



Methods of cultivating good habits and removing bad characteristics of the Qura'an perspective

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Abstrak

Tujuan penelitian ini ialah untuk menganalisis metode mananam kebiasaan baik dan menghapus karakter yang buruk perspektif Al-Qur'an. Metode penelitian yang digunakan adalah *Library Reseach* yaitu menelaah dan mengumpulkan data dari berbagai literature yang ada hubungannya dengan pembahasan masalah. Pada penelitian ini peneliti menggunakan dua jenis data yaitu data primer dan sekunder, sumber data sekunder yaitu data berupa dokumen-dokumen terkait. Hasil penelitian menunjukkan berdasarkan pelbagai penafsiran di atas, jelas yang dimaksud QS Al Hajj ayat 77 adalah perintah untuk membiasakan diri beribadah (diwakili dengan kata rukuk dan sujud), dan juga beramal baik agar kita mendapat keberuntungan dunia akhirat. Kebiasaan tersebut harus diperkenalkan dan dibiasakan sedini mungkin. Dalam Islam, meski anak yang belum baligh sekalipun diperintahkan untuk membiasakan diri beribadah seperti sholat, tiada lain tujuannya agar anak menjadi terbiasa hingga dewasa. Sebagaimana orang yang ingin hebat bermain bola misalnya, tidak mungkin bisa langsung hebat di umur yang dewasa. Pemain bola terhebat memulai latihannya sejak kecil dan terus menerus. Begitupun ibadah dan kebiasaan baik. Mulailah, tanamkanlah sedari kecil. Tentu saja ada tahapan-tahapannya. Dimulai dari memberi contoh untuk anak balita. Melihat kita beribadah, anak-anak balita biasanya ikut-ikutan juga. Lalu mengajak tanpa ada paksaan. Sampai ajakan dengan sanksi bagi anak yang sudah menjelang baligh.

Kata Kunci: metode, kebiasaan, karakter, pendidikan

Abstract

The purpose of this research is to analyze the method of cultivating good habits and removing bad characters from the perspective of the Qur'an. The research method used is library research, which examines and collects data from various literatures that are related to the discussion of the problem. In this study, researchers used two types of data, namely primary and secondary data, and secondary data sources, namely data in the form of related documents. The results of the study show that based on the various interpretations above, it is clear what is meant by QS Al Hajj verse 77: an order to get used to worship (represented by the words bowing and prostration) and also to do good deeds so that we get good luck in the afterlife. These habits should be introduced and ingrained as early as possible. In Islam, even though children who have not yet reached puberty are ordered to get used to worship, such as praying, the goal is for them to become accustomed to it until they are adults. Like someone who wants to be great at playing football, for example, it's impossible to be great at an adult age. The greatest baseball player began practicing as a child and has continued to this day. worship and good habits Begin early and instill it in your children. Of course, there are stages. starting by setting an example for toddlers. Seeing us worship, toddlers usually join in too. Then invite them without any coercion. Until the invitation with sanctions for children about to go to bed.

Keywords: method, habit, character, education



Introduction

The essence of education, according to Islam, is to restore divine values to human nature through the guidance and guidance of the Qur'an and al-Sunnah (hadith), resulting in human beings with good morals (*insan kamil*). Those who can apply these divine values in their daily lives also excel in social life (Salahudin & Irwanto, 2013). Planting noble values of character behavior repeatedly through habituation in daily life through the exercise of thought, exercise of the heart, and exercise of feeling or intention. In order to create good character, a noble personality, and polite and courteous manners, a society that sharpens, loves, and cares for one another is necessary. People who are aware of their obligations and rights in society. Three environments that are very supportive and interrelated with this are the family environment, the school environment, and the community environment (Mulyasa, 2012).

The reality is that in this fast-paced and sophisticated era, instantaneous as it is now, in the condition of the family environment, where many people think that the family environment is very influential in the world of education and the formation of character or personality, there are actually serious things that must be addressed. There are many families who have experienced a broken home, with more and more cases of family members experiencing a loss of harmony. It happens that many families experience turmoil, not only because they face material abundance or economic difficulties but also because of the direct effects of globalization and lifestyles that are not always in harmony with Indonesia's religious, social, and national cultural values and norms. They are carried away by globalization. And less attention is paid to the effects of globalization. As a result, the majority of people will choose something instantaneous to fulfill their life needs through technological sophistication, allowing them to violate the rules and social orders that are full of ethics without feeling regret or guilt, instead being proud of what is happening now. They are competing to show their existence through social media, which is far

from the order of society and culture of our nation, which prioritize morals and national character, namely mutual cooperation, mutual sharpening, compassion, and care (Salahudin & Irwanto, 2013).

The role of parents is very necessary in order to provide good character education for the child and to instill moral values, morals, religion, and so on. This character education is very important to form in early childhood, because it is at this age that it is very easy for children to absorb and receive various information quickly, so that what is given to them will be absorbed very well and will always be applied in their lives. If character education is not given to children from an early age, it is clear that later a difference will be seen between children who have been given good character education and those who have not.

Studying at school alone with the teacher does not seem to be the sole success factor of the learning process for students in Indonesia. The majority of them still require parents to serve as teachers outside of the classroom (at home). Since the 1980s, parental involvement with schools has become a major issue that education policy makers must consider. In many cases, the definition of parental involvement is more focused on the process of encouragement carried out at home, which can support any shortcomings of the learning process acquired at school, such as homework monitoring and motivation to learn. In addition, the involvement of parents also has quite complicated obstacles, considering that only a few parents are actually part of the educational bureaucracy, and only a few are members of political parties.

According to Zubaedi, the concept of character is closely related to the concept of morality, in that both are oriented toward the formation of positive character. It's just that the term "morals" seems more Eastern and Islamic, while the characters seem Western and secular (Zubaedi 2011). Morals can be acquired or changed through education, just as characters can be continuously formed or built through habituation. Habituation is an activity that is

carried out regularly and continuously to train children to have certain habits that can be applied in everyday life. Children will become human beings with positive character when they get stimulation and support from a positive educational environment, both at home and at school. The active role of parents and the community is to always jointly promote the values of character education at every opportunity, especially for young children.

Schools, as formal educational institutions, have a role to play in fulfilling this educational mission. Teachers must design learning, recognize the level of knowledge of children, motivate children, and carry out fun learning. Learning programs must be adapted to the needs and abilities of children. Besides, learning activity programs for children must foster positive attitudes and behaviors through methods and strategies that are appropriate to their needs and development. Efforts to form character are not only carried out in schools through a series of teaching and learning activities but also through habituation in life. According to Al-Ghazali, quoted by Zubaedi, there are two ways of educating morals that are also applied in character education, namely: 1) *mujahadah* and practicing good deeds; and 2) the act is done repeatedly (Zubaedi, 2011). According to Rebbber, as cited by Tohirin in the book *Psychology of Learning PAI*, habituation is a collection of behaviors or responses that have the same effect on the immediate environment (Tohirin, 2005).

According to Muhammad Rosyid Dimas (Dimas, 2005), habituation is accustoming children to doing certain things so that they become ingrained habits and do them without further direction. From the description above, it can be concluded that habituation is a behavior that is planned to influence someone and is done intentionally and repeatedly so that it becomes a habit for the person being influenced. In other words, habituation is an action that is carried out regularly. When someone has a habit, he does it without thinking about it too much because it has become his habit. The goal of habituation in children is to train them toward a goal so that they truly internalize the habit and it becomes a difficult habit to break. Habituation is an effective way of instilling character in early childhood

because early childhood is a "golden period," namely a period of very rapid growth and development. Children quickly absorb what they hear or see; good habits seen and heard by children will become good habits that children will continue to develop as they grow older. This process is a modeling process, namely the formation of attitudes through a process of assimilation or imitation (Sanjaya, 2009).

According to Pavlov, in the theory of classical conditioning, learning is a process of change that occurs because of the conditions (conditions), which then cause a reaction (response). Certain conditions must be met in order for someone to learn, according to conditioning theory. Main thing in learning is that there are continuous exercises. This means that learning will occur automatically because of continuous activities. Classical conditioning includes the theory of behaviorism, which is a view that states that behavior must be explained through experience that must be observed, not by mental processes. According to behaviorists, behavior is everything that is done and can be seen directly (Santrock 2008).

From the description above, according to the writer's opinion, it is very important to study how to cultivate good character and habits. The Al-Qur'an, as a grand theory, is used as an analytical tool to explore the importance of these planting methods. Nevertheless, the focus of the discussion in this study is to analyze the method of cultivating good habits and erasing bad character from the perspective of the Koran.

Method

This type of research is qualitative research with a phenomenological approach (Moleong, 2011). The methods used in this study are the *maudhu'i* interpretation method and library research, namely, examining and collecting data from various literature that has something to do with discussing the problem. In this study, researchers used two types of data, namely primary and secondary data, and secondary data sources, namely data in the form of related documents. The object of research in this study is the community, which consists of three institutions: the school, the family, and the

community environment.

Results and Discussion

Often it is said, "Adab first, then knowledge." This indicates that civilized humans are more important than knowledgeable humans. Because knowledge without manners is just arrogance. Of course, knowledge and civility are

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe, bow down to you, prostrate yourself, worship your Lord, and do good, so that you may be victorious."

There are various interesting lessons from this verse. There are various explanations from scholars regarding the content of Surah Al-Hajj verse 77, including the following:

1. Tafsir Al-Muyassar / Ministry of Religion of Saudi Arabia

"O you who believe in Allah and His Messenger, Muhammad, bow and prostrate yourself in your prayers, worship your Lord alone, without associating anything with Him, and do good deeds so that you will be successful." And strive to subdue yourselves, carry out Allah's commands perfectly, and call people to His path. Jihad with your possessions, verbally and physically, with sincere intentions for Allah, as well as with your hearts and limbs.

He has chosen you to carry this religion. And He has bestowed pleasure upon you by making the teachings of your religious Shari'a full of ease, not narrowing and not making it difficult under the burden of His teachings and laws, as was the case for some people before you. The teachings of this religion that are full of ease are the teachings of your forefather, Abraham. And verily, He has named you with the name "Muslims" before, that is, in the holy books that were revealed before and also in this Qur'an. And He has singled you out with this choice so that the last of the apostles, Muhammad, is a witness to you that he has conveyed the message of his Lord to you, and

more important. Then how do we form civilized and knowledgeable students? One thing that can be done is to instill good habits and remove bad characters. as explained in QS Al Hajj verse 77 and QS Al Maidah verse 90. Let's take each language one at a time. Verse 77 of Surah Al-Hajj says,

you are witnesses to the people that their messengers have actually conveyed what Allah announced to you. you in the Bible.

So it is your responsibility to recognize the urgency of this enjoyment, then be grateful for it and keep the signs of Allah's religion by performing prayers according to its pillars and conditions, issuing the obligatory zakat, and returning to Allah and putting your trust in Him. He is the best protector for those who trust Him, and He is the best helper for those who seek help from Him.

2. Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Salih bin Abdullah bin Humaid (Imam of the Grand Mosque) O you who believe in Allah and carry out His Shari'a, bow and prostrate to Allah only in your prayers, and do good deeds such as alms or silaturrahim, so that you are lucky to get what you want and survive what you fear.

3. Interpretation of Al-Madinah Al-Munawwarah and Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor of the faculty of the Koran at the Islamic University of Medina Allah commands believers to observe the laws mentioned in these two verses: "Ruku" and prostrate to Allah in your prayers, and submit to Him by obeying Him and doing all the good that He commands, so that you can achieve happiness in this world and in the hereafter.

4. Shaykh Dr. Muhammad Sulaiman Al Asyqar, Mudarris Interpreter of the Islamic University of Medina, Zubdatut Tafsir Min Fathil Qadir.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا﴾

(O you who believe, bow down, prostrate yourself) That is, perform the prayer that Allah has prescribed for you.

وَأَعْبُدُوا رَبَّكُمْ

(worship your Lord) That is, do all forms of worship that Allah has commanded you.

وَأَفْعَلُوا الْخَيْرَ

(and do good) That is all good, and the most important is the obligatory command, then the sunnah. And that includes the best goodness is helping others.

لَعَلَّكُمْ تَفْلِحُونَ

(so that you may win) That is so that you will become people who will win the mercy and pleasure of Allah on the Day of Judgment.

5. Li Yaddabbaru Ayatih and Markaz Tadabbur under the supervision of Shaykh Prof. Dr. Umar bin Abdullah al-Muqbil, professor of syari'ah faculty at Qashim University, Saudi Arabia.

- a. In the letter al-Haj, many things are discussed in a straightforward manner, including monotheism, wisdom, and advice. In summary, this letter explains who is writing it and what is required and permissible in its entirety: Monotheism, prayer, zakat, and fasting are collected in one verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا
وَأَسْجُدُوا وَأَعْبُدُوا رَبَّكُمْ
وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تَفْلِحُونَ

"O you who believe, bow down, prostrate yourself, worship your Lord and do good, so that you may be victorious."

- b. If one thing is mentioned in one of the parts contained in it, then it can be ascertained that it is the core or pillar of that part. In this case, an example can be taken from the determination of bowing and prostration as pillars in prayer, which are specifically mentioned in this verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا
وَأَسْجُدُوا وَأَعْبُدُوا رَبَّكُمْ
وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تَفْلِحُونَ

"O you who believe, bow down, prostrate yourself, worship your Lord and do good, so that you may be victorious."

6. Interpretation of Al-Wajiz and Shaykh Prof. Dr. Wahbah az-Zuhaili, experts on jurisprudence and commentary on the land of Syria

O you who believe, pray according to the rules that Allah has prescribed. Esakan and worship your Lord in worship. Do your obligations, do the sunnah, help others, have good morals, then you will be lucky and You who believe, pray according to the rules that Allah has prescribed. Esakan and worship your Lord in worship. Do your obligations, do the sunnah, help others, and have good morals, and you will be lucky and get victory in this world and the hereafter. get victory in this world and the hereafter.

7. Interpretation of Ash-Shaghir/Fayiz bin Sayyaf As-Sariih, muraja'ah by Shaykh Prof. Dr. Abdullah bin Abdul Aziz al-'Awaji, professor of interpretation at the Islamic University of Medina, O you who believe, bow, prostrate, and worship your Lord; and do good so that you will be successful.

8. Tafsir as-Sa'di, by Shaykh Abdurrahman bin Nashir as-Sa'di, an expert in the 14th-century commentary. Allah orders His faithful servants to continue praying. The mention of bowing and prostration (to represent prayer) is because of the priority and status of both as the pillars of prayer, and because it is commanded to worship Him who is a coolness for the eyes and a comforter for a sore heart. Rububiyah and the outpouring of His kindness to servants require them to purify worship for Him. He ordered them to do good in general and linked one's luck to those matters. Allah said, "So that you may gain victory," meaning that you will gain victory by achieving the desired hope and being safe from the ugly (which is feared). There is no other way to achieve good luck other than being sincere in carrying out worship to al-Khaliq and trying to be of benefit to others. Whoever gets the taufik to do that gets a large portion of the pleasures of happiness, safety, and luck.

9. Hidayatul Insan bi Tafsiril Qur'an; Ustadz Marwan Hadidi bin Musa, M.P.D.I. Surah Al-Hajj, verse 77: Allah Subhaanahu wa Ta'aala orders His servants to pray. Ruku' and prostration are mentioned because of their virtues and because they are the pillars of prayer. Similarly, He commands worship, where worship is coolness for the eyes and a sad heart. Rububiyyah and His ihsan toward the servants want them to sincerely worship Him. Namely, he is Esakanlah. like hospitality and a noble character. Luck is associated with some of these things: praying, worshipping sincerely, and doing good to others, such as trying to benefit others. The meaning of falaah (luck) is achieving what is expected and being safe from distress, including entering heaven.
10. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia, Surah Al-Hajj Verse 77 Believers are commanded to worship Allah, who knows the human condition. "O you who believe, because you have justified and believed that there is no god but Allah, then bow down, prostrate yourself, and worship your Lord by performing the obligatory prayers and various sunnah prayers, and as a result of your persistence in worship, do good to fellow human beings so that you are lucky in your personal life, family, and society." Brief Interpretation of the Ministry of Religion of the Republic of Indonesia, Surah Al-Hajj Verse 77 Believers are commanded to worship Allah, who knows the human condition. "O you who believe, because you have justified and believed that there is no god but Allah, then bow down, prostrate yourself, and worship your Lord by performing the obligatory prayers and various sunnah prayers, and as a result of your persistence in worship, do good to fellow human beings so that you are lucky in your personal life, family, and society."

After explaining in the verse above that in order to achieve good luck, believers are ordered to worship Allah and do good to fellow human beings, in this verse it is explained that in order to achieve good luck, believers are ordered to strive in the way of Allah. Worship yourselves, O you who believe, and strive in the way of Allah, that is, by devoting all your potential and abilities to making Islam and Muslims proud with true jihad, a total struggle in exploring all potentials and abilities.

He has chosen you, O Muhammad, to be the ultimate prophet and messenger, and he, Allah, did not make difficulties for you in religion, namely in carrying out this Islamic teaching, because Islam emphasizes the principle of facilitation, minimizing burdens, and gradualness in establishing sharia, religious law. Embracing Islam and becoming a Muslim is a continuation of the religion of your ancestor Abraham, namely, believing that there is no god but Allah and not worshiping anyone except Him (Shihab, 2012). He (Allah) has named you, those who believe in the principle of monotheism, as Muslims, submitting to Allah long ago, and similarly, you are called Muslims in this Qur'an, so that the apostle, prophet Muhammad, becomes a witness for all of you in practicing Islamic teachings, and you all become witnesses for all human beings in realizing the principle that there is no god but Allah and that you worship nothing but Him. So, in line with this principle, pray properly and correctly according to the conditions and pillars, and on time; pay zakat perfectly; and hold on to Allah in thoughts and feelings. He is your protector from all disasters in this world and the hereafter; he is the best protector and the best helper for humans and all creatures (Al-maragi, 2012).

So, based on the various interpretations above, it is clear what is meant by QS Al Hajj verse 77 is an order to get used to worship (represented by the words bowing and prostration), and also to do good deeds so that we get good luck in the afterlife. These habits should be introduced and accustomed as early as possible. In Islam, even though children who have not yet reached puberty are ordered to get used to worship, such as praying, the aim is for children to become accustomed to it until they are adults. Like someone who wants to be great at playing football, for example, it's impossible to be great at an adult age. The greatest ball player started his practice as a child and continuously. Likewise worship and good habits. Start, instill it from childhood. Of course there are stages. Starting from setting an example for toddlers. Seeing us worship, toddlers usually join in too. Then invite without any coercion. Until the invitation with sanctions for children who are approaching baligh.

Next, we look at the interpretation of Surah Al-Ma'idah Verse 90.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: O you who believe, actually (drinking) intoxicants, gambling, (sacrifice to) idols, raffle fate with arrows, are included in the devil's deeds. So stay away from those actions so that you get good luck.

1. Tafsir Al-Muyassar / Ministry of Religion of Saudi Arabia

O you who believe in Allah and His Messenger and follow His Shari'a, in fact khamr, that is, everything that intoxicates and closes the consciousness of the mind, and maisir, that is, gambling, which includes all types of betting and others, in which there are bets from both sides and prevent from remembering Allah, and anshab, that is, the stone that used to be slaughtered by the polytheists as a form of glorification of him, and So stay away from these sinful actions; hopefully you will achieve good luck by getting to heaven.

2. Tafsir Al-Mukhtashar/Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Salih bin Abdullah bin Humaid (Imam of the Grand Mosque). "O you who believe!" Intoxicating liquors, gambling with both sides' rewards, stones with which people slaughter their cattle in his honor or stones set up for worship, and sticks with which they draw their fortunes are all sinful acts recommended by Satan. So avoid those actions if you want to live a noble life in this world and enjoy the pleasures of heaven in the afterlife.

3. Interpretation of Al-Madinah Al-Munawwarah and Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor of the Al-Qur'an faculty at the Islamic University of Medina. O you who believe that khamr—an intoxicating drink that can dispel the mind—, maisir—bet property paid by two parties or what is commonly known as gambling—, stones stuck to worship, Azlam—arrows used by people—musyrik people to draw lots and make decisions when they want to do something so they know whether they will do it or not—all of those mentioned are sins that are included in Satan's actions, so avoid them all.

4. Shaykh Dr. Muhammad Sulaiman Al Asyqar, Mudarris Interpreter of the Islamic University of Medina, Zubdatut Tafsir Min Fathil Qadir Ibn Umar said: "Allah sent down three verses on the issue of khamr, and the first is al-Baqarah: 219, then it is said: Khamr has been forbidden." Then it was said, "O Messenger of Allah, allow us to take advantage of it, as Allah has mentioned in the verse," and then the Messenger of Allah let them. Then came down another verse after that, "an-Nisa": 43; then Rasulullah said: "Khamr has been forbidden." So the friends said, "O Messenger of Allah, we will not drink it close to the time of prayer." So Rasulullah permitted them. Then came down another verse, and Rasulullah said: "Khamr has been forbidden." As for the lottery, Ibn Abbas said: "All types of lottery are included in gambling, from children's games like throwing tree nuts at a target or a game of chess."

5. Interpretation of Al-Wajiz/Shaykh Prof. Dr. Wahbah az-Zuhaili, expert on jurisprudence and

commentary on the land of Syria You who believe that intoxicating drinks, various forms of gambling, idols carved to be worshiped, and fortune telling with arrows (gambling sticks) are unclean and filthy ugliness like carrion, khamr, dirty acts such as gambling, and other acts mentioned after in this verse, then leave them and stay as far away as possible. This shows a prohibition and scares people not to do it, just like the commandment of the Qur'an to stay away from polytheism, worship of idols, and bearing false witness, so that you can win happiness and peace in this world and win paradise and its pleasures in the hereafter. This verse was revealed because Sa'd bin Abi Waqash drank khamr before the prohibition of khamr and quarreled with a man because they both drank (intoxication), or because he said: "The Emigrants are better than the Ansar." Then his friend hit him with the skin of the camel's head and hurt his nose; then this verse was revealed for both of them.

6. Tafsir Ash-Shaghir and Fayiz bin Sayyaf As-Sariih, muraja'ah by Shaykh Prof. Dr. Abdullah bin Abdul Aziz al-'Awaji, professor of interpretation at the Islamic University of Medina. O you who believe, verily, khamr—an intoxicating drink; gambling; idols—idols ready to be worshiped; and raffling off fate with arrows—the arrows they use to determine fate—is a heinous, sinful, and filthy act, including Satan's temptation. So stay away from it, and you will be lucky.

7. Tafsir as-Sa'di, or Shaykh Abdurrahman bin Nashir as-Sa'di, expert in commentary in the 14th century H. Allah denounces these bad things. He explained that all of these are the works of Satan, that they are bad deeds, "so stay away from them," that is, leave them, "so that you may be lucky." Luck is not achieved except by abandoning what Allah has forbidden, especially the bad deeds mentioned here. It is khamr, that is, everything that damages the mind by covering it up because of drunkenness or gambling, namely all games that have payments (reciprocity) from both parties, such as bets and the like. Idols, namely gods and rivals and the like that are raised and worshiped besides Allah, and arrows with which they raffle fate. Allah forbids these four things, reviles them, and explains the negative effects that demand that we leave them:

Among them is that he is rijsun, believes, unclean and bad in a meaningful sense even though he is not materially unclean. Dirty things must be avoided so as not to be polluted by their dirt. This also includes the actions of Satan, which is one of the most dangerous enemies of mankind, and it is understandable and must be watched out for. Their movements must be watched out for, especially those movements that aim to ensnare their enemies, because there is destruction in them, so one must and must stay away from the deeds

of the real enemy, be aware of it, and be afraid to fall into it (Nasuha, n.d.).

A servant cannot achieve luck unless he stays away from it, because luck is the success of winning what you seek, what you love, and safety from what you fear. These things are obstacles and hindrances to luck. These things are triggers of enmity and hatred among humans, and the devil is diligent in exhaling them, especially through intoxicants and gambling, to plunge the believers into enmity and hatred, because intoxicants cause disturbance of the mind and loss of work power, which trigger enmity between them. With his brothers who believe, especially if it is accompanied by causes that are the result of drunkenness, it could be up to him to kill. gambling, in which one of them blames the other and confiscates his large fortune without any reward, is one of the biggest triggers for enmity and hatred.

These things block the heart and the body from dhikr (remembrance) of Allah and prayer, which a servant is created for, and with both of them he can achieve happiness. Alcohol and gambling hindered that level in a big way, keeping both his heart and mind busy so that a long time passed while he did not know where he was. What other disobedience is greater and worse than the disobedience that defiles the perpetrator, makes him a bad person, plunges him into the devil's actions, and traps him so that he follows him like cattle that feed on his shepherd? And who prevents a servant from remembering Allah and praying, by inciting hatred and enmity among the believers? Is there a bigger negative impact than this? Therefore, Allah offers His prohibition to intelligent people: "Are you stopping?" If he sees some of its negative effects, he will surely reject it and refrain from it without needing long advice and deep rebuke.

8. Hidayatul Insan bi Tafsiril Qur'an, Ustadz Marwan Hadidi bin Musa, M.P.D.I. Ibn Jarir narrated from Ibn Abbas; he said, "The verse that prohibits khamr (liquor) was sent down regarding the two Ansar tribes who drank it; when they were drunk, they played with each other; when they realized, one of them saw marks on his face and beard and said, "My brother si and so have done this to me, even though they are brothers and there is no grudge between them. "By Allah, if he had pity and love for me, surely he would not have done this to me." As a result of their resentment, Allah revealed the verse, "Innamal khamru wal maisiru... until you comprehend, vomiting." Then those who bear the burden declare, "It (khamr) is filthy." "But the drink was in the stomach of so and so, who died in the battle of Badr, and so and so, who died in the battle of Uhud." So Allah sent down the verse, "Laisa 'alalladziina amanuu wa 'amilush shaalihaat junaahun fiimaa tha'imuu... etc." (Al Maa'idah: 93)

This hadith was narrated by Hakim and Baihaqi. Haitami, in *Majma'uzzawaa'id* Juz 7 p. 18, said, "Narrated by Thabrani, and his narrators are the narrators of the authentic book." As for the sanad of Ibn Jarir, the narrators are the narrators of the authentic book besides Husain bin Ali Ash Shadaa'iy; he is a tsiqah. Liquor is a drink that takes away reason and consciousness, so that the attitude is uncontrollable. Then the bet, like a race where the participants pay a fee, will be given to the winner of the race. Both, namely, liquor and gambling, are very prone to causing enmity between brothers and sisters and creating hatred. Besides that, these two actions usually make a person forget about dhikrullah and forget to pray, even though that is what humans were created for. Because luck is not achieved except by leaving behind what Allah has forbidden, especially the heinous things mentioned above. 9. Tafsir Ringkas Kementrian Agama RI/Surat Al-Ma'idah Ayat 90

Through this verse, Allah commands the believers to stay away from Satan's actions. O you who believe in Allah, His Book, and His Messenger! Indeed, liquor, whatever its kind, little or much, intoxicating or not; gambling, whatever form it takes; sacrifice to idols, including offerings, sea alms, and various other offerings to spirits; and drawing fate with arrows or in any other way according to local culture, is a heinous act because it is against common sense and conscience, has a bad impact on personal and social life, and includes the actions of Satan, which are forbidden by Allah. So stay away from these actions in your personal and social life with strict regulations and severe punishments so that you will be lucky and prosperous physically and mentally in the life of the world and avoid the punishment of Allah in the hereafter (Azzarqani, 2000).

Allah confirms that Satan aims to create enmity and hatred among people. By enticing you to drink liquor and urging you to dabble in gambling, Satan is only very cunningly intending to create enmity as a result of your being under the influence of intoxicants and addicted to gambling. Alcohol and gambling also create hatred between you and your children, wife, brothers, neighbors, and friends. Besides that, liquor and gambling prevent you from remembering Allah and performing your prayers because your mind becomes confused, your heart becomes dull, and your soul becomes dirty; then, don't you want to think clearly and consciously and be determined to quit the habit of drinking and gambling? In conclusion, to educate children to become civilized and knowledgeable people, introduce and get used to good things as early as possible. Let it have a good and strong foundation. Then, after understanding, tell and teach what to avoid. Give examples and arguments that he can understand.

so that when he grows up he is used to good things and has a strong basis for staying away from bad things.

Conclusion

Based on the various interpretations above, it is clear what is meant by QS Al Hajj verse 77: an order to get used to worship (represented by the words bowing and prostration) and also to do good deeds so that we will get good luck in the afterlife. These habits should be introduced and ingrained as early as possible. In Islam, even though children who have not yet reached puberty are ordered to get used to worship, such as praying, the goal is for them to become accustomed to it until they are adults. Like someone who wants to be great at playing football, for example, it's impossible to be great at an adult age. The greatest baseball player began practicing as a child and has continued to this day. worship and good habits Begin early and instill it in your children. Of course, there are stages. starting by setting an example for toddlers. Seeing us worship, toddlers usually join in too. Then invite them without any coercion. Until the invitation with sanctions for children about to go to bed To educate children to become civilized and knowledgeable people, introduce and get used to good things as early as possible. Let it have a good and strong foundation. Then, after understanding, tell and teach what to avoid. Give examples and arguments that he can understand. so that when he grows up he is used to good things and has a strong basis for staying away from bad things.

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