²⁹ The purpose of this *shadaqah* for decreases the Prophet's business and change them by decrease the poor's burden without any rejection of Moslems' desirability to talk privately with Prophet ﷺ.

Based on Tafsir Al-Quran Al-Aisar, as researcher's understanding the term of *shadaqah* in Surah Al-Mujadalah verse 12 to 13 is defined as assistance shall be given voluntarily precisely before the private conversation for the poor and lightens the Prophet's burden who can't serve the desires of all Moslem to converse privately with him. The object that given in *shadaqah* according this commentary is formed as money, because there is statement of *asbabun nuzul* that Ali bin Abi Thalib رضي الله عنه in convenience changed his dinar to be some dirham and paid it before he conveyed the private conversation with Prophet ﷺ. The law of this *shadaqah* term is obligation, is derived from the statement in the commentary: "*The law is obligatory only applied a few nights only. That*

¹²⁶ M. Quraish Shihab, *op.cit.*, pg. 81.

¹²⁷ *Ibid.*

¹²⁸ *Ibid.*

¹²⁹ *Ibid.*

obligation is removed with verse ...”¹³⁰ So command about *shadaqah* in these verses is equal to obligatory *shadaqah* however not be determined how much that should be paid and without any qualified *nishab* and *haul*.

The *shadaqah* term by Tafsir Fi Zhilalil Qur'an is a financial burden that falls to those people who want to have a dialogue privately with Prophet ﷺ. Sayid Quthb as the writer of this commentary did not say clearly what the law of this *shadaqah*, but of the statement “And Allah ﷻ shall notify these concepts to them by determined a financial burden for people who want to have a dialogue with him in private.”¹³¹ The object that given in *shadaqah* is formed as money because of the reason is almost same with Tafsir Al-Aisar, Ali bin Abi Thalib رضي الله عنه paid one dirham before his private dialogue with Prophet ﷺ. The decision of this *shadaqah* is a command from Allah that it is obligated. But, the Moslems feel difficult to the decision, until Allah lighten their burden after attained of the purpose of giving *shadaqah*. The main purpose of the *shadaqah* in Surah Al-Mujadalah verse 12-13 according this commentary is informing to Moslems about the ethical association with Prophet ﷺ. The ethic talks about the social interest and the time value of Prophet personally, that Moslems suggested to respect it and realize to use their dialogue time with Prophet ﷺ just for the urgent case only.

Based on *A Thematic Commentary of Qur'an*, by Shaykh Muhammad al-Ghazali, said that *shadaqah* purposed to teach the Moslems for seek the

¹³⁰ Syaikh Abu Bakar Jabir Al-Jazairi, *op. cit.*, pg. 336.

¹³¹ *Ibid.*

compensation for Prophet's privilege when somebody wants to dialogue privately with him. By the word "compensation" it signed that *shadaqah* command is obligation even though there is no clear explanation if the command is obligated. Allah commanded this command to teach a Moslem in order to take a responsibility when the other's privilege they used for their own interest. But, there is no clear explanation about the object given in this *shadaqah* just the statement "*by contributing constructively to the society at large*"¹³² where *shadaqah* might be formed as money, primary commodity, service, etc.

So generally, researchers can conclude that the concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries is the obligation donation could be an assistance funds must be paid voluntarily by Moslems who want privately consultation with Prophet ﷺ to the poor before the private consultation were done. According to *asbabun nuzul* of these verses, Moslems use money to *shadaqah* just like what Ali bin Abi Thalib ﷺ done. Where the command of obligatory *shadaqah* have purposes according to commentaries above as follows:

1. To assist and fulfill the basic needs and daily needs of the poor of Moslems.
2. To ease the burden of Prophet Muhammad ﷺ.
3. To invite the Moslems to respect the social interests of Prophet Muhammad ﷺ.

¹³² Shaykh Muhammad al-Ghazali, *loc. cit.*

4. Understand how precious the time value of private conversation with Prophet Muhammad ﷺ are taken solely on the problems that really urgent only.
5. As a financial burden given by Moslems to the poor.
6. For reducing the number of people who want private dialogue with Prophet Muhammad ﷺ.
7. To teach the Moslems to be responsible for the rights of others he had taken for their own sake.
8. As the differentiator and verification among the faithful is a physically and mentally and people who hypocrites.

However, after fulfillment the verses purpose above in presence of representatives who do the *shadaqah* that is Sayyidina Ali and could reduce the Prophet's burden in real because most people who want dialogue privately with Prophet Muhammad ﷺ is from the needy and the poor, then Allah replacing the obligation *shadaqah* with commanded the Moslems to always establish regular prayers, practice regular *zakat*, and obey Allah's commands and Prophet Muhammad ﷺ advices contained in verse 13.

If researcher's explanation about *shadaqah* term and *zakat* to the review of related literatures is same, suitable to Surah Al-Mujadalah verse 13 if *shadaqah* and *zakat* terms have different meanings. Coinciding both terms are mentioned in one verse, it will be more noticeable the difference meaning. *Shadaqah* term already clearly explained earlier while the *zakat* term in verse 13 reads

“فَأَقِمْ وَدَّاعِ الصَّلَاةِ وَآتِ الزَّكَاةَ...” at the four commentary above have the same meaning

and purpose, namely obligation *zakat* as the third of Islamic pillars is the act of taking out some wealth that already required the *nishab* (eligibility amount of the certain number) and *haul* (time limitation of ownership exceeded one year) to eight groups of people who are eligible to receive *zakat*. Averagely the *zakat* indeed be paid by a sufficiency people or living well. Unlike *shadaqah*, although obligated to paid it, but don't have to qualify *nishab* and *haul*.

The purpose of *zakat* term in verse 13, namely:

1. Reforming heart.
2. As a proof of obedience of a servant to his God.
3. As the compensation or replacement erased law of *shadaqah* obligatory before convey a personal dialogue with the Prophet Muhammad ﷺ.
4. To lighten and bless the Moslems who are unable to give the obligatory *shadaqah*.

B. The Character Education of *Shadaqah* in Surah Al-Mujadalah Verse 12-13 According to Commentaries

In this discussion, researchers attempt to analyze the significance of *shadaqah* by revealing the values of character education to argue that Surah Al-Mujadalah verse 12-13 is important to apply in daily life. There are 3 values scoped attitude and behavior in relation with God, 2 values attitude and behavior

in relation with one's self and 6 values attitude and behavior in relation with society. The values in the sub discussion below are a value that can generate value beneath it, so that the researcher explains the values that have similar meanings and derived to be one sub discussion. The following values have been found and the explanation:

1. Beliefs and Obedience

Value of beliefs from *shadaqah* command in Surah Al-Mujadalah verse 12-13 is the basis value of the other character education, because of beliefs basis people are only able to do the commandments of Allah. Through greeting word “ يَا أَيُّهَا الَّذِينَ ءَامَنُوا... ”, Allah calls His servants as people who believe, then followed by an advice sentence. So it can be understood as the servant who called as people who believe is one who listens to Allah's verses and Prophet's advices then followed up with good deeds. Therefore, the value of faith is contained in this verse, and it is concluded in attitude and behavior of human in the relation with their God. Notion of pious previous Islamic scholar about *shadaqah*, Abdul Aziz bin Umair in Al-Ibsyaihi said, “Prays (*shalat*) will bring you to the half trip, fasting (*shaum*) will bring you on front of the Lord's (Allah's) door, while charity (*shadaqah*) will put you into (to meet) Him.”¹³³ *Shadaqah* which done by beliefs to Allah as the reason, that to be one of servant's steps to meet their God.

¹³³ Hasan bin Ahmad Hammam et. al., *op. cit.*, pg. 96.

Supported by the opinion of Abu Muslim al-Ashfahani quoted by M. Quraish S. that the purpose of the revelation of verse 12-13 as a differentiator where people who believe and where the hypocrites. Hypocrites will remain with their hypocrisy while the believer will obey and abide to Allah's revelations inwardly and outwardly.¹³⁴ In Surah Al-Anfal [8] verse 2-4 reveals the attributes of those who believe and put their trust and reward for it. In essential, people can be said as believer, when he is the one who recognizes The Greatness of Allah, faith in the six pillars of faith, perform the five pillars of Islam and also obey His commands and avoid His prohibitions. Of course people who are able to do all of them because of beliefs to Allah and affection of servant to his God.

When someone does a *shadaqah* that Allah has commanded in Surah Al-Mujadalah verse 12-13 it includes believers, they are also people who obeyed Allah without any objection and dispute His revelations. The observance is contained in verse 13, which says “... وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ...” which means “... and obey Allah and His Messenger ...” On basis of beliefs and obedience will produce good deeds and good deeds, on Al-Aisar commentary is able to cleanse and purify the soul and to encourage Moslems to always introspective or feel in Allah awareness.¹³⁵ Sayyid Quthb also add a variety of worship and devotion is useful for heart reforming¹³⁶ as the other values from beliefs character value.

¹³⁴ M. Quraish Shihab, *op. cit.*, pg. 83.

¹³⁵ Syaikh Abu Bakar Jabir Al-Jazairi, *op. cit.*, pg. 336-337.

¹³⁶ Sayyid Quthb, *op. cit.*, pg. 195.

Value educating also contained in this verses and included the beliefs value, educating according to Tafsir Fi Zhilalil Qur'an there is educating effort to prepare Moslems become a leader in the earth. Added Shaykh M. al-Ghazali, from verse 12 "teaches the Moslems to seek compensation..."¹³⁷ From both evidences of educating value, means Allah educates, fosters His servant to attention for Prophet's privilege and to be a Moslem who bring the benefit as long as they life in the earth.

2. Kindness and Pureness

In Surah Al-Mujadalah verse 12 stated *ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ* (*That will be better and purer for you*) contained kindness and pureness character value in the practice of *shadaqah* of verse's context. Meaning of this part of verse 12 according to Tafsir Al-Mishbah from scholars is the suggestion. Suggestion for Moslem to give *shadaqah* because that is better and purer for their properties and their soul, but if it doesn't be conducted (give *shadaqah* before private consult), the character of private consultation indeed has good and pure.¹³⁸ M. Quraish Shihab defined the kindness and pureness of giving *shadaqah* by, "directly *that will be better for your religious life and purer for your soul*, because *shadaqah* cleanse the soul and property".¹³⁹

¹³⁷ Shaykh Muhammad al-Ghazali, *loc. cit.*

¹³⁸ M. Quraish Shihab, pg. 82-83.

¹³⁹ *Ibid.*, pg. 81.

Tafsir Al-Aisar stated clearly,

His (Allah) said, “*That will be better and purer for you,*” begin by giving *shadaqah* before private consultation is better for you, because of this *shadaqah* will be back the benefits for the poor your (own) relatives and purer for your souls, because of soul will be cleanse by good deed (*amal shalih*).¹⁴⁰

Clearly that *shadaqah* is good deed and bring the kindness and pureness which included in attitude and behavior in relation with one’s self. Means, the impact more felt by one’s self even though this values also could be felt by other part (recipient). Therefore, from both commentaries have the different notion, kindness for own religious life and kindness because of the benefit will back to the poor as own relatives sesame Moslem. The important thing is, by *shadaqah* more bring the kindness and pureness then consult without spends in charity at all.

3. Affection and Willingness to Sacrifice

Affection is a common emotion felt by humans as social beings. However, sometimes affection is not always aimed at fellow human beings, but also on the property. In social psychology, affection for fellow humans has 4 main elements, namely: understanding, trust, cooperation and affection statement. The first understands, person who loves will try to understand a loved one, understand what is liked or not liked. Understanding in deeper level, can require sacrifice, someone will restrain their personal desires for the

¹⁴⁰ Syaikh Abu Bakar Jabir Al-Jazairi, *loc. cit.*

sake of loved ones desire. Then trusty, there is an element of the embodiment of love. Someone will try to make a person who loved feels trust that he has the consistency in words and actions. Or trusty can also be perceived as someone who believes their loved ones is a good one for them. Cooperation, when a pair of people who love each other, then there will be cooperation between them, to help each other, support each other, pray for each other and work together to get the better result. The last, with a statement of affection, someone will have more trust and feel loved by those who love them. Expressions of love may include a sentence stating a feeling, can call person who loved by calling the liked nickname and loving each other in action indicating there is love in it.¹⁴¹

Willingness to sacrifice value can be generated through their affection. So, in Surah Al-Mujadalah verse 12-13, the evidence found affection value in the explanation of Tafsir Al-Aisar, said that *“Allah ordained to charity before it, so they know that Allah wants to relieve His Prophet.”* In Tafsir Al-Mishbah also stated *“Allah loves people who obey to Him...”*¹⁴² Means affection take a big role in relation between a servant and their God and will get the reward for them in the end who obey Him. In Tafsir Fi Zhilalil Qur’an also stated that *shadaqah* verse revealed Allah has a special purpose for His Messenger, who wants to inform the community that the Prophet ﷺ also has social interest and also informed them that precious time talking with the

¹⁴¹ Abu Ahmadi, *Psikologi Sosial* (3rd edition; Jakarta: Rineka Cipta, 2007), pg. 219-220.

¹⁴² M. Quraish Shihab, *op. cit.*, pg. 82.

Prophet ﷺ, beloved of Allah. The four basic elements of affection contained in actions of Allah to His Messenger.

Through the understanding, Allah so knows well the difficulty of Prophet ﷺ when so many Moslems want to speak privately with him, also Prophet who so loved his God through obedience to God without limit. When seen in the practice of *shadaqah* which is addressed to a fellow human being, through the understanding can know and feel the pain of others who struggle to cover their basic needs so that can emphasize other people to give *shadaqah*. On the element of trust, someone who gives a *shadaqah* as a good deed believed that bring positive impacts to the recipient as well as evidence the affection to Allah by do the good deeds that were commanded. Then, by working together, people should cooperate to enhance harmonious social life and also there is no imbalance of economic among people through the practice of *shadaqah*. The last element is an expression of affection, human can look how Allah calls His Messenger as *Rasulullah* means *Rasul* (messenger) of Allah, the name which indicates that the Prophet ﷺ is the messenger of God directly. In *shadaqah*, sesame human being should greet each other with a polite call, the name liked and good expression also, like in the verse:

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾

Meaning:

“Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing.” (QS. Al-Baqarah [2]: 263)

Accordance verse above, if there are people who want to be loved, as Muhammad bin Ismail Al-‘Umrani said in his book that is become a person who easy receives forgiveness of others. An offense when there is someone who demands perfection in the world but himself was not a perfect man.¹⁴³ A person who has a heart full of love is doing good deed and put love because of Allah in each action.

While the value of willing to sacrifice may be reflected in the attitude of Ali bin Abi Talib ؑ who had exchanged his dinar money to several dirham and routines for give *shadaqah* every time when he wants a personal dialogue with Prophet ﷺ until finally his act was cease on the verse 13 reveal. Sayyidina Ali willing to do anything if it is in accordance with the religion law, Allah commandments as revealed through His Messenger. When pulled at practice in *shadaqah*, *shadaqah* givers will also be sacrificing part of his wealth for the benefit of other people, which began in the obedient servant to his God. But, all the sacrifices is not felt for those who belief and sincerely pray for Allah Ta’ala.

¹⁴³ Muhammad bin Ismail Al-‘Umrani, *Ta’aruf Cinta: Agar Dicintai, Dihargai, Dihormati dan berkhairisma*, trans. Muhammas (2nd edition; Jakarta: Qultum Media, 2009), pg. 144.

4. Cares and Empathy

Cares and empathy value are included in attitude and behavior in relation with society and nation. Simply, empathy is defined as a person's emotional impulse the suffering of others without losing her identity to control his emotions fully. Each person has different empathy levels that depend on the intellectual capacity and experience to understand for something happens of other people.¹⁴⁴ According to Hoffman in Taufik explained that there is a correlation between empathy and altruism.¹⁴⁵ Altruism comes from the Latin “*alteri*” which means “others”, so altruism is a altruistic current as priority then self-interest, even something considered better when it comes to dealings with others even though herself more miserable.¹⁴⁶ It can be said that empathy becomes a beginning or encourage someone to help others.

There are some evidences if cares and empathy value in some commentaries. In Tafsir Al-Qur'an Al-Aisar, stated that *shadaqah* there for help the poor and lighten the Prophet's burden.¹⁴⁷ It means there is cares and empathy value by feel what the poor and Prophet's difficulty then cares by giving the poor some wealth and reduce the time for consult with Prophet ﷺ.

The second is Tafsir Fi Zhilalil Qur'an, said that the Moslems there should be

¹⁴⁴ Taufik, *Empati: Pendekatan Psikologi Sosial* (2nd edition; Jakarta: Rajawali Pers, 2012), pg. 37-40.

¹⁴⁵ *Ibid.*, pg. 72-73.

¹⁴⁶ Burhanuddin Salam, *op. cit.*, pg. 82.

¹⁴⁷ Syaikh Abu Bakar Jabir Al-Jazairi, *op. cit.*, pg. 336

better cares the social interest of Prophet ﷺ and his time.¹⁴⁸ People should understand and care about the other difficulty until they realize their own deed is good or not for to do. By Shaykh M. al-Ghazali stated that “*By contributing constructively to the society at large.*”¹⁴⁹ How the *shadaqah* is able to build the prosperous society from this statement. Through the conversation also:

The Prophet ordered to charity. Then Ali Ibn Abi Thalib asked: “How much?” The Prophet said: “One dinar”. Ali commented: “People will not be able to.” The Prophet said: “Then half a dinar.” Ali said: “People still can’t afford”. “Then how much?” Asked the Prophet. Ali proposes: “One *sya’irah*” (1/72 dirham). “Truly, you really want a cheap”, Prophet’s comment on the Ali’s proposal.¹⁵⁰

Contains the value of cares, where Prophet ﷺ think about the fate of his people by negotiate the amount money for *shadaqah* with Ali when they burdened the financial before holding talks with him. So that Allah The All-Knower was also immediately remove the obligatory *shadaqah* after Ali fulfilled.

5. Decencies and Ethical Association

In respective regions, have different decencies value. A person can be considered to have decencies when he had a certain attitude that is considered correct and better according to the local people. Decencies also is the value contained in social ethics, ethics comes from the Greek word ‘etiquette’

¹⁴⁸ Sayyid Quthb, *op. cit.*, pg. 194.

¹⁴⁹ Shaykh Muhammad al-Ghazali, *op. cit.*, 635.

¹⁵⁰ M. Quraish Shihab, *op.cit.*, pg. 82.

which means the label, tag, stamp a piece of paper attached to a package. Until the end, this understanding develops into a code that agreed to judge good and bad, polite and impolite, or right and wrong on something.¹⁵¹ In socialization, ethics consists of several kinds, one of them is ethical or social manners and behave with our fellow human beings.

The fact, in Surah Al-Mujadalah verse 12-13 also contain ethical values in association with the Prophet Muhammad ﷺ. It has become a common thing when a person's attitude must be different to someone in higher level, more to the lover of Allah who has so noble attitude, Prophet ﷺ. In this verse, Allah teaches Moslems to always to respect and act full of decencies when talking to the Prophet Muhammad ﷺ. The similar values contained in these verses are deference, responsibility and ethical association. If based on the verse, those values are directed to the Prophet Muhammad ﷺ, but if it is pulled in the context of giving *shadaqah*, these values instilled in *shadaqah* giver to the person who will be given *shadaqah*. Do not let someone feel richer till degrading the recipient of *shadaqah*. Keep in mind that the human level depends on Allah's sees them, Allah could determine through a person's faith and devotion. So cultivate behavior deference and decencies to anyone.

Evidence of this decencies value of Tafsir Fi Zhilalil Qur'an stated that
"Similarly the Qur'an taught them (Moslems) other ethical association with

¹⁵¹ Burhanuddin Salam, *Etika Sosial: Asas Moral dalam Kehidupan Manusia* (Jakarta: Rineka Cipta, 1997), pg. 60.

the Prophet ﷺ.” The purpose of an ‘other ethical’ is before this verse 12 to 13, Surah Al-Mujadalah discusses the ethics of attending a gathering, precisely in verse 11. Added by Shaykh M. Al-Ghazali who stated “*It (verse 12) teaches the Moslem to seek compensation for missing privilege to speak directly and privately with the Prophet*“. From these statements contained the value which belongs to the value of decencies is responsibility. If a person responsible for the rights of others that he used for his own interests, it means he has ethics, decency, respect for people who are burdened and consider the time value owned by the person. Moreover, if someone wants to conduct consultations with Prophet Muhammad ﷺ through does not care of decencies, Allah would not bless and make the knowledge received from the conversation become not bring the benefits. Same with *shadaqah*, someone who was given sustenance than others, he has responsibility to distribute his property to those deserve a portion of the wealth. In accordance with the Surah Adz-Dzariyat verse, the presence of the word “rights” shows that the property of the poor is inside wealth of the rich.

Thus, Qur’an is so precious books for mankind in the earth, sometimes one word has many meanings and contains a lot of wisdom. Likewise the content of Surah Al-Mujadalah verse 12-13 shows that the verses are important for understood even though the status of command is *mansukh*. It means the command obligatory *shadaqah* in verse 12 canceled by verse 13. The reason has been explained clearly in previous chapter. The significance of *shadaqah* in this

verses contented some character educational values such as: beliefs, obedience, educating, kindness, pureness, self-awareness of Allah's awareness, heart reforming, affections, willingness to sacrifice, decencies, responsibility, ethical association, cares and empathy are enough for make people have a noble manner. That is why, the character education capable to solve the wrong mind set of people to give *shadaqah* be basic by plant and build the values of character education and show up that how the glorious giving *shadaqah* is.

Private consultation with Prophet ﷺ is conversation about delivering the Moslems' matter that intent to obtain the Prophet's direction and advices. Sometimes people just want to listen and attention about what Prophet's said. So, could be concluded that this conversation contains full of information and precept of Prophet ﷺ in the certain case, as M. Quraish Shihab said, it contains the righteousness and devotion, how the precious chance to consult directly and privately with the paragon of Allah ﷺ. If it drawn in the education, the conversation between a Moslem and Prophet ﷺ treat like the process of teaching and learning in the class. Where teaching and learning process also contains the righteousness and devotion to Allah in *thalabul 'ilmi* (strive for knowledge) scope. Therefore, it can be a suggestion that giving *shadaqah* before the conversation contented the transferring knowledge. The beneficence, *shadaqah* is better than don't do anything at all and capable to purify the wealth and soul of the giver, that hoped the knowledge absorption as long as the teaching and learning process is going easier.

Those values included in attitude and behavior in relation with God, one's self and society, where can help the crisis character that become a serious problem in the nation. Through giving *shadaqah*, people educated to do not become selfish, egocentric, apathetic, individual and egoistic because of *shadaqah* train them to think somebody else who sufferer than themselves and do something for them. Then, by beliefs and obedience to Allah ﷻ also kind and purify the own soul, can educate people more be patiently face something they want and sincerity what they have not obtained from what they want, just give it away to Allah and believe Him will give them the best. There is one of hadith that show up that *shadaqah* bring many kindness for Moslems who paid it, Abu Hurairah ؓ narrated that Prophet ﷺ said:

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ
أَعْطِ مُنْفِقًا خَلْقًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا

Meaning:

“Don’t one day where a servant in that day except there are two angels come down, one of them pray, ‘O Allah, give the substitute person who spend in charity,’ and other pray, ‘O Allah, give the disadvantage for person who stingy.’”

(Narrated by Al-Bukhari (1442) and Muslim (1010))¹⁵²

Look at some significances of *shadaqah* in Surah Al-Mujadalah verse 12-13 above, as researcher sees it *shadaqah* is still relevant to applied in daily life. In

¹⁵² Hasan bin Ahmad Hammam et. al., *op. cit.*, pg. 107.

note, the law of *shadaqah* has no longer possible as an obligation, but it changes to *sunah* if it's done. Moreover as one of evidence the devotion as servant to his God, *shadaqah* is able to be a suggestion to self-purify of protégé before they receive teaching and learning process.



CHAPTER VI

CLOSING

A. Conclusion

The conclusions to answer all of the problem formulation and suitable to the objectives of this research are as follows:

1. The concept of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries is the obligation donation could be an assistance funds must be paid voluntarily by Moslems who want privately consultation with Prophet ﷺ to the poor before the private consultation were done. According to *asbabun nuzul* of these verses, Moslems use money to *shadaqah* just like what Ali bin Abi Thalib ؓ done. Where the command of obligatory *shadaqah* have purposes according to commentaries above as follows:
 - a. To assist and fulfill the basic needs and daily needs of the poor of Moslems.
 - b. To ease the burden of Prophet Muhammad ﷺ.
 - c. To invite the Moslems to respect the social interests of Prophet Muhammad ﷺ.
 - d. Understand how precious the time value of private conversation with Prophet Muhammad ﷺ are taken solely on the problems that really

urgent only.

- e. As a financial burden given by Moslems to the poor.
- f. For reducing the number of people who want private dialogue with Prophet Muhammad ﷺ.
- g. To teach the Moslems to be responsible for the rights of others he had taken for their own sake.
- h. As the differentiator and verification among the faithful is a physically and mentally and people who hypocrites.

2. The character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries contented some values as below:
- a. Beliefs and Obedience
 - b. Kindness and Pureness
 - c. Affections and Willingness to Sacrifice
 - d. Cares and Empathy
 - e. Decencies and Ethical Association

That is why, the character education capable to solve the wrong mind set of people to give *shadaqah* be basic by plant and build the values of character education and show up that how the glorious giving *shadaqah* is. By mention and understand the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according some commentaries above, shows that *shadaqah* is still relevant to applied in daily life even though

the verse 12 is *mansukh* (canceled) by verse 13. In note, the law of *shadaqah* has no longer possible as an obligation, but it changes to *sunah* if it's done. Moreover as one of evidence the devotion as servant to his God, *shadaqah* is able to be a suggestion to self-purify before teaching and learning process.

B. Implication

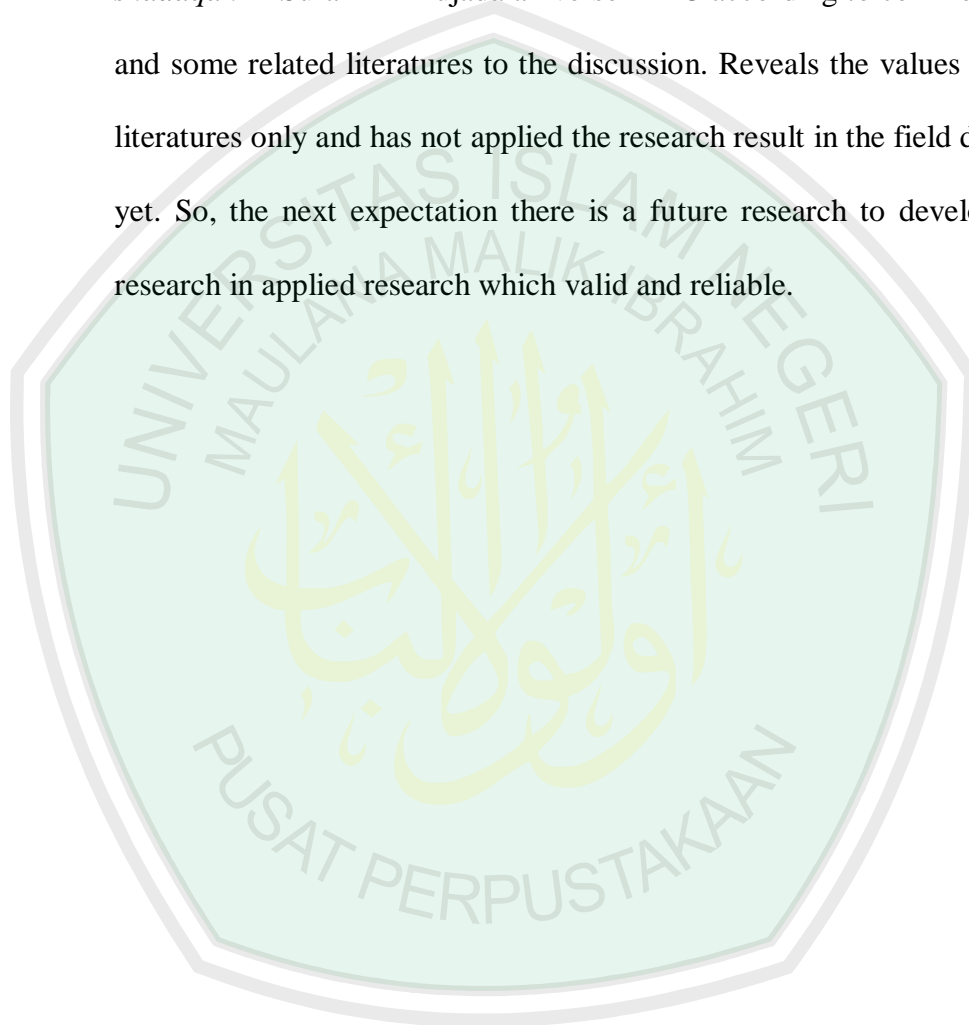
1. Understand the character education of *shadaqah* is able to support the goal of Islamic education achievement.
2. Through in-depth discussion at every verse in the Qur'an able to motivate the reader will understand the beauty of the Qur'an and to implement it in daily life.

C. Suggestion

1. Qur'an is the way of life of Moslems contains a lot of guidance and wisdom that can be applied to daily life in order to be a Muslim living in peace in the earth and the beyond. Hence, as a true Moslem should learn the verses of the Qur'an. There are many ways to do such as reading commentary, deepen the meaning of the language and be able to discuss with people who are more expert in hermeneutics.
2. The Qura'nic topic and *shadaqah* is the topic contained in the subject of Islamic Education, therefore teachers should comprehend fully from the topic being taught so that students can experience the meaningfulness of

the values such as: obedience, kindness, affection, cares, responsibility etc.

3. This is the library research which reveals the character education of *shadaqah* in Surah Al-Mujadalah verse 12-13 according to commentaries and some related literatures to the discussion. Reveals the values among literatures only and has not applied the research result in the field directly yet. So, the next expectation there is a future research to develop this research in applied research which valid and reliable.



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