ABSTRAK

Penelitian ini mengkaji kisah Nabi Nuh dalam QS. Hud ayat 25–49 dan QS. Nuh ayat 1–28 untuk menemukan nilai-nilai pendidikan karakter yang dikandungnya. Kajian ini berangkat dari anggapan bahwa kisah para nabi dalam Al-Qur'an dirancang sebagai medium *tarbiyah*, sementara penelitian terdahulu tentang Nabi Nuh umumnya menyoroti dakwah, tauhid, atau metode secara terpisah dan belum memadukan materi, metode, proses, keberhasilan, serta kegagalan pendidikan dalam satu kerangka. Penelitian kualitatif jenis kepustakaan ini menggunakan pendekatan tafsir *maudhu'i* yang dimediasi tiga tafsir bercorak berbeda, yaitu Tafsir al-Qur'an al-'Azim karya Ibn Katsir, al-Tafsir al-Tarbawi lil-Qur'an al-Karim karya Anwar al-Baz, dan Tafsir al-Misbah karya M. Quraish Shihab. Data dianalisis dengan analisis isi dan analisis tematik model Miles dan Huberman, kemudian nilai-nilai yang ditemukan diorganisasikan dalam tiga dimensi *insan kamil* Ahmad Tafsir dan dibaca relevansinya dengan konsep *ta'dib* Syed Muhammad Naquib al-Attas. Hasil penelitian menunjukkan empat temuan. Pertama, terdapat sembilan nilai pendidikan karakter: empat pada dimensi hati, tiga pada dimensi akal, dan dua pada dimensi jasmani-sosial, dengan keimanan sebagai fondasi seluruh nilai lainnya. Kedua, Nabi Nuh mengajarkan materi akidah, akhlak, dan sosial melalui metode *hiwar*, *targhib*, *tarhib*, *uswah*, dan diversifikasi metode yang adaptif, dalam proses yang berlangsung bertahap dan dinamis. Ketiga, keberhasilan pendidikannya ditopang empat faktor, yakni konsistensi, diversifikasi metode, keteladanan, dan hidayah, sedangkan kegagalannya bersumber dari kesombongan sosial, kepentingan kekuasaan, tekanan konformitas, dan ketertutupan hati peserta didik. Keempat, kisah ini merupakan demonstrasi *ta'dib* yang komprehensif, dan penolakan kaum Nuh dapat dibaca sebagai kegagalan adab, sedangkan Nabi Nuh menjadi personifikasi *insan kamil*. Penelitian ini merumuskan model pendidikan karakter berbasis kisah Qur'ani dengan empat prinsip: fondasi iman, integrasi tiga dimensi manusia, adaptivitas metodologis, dan realisme tentang keberhasilan serta kegagalan pendidik.

Kata Kunci:*Tafsir Maudhu'i, Kisah Nabi Nuh, Pendidikan Karakter, Insan Kamil*

ABSTRACT

This study examines the story of Prophet Noah in Qur'an 11:25–49 and Qur'an 71:1–28 to identify its character education values. It is based on the premise that prophetic narratives in the Qur'an serve as a medium of *tarbiyah* (Islamic education), while previous studies on Prophet Noah have generally focused separately on preaching, monotheism, or educational methods, without integrating educational content, methods, processes, successes, and failures within a single framework. This qualitative library research employs the tafsir *maudhu'i* (thematic exegesis) approach, drawing on three commentaries with distinct orientations: Tafsir al-Qur'an al-'Azim by Ibn Kathir, al-Tafsir al-Tarbawi lil-Qur'an al-Karim by Anwar al-Baz, and Tafsir al-Misbah by M. Quraish Shihab. Data were analyzed using content analysis and thematic analysis based on the Miles and Huberman model. The identified values were organized according to Ahmad Tafsir's three dimensions of the *insan kamil* (ideal human being) and examined in relation to Syed Muhammad Naquib al-Attas's concept of *ta'dib*. The findings reveal four main results. First, nine character education values were identified: four in the dimension of the heart, three in the dimension of the intellect, and two in the physical-social dimension, with faith as the foundation of all other values. Second, Prophet Noah taught creed, morality, and social conduct through *hiwar* (dialogue), *targhib* (encouragement), *tarhib* (warning), *uswah* (exemplary conduct), and adaptive methodological diversification in a gradual and dynamic process. Third, the effectiveness of his educational efforts was supported by consistency, methodological diversification, exemplary conduct, and divine guidance, while failure stemmed from social arrogance, power interests, conformity pressures, and the closed hearts of his people. Fourth, the narrative provides a comprehensive illustration of *ta'dib*, with the rejection of Prophet Noah's message reflecting a failure of *adab*, while Prophet Noah embodies the *insan kamil*. This study formulates a Qur'anic narrative-based character education model grounded in four principles: faith as the foundation, integration of the three human dimensions, methodological adaptability, and realism regarding educational success and failure.

Keywords: *Tafsir Maudhu'i, Story of Prophet Noah, Character Education, Insan Kamil.*

SUNAN GUNUNG DJATI