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Research Article

Fundamentals Of Moral Islamic Education (Analysis Of Surat Al-Araf Verse 199)

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Abstract. The study of moral education is a very urgent and important discussion in the world of education. This discussion has been widely studied by researchers, thinkers and also writers of other scientific works. This study uses a qualitative research method that originates from the Qur'an and its interpretations, then analyzes its contents to obtain conclusions. This study focuses on Q.S.Al-Araf. This paper finds out how the concept of the basics of moral education is in the perspective of the Koran. In the view of the Qur'an, moral education must be educated to humans, so that they can have morals towards Allah SWT, towards themselves, towards their families, and towards the surrounding community.

Keywords: Education, Morals, al-Araf,

INTRODUCTION

The study of morals is an important study to do, this is because, good morals will then act as a system of behavior that will create harmonization in human life. If we think about it, the sending of the Prophet Muhammad was a big mission for humans, namely to perfect morals, as reflected in his verse: "iniy bu'itstu li utamima makarim al akhlaq" (actually I was sent to perfect morals). Moral perfection seems to be the main goal of the Prophet Muhammad's mission. Perhaps this is closely related to the distinctive character of humans who are social beings who cannot be separated from interactions with others, so a system is needed which will then create harmony in life.

However, before going far into discussing the core studies of morality, it is important for us to know the meaning, purpose and foundations of morality in advance to serve as a basic description of the study of the core of morality. taken from several figures, then gives a little description of the purpose of morality and the next is a discussion of the things that underlie morality.

As an initial illustration, we must distinguish between morality and the science of morality. "The science of morals" is a theoretical knowledge that will discuss how arrogant, likable, jealous and so on, while what is called "morals" is something that is practical. Even though this course is entitled morals, we—the authors agree that this course is called the "moral science" course because what we will then discuss is about theories about morals. Nevertheless, it is hoped that after studying this field of knowledge we will not only know theories about morality, but furthermore we can apply them in life.

METHOD

This research uses a qualitative research approach where qualitative research as a scientific method is often used and carried out by a group of researchers in the field of social sciences, including education. A number of reasons were also put forward which in essence is that qualitative research enriches the results of quantitative research. Qualitative research is conducted to build knowledge through understanding and discovery. Qualitative research approach is a process of research and understanding based on methods that investigate a social phenomenon and human problems. In this study the researcher makes a complex picture, examines the words, reports detailed views of the respondents and conducts studies in natural situations. This qualitative research uses the study or interpretation of the letter al-A'raf verse 199 the book of tafsil al-maraghi, al-misbah and ibn katsir, where this study examines the basics of moral education.

RESULTS AND DISCUSSION

Al-Qur'an as Book of Islamic Education

The Al-Quran as stated by Abd al-Wahhan al-Khallaf is the word of Allah SWT which was revealed through the Angel Gabriel (Ruh al-Amin) to the heart of Rasulullah SAW, Muhammad bin Abdullah by using Arabic and its correct meaning, so that it becomes *hujjah* (theorem) for Muhammad SAW as a Messenger, laws for human life and guidance for people who guide him, become a means of approaching oneself to Allah by reading them. It is composed of two mushafs starting with surah al-Faatihah and ending with surah an-Naas which is conveyed to us *mutawatir*, both in terms of writing and speech, from one generation to another, preserved from various changes and changes, in line with Allah's word: "Indeed, it is We who sent down al-Dhikr (Al-Qu'ran) and we also maintain it."

The presence of the Qur'an in this way has had a tremendous influence on the birth of various concepts needed by humans in various fields of life. In the context of understanding it, Muslims have produced tons of commentary books that try to explain the meaning of the message¹

Definition of morals

Morals come from the Arabic plural 'from the *mufradat* form "khuluqun" which means manners, temperament, behavior and character. Meanwhile, according to the term is knowledge that explains good and bad (right and wrong), regulates human interaction, and determines the ultimate goal of his business and work. Morals are basically inherent in a person, united with behavior or actions. If the inherent behavior is bad, then it is called bad morals or *mazmumah* morals. On the other hand, if the behavior is good, it is called morals *mahmudah*.

Morals are inseparable from *aqidah* and *sharia*. Therefore, morality is a pattern of behavior that accumulates aspects of belief and obedience so that they are reflected in good behavior. Morals are behavior that can be seen (seen) clearly, both in words and deeds that are motivated by encouragement because of Allah²

Moral Priority

There are actually many types of moral virtues, but this is classified by Al-Ghazali into four types, which are considered as principals that can include all branches and types, namely: a. wisdom (*wisdom*), b. courage (*syaja'ah*), c. self-preservation (*iffah*), d. balance (*'is*). (Al-Ghazali, *Ihya*, p. 53).³

¹M. Ali Hamdan Mabur, "KONSEP PENDIDIKAN ISLAM DALAM PERSPEKTIF ABUDDIN NATA," *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2013, <https://doi.org/10.21274/epis.2013.8.2.371-392>.

² Syarifah Habibah, "Akhlak Dan Etika Dalam Islam," *Pesona Dasar*, 2015.

³ Siti Aminah Ahmad, Zety Azlin Elias, and Raikhan Mormin, "KEBERKESANAN PERANAN GURU DALAM PENGHAYATAN AKHLAK PELAJAR MENURUT IMAM AL-GHAZALI," in *Human Sustainability Procedia*, 2018.

In Islam, morality has a very noble position. In many texts, both the Qur'an and the hadiths of the Prophet, various virtues of noble character have been explained. As a life guide for humans, the Koran and al-hadith contain many commands to have noble morals, and prohibitions for despicable morals. If only every Muslim understood the concept of Islamic morality well and applied it in their lives, various problems both related to personal and social life would certainly be resolved properly.⁴

Abu Hurairah r.a. describes that one time the Prophet was asked about the criteria of the most people who go to heaven. He peace be upon him. replied: "Have fear of Allah and good morals." From the hadiths above, it can be understood that the best morals have the highest virtue. Because it is appropriate for every Muslim to take good morals as a decoration⁵

Asbabul Nuzul Surat al-A'raf verse 199

The word Ababun-Nuzul consists of the words asbab and an-nuzul. Asbab is a plural word from the word mufrad (singular) sabab, which etymologically means cause, reason, illat (logical basis), intermediary, wasilah, pusher (motivation), life rope, friendship, family relationship, relatives, origin, source and path. What is meant by nuzul here is the revelation of the Qur'an from Allah SWT to Prophet Muhammad SAW through the intermediary of the angel Gabriel as. Because of this, the original full term is Asbabun Nuzulil-Qur'an which means the reasons for the revelation of the Qur'an.

In connection with the explanation above, the Qur'an Surat al-A'raf verse 199 has the asbab al-nuzul as follows: From the beginning of the letter al-A'raf verse 199, the conversation is addressed to the Prophet sallallaahu 'alaihi wa sallam as in the verse 199 was also addressed to him, about how to get along with society and then how to carry out this da'wah, how to ask Him for help in carrying the burden of this task journey, and how to hold back anger when you are tired of facing the human spirit with such a model and its deceit which like that. So asbabun nuzul (the reason for the revelation of the verses of the Qur'an) in surah al-A'raf verses 199-202 are verses addressed to the Prophet Muhammad SAW about how to get along with the community then how to carry out da'wah orders, then how to ask for help from Him in carrying the burden of this task journey, and how to hold back anger when it is tired of facing the human soul that is such a model with such deception⁶

Tafsir Al-Maraghi Surah Al-A'raf Verse 199

⁴ Nu'tih Kamalia, "Konsep Ilmu Pendidikan Menurut Imam Al-Ghazali," *Jurnal At-Ta'dib Universitas Darussalam Gontor*, 2015.

⁵ Beni Ahmad Saebani, Abdul Hamid, ILMU AKHLAK.; Bandung: Pustaka Setia, 2010.

⁶ Sayyid Quthb. *Tafsir Fi Zhilalil Qur'an*. (Jakarta: Gema Insani Press). 2003. h. 271.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be forgiving and order people to do what is good, and turn away from stupid people."

General understanding

After Allah SWT. emphasized that it was he who would ensure the safety of the apostle and defend him, and that the idols and their worshipers would have no power to persecute him or cause harm to him, then in this verse Allah explains the best way, the straight path in dealing with and interact with humans. In this verse, it contains the main moral principles (usulul fada'il) which are the basis of law (tasyri) whose degree lies after the principles of faith (usulul aqidah) which are based on monotheism, as has been clearly emphasized in the last verse once and with perfect proof.

Explanation

Allah SWT ordered his prophet in this verse to carry out three things which are all general principles of the Shari'ah, whether it concerns the matter of decency of the soul or the laws of practice:

Al-Arfu means easy, does not meander, complicates the meaning of the easy verse, between the deeds that people of their morals do and whatever comes from them, take what you think is easy, and be easy, don't make it difficult and don't demand that they do something that burdensome, so they will flee from you. But there are also those who say that the meaning of the verse is, "Take alms from those people, in the form of excess wealth that is easy (not burdensome) for them."

In conclusion, that among manners and religious principles is convenience, avoiding difficulties and burdensome. And it is true that the news that the Prophet if you have to choose between two cases, then the one he chooses is definitely the easier one.

Al-Amru bil Ma'ruf (ordering to the ma'ruf). Al-Ma'ruf itself means something that is recognized as good by the heart. happy with him and feel at ease. There is no doubt that this order is based on consideration of the good habits of the people, and things that according to their agreement are useful for their benefit. In short, al-ma'ruf is a general word that includes everything that is recognized, including obedience and piety to Allah and doing good to fellow human beings.

Thus the word al-ma'ruf is only mentioned in important laws, and that what is meant is something that is already a general agreement among human beings, both in terms of mu'amalat and customs. And of course, that varies from one nation to another, from another country and from time to time.

Therefore, said some of the leading scholars, "Ma'ruf is what according to good sense to do and is not denied by all common sense. And in this case it is

enough for a believer to keep consistent texts, because it is impossible for a believer to deny what comes from Allah and His Messenger. then after adhering to these texts, the Islamic community should have an agreement of opinion, about which they admit and which they deny, which they consider good and which they consider bad. As for what guides them, in this case are the majority of people who are reasonable, people who are good and polite at all times.

Al-I'rad 'anil Jahilin (turn away from stupid people), that is by not having sex with them and not arguing with them. because to avoid being hurt by them there really is no other way except by turning away from them. According to a history from Ja'far As-Sadiq ra. that he said, "In the Qur'an there is not a single verse that is more inclusive of Makarimal Akhlaq than this verse".

While At-Tabari and others narrated from Jabir, that after this verse was revealed, the Prophet asked. to Gabriel about it. then the answer, "I do not know, wait I want to ask it." And after Jibril returned, he said, "Indeed your Lord commands you to establish friendship with the person who has decided on you, and give something to the person who has prevented him from you, and forgive the person who has wronged you."

While some scholars say, "This verse really contains the basic principles of Shari'ah. So there is not a single goodness in the Shari'ah that is not included in this verse, and there is not a single virtue unless it has been explained. Khuzil 'afwa's words are a sign to be lenient and not to make trouble, either in taking, giving or in all matters of burdening. While the words of Wa'murbil 'urfi include all things that are protected and those that are forbidden. That these two things, what is meant is everything that has been known by law in the Shari'ah and anyone's heart unanimously understands it. As for the words of Wa'rid 'anil Jahilin, it is an order to patiently forgive, that is, an attitude which will bring to a person all the desires of his own heart or someone else's.⁷

CONCLUSION

The Al-Quran as stated by Abd al-Wahhan al-Khallaf is the word of Allah SWT which was revealed through the Angel Gabriel (Ruh al-Amin) to the heart of Rasulullah SAW, Muhammad bin Abdullah by using Arabic and its correct meaning, so that it becomes hujjah (theorem) for Muhammad SAW as a Messenger, laws for human life and guidance for people who guide him, become a means of approaching oneself to Allah by reading them. It is composed of two mushafs starting with surah al-Faatihah and ending with surah an-Naas which is conveyed to us mutawatir, both in terms of writing and speech, from one generation to another,

⁷ Ahmad Mushthafa al-Maragi, '*Terjemah Tafsir al-Maraghi*', PT. Karya Thoha Putra Semarang, 1993

preserved from various changes and changes, in line with Allah's word: "Indeed, it is We who sent down al-Dhikr (Al-Qur'an) and we also maintain it."

Morals is the knowledge that explains good and bad (right and wrong), regulates human association, and determines the ultimate goal of his efforts and work and the virtues of morality as a guide for human life. the prohibition to have despicable morals, and according to the interpretations of Al-Misbah, al-Maraghi and the interpretation of ibn katsir it can be concluded that the basis of morality is based on the Al-Qur'an and al-hadith containing many commands to have noble morals, and the prohibition to have despicable morals.

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