



Values of Moral Education in the Qur'an Suroh Ali Imran Verse 134

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Abstract

The background to this research is the widespread decline in morals found in various circles, both with oneself and with others. This happens due to a lack of knowledge which becomes the source of reason and spiritual input, namely advice and others, even because of following one's own desires, so that morals are not controlled and become the main problems that arise among society, such as greed, difficulty controlling emotions and selfishness, making it difficult to create other good deeds. Starting from this, the author was interested in studying more deeply the values of moral education contained in the QS. Ali Imran verse 134. This aims to find out the moral values contained in the QS. Ali Imran verse 134, so that you can increase your knowledge and efforts in implementing the message and commands of Allah SWT. This research is library research whose data was obtained from two sources. The first primary source is QS. Ali Imran verse 134. The two secondary sources are in the form of commentary books, books, articles and others that support this research. The method used is the Maudhu'i method with qualitative analysis and then reprocessed using deductive, inductive and comparative methods. The results of the research show that: 1) give to each other under any circumstances. 2) restrain emotions. 3) forgive other people's mistakes. 4) do good to people who have wronged them and this is the pinnacle of the nobility of a servant's morals and devotion.

Keyword: Values, Moral Education, QS Ali Imran verse 134.

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Introduction

One proof of Allah SWT's power and love for His servants is that Allah SWT revealed the Holy Book, one of whose functions is as a *hudan* (guidance) for life in order to obtain happiness in this world and the hereafter. The instructions here are not only for some people, but also for all of humanity, both believers and unbelievers. With this feature, the Qur'an solves humanitarian problems in various aspects of life, whether related to mental, physical, social, economic or political problems with wise solutions because the Qur'an was revealed by the Most Wise.

Every human being is born in a state of *nature* (holiness), meaning that basically humans are good and have the potential to do good. If someone performs good and praiseworthy actions based on reason and the Shari'a then it is called noble morals, and if someone performs bad actions then that means he has bad morals. Imam al-Ghazali further stated in *Ihya Ulumuddin* that *morals are a quality embedded in the soul from which actions arise easily, without requiring (prior) mental consideration.* (al-Ghazali, p. 54)

A person whose soul tends towards worldly lusts finds it difficult for him to instill good morals in himself, because passions tend to be evil except for those passions that are given grace by Allah SWT (QS Yusuf: 53). Good morals are a flower for every human being that will provide calm, peace and happiness for both oneself and others.

In the Koran Surah Ali Imran verse 134, Allah SWT offers and commands that humans, especially Muslims, have good morals and *istiqoma* in these good morals so that they are able to reach the level of piety before Allah SWT. Allah SWT mentions four good morals that every Muslim must have. Namely spending money, holding back anger, forgiving and doing good deeds. There are quite a few people who own property as if it were theirs completely, so they are reluctant to spend it, resulting in bad traits such as being *stingy*, greedy and others.

Apart from that, there are many problems that arise because a person is unable to control his

anger and does not want to forgive other people's mistakes, which results in him holding a grudge so that he no longer wants to be kind to other people, especially to people who have hurt him. Allah SWT, the Most Merciful, provides guidelines for life from various aspects and aspects and sent the Prophet Muhammad SAW as an example in all aspects of life, especially noble morals. Therefore, one of Muhammad's apostolic missions was to perfect morals. "*Indeed, I was sent to perfect morals*" (HR Bukhari). In this way, it is hoped that Muslims can achieve piety with noble morals.

People who spend their wealth in wide and narrow conditions, people who restrain their anger patiently, if they are able, they forgive those who have wronged them. This is a good deed that Allah loves those who do it.

Research Methods

The study carried out by the author is literary or library research (*library research*), namely the study of literature through library research. This research also uses an exegetical approach, namely an effort made to understand the meaning contained in the Koran and several figures' thoughts about verses from the Koran that are related to the topic in this research.

This research is library research sourced from primary and secondary sources. Primary sources are the Koran and its interpretations, while secondary sources are the hadith of the Prophet SAW, other books, manuscripts, books, articles and others that support this research topic to support the analysis of the data obtained. Next, analysis is carried out so that the data presented is better and useful for readers.

The approach used in this research is a qualitative approach. Namely by emphasizing analysis on the comparative inference process and the dynamics of the relationship between observed phenomena using scientific logic. (Saifuddin, 2021).

Results and Discussion

Surah Ali Imran is the third surah in the Qur'an, belonging to the *Madaniyyah surahs* (which were revealed after Rasulullah saw migrated to Medina). This letter is called Ali Imran (Imran's family) because it tells a detailed story about Imran's family, namely Isa, Yahya, Maryam and his mother. This surah consists of 200 verses, around the first 80 verses relate to the arrival of a group of Christian priests from Najran (a valley on the border of Yemen and Saudi Arabia), in the year 9 Hijrah to discuss with the Prophet in the Medina mosque about Isa as in relation to the oneness of God. Even though it had been going on for several days, the discussions had not reached an agreement, on the occasion of the priest's presence, at the Prophet's mosque in Medina, they performed prayers in accordance with the teachings of the Christian religion they professed and the Prophet let them. The main purpose of Surah Ali Imran is to prove monotheism, the oneness and power of Allah SWT as well as an affirmation that the world, power, wealth and children who are separated from divine values will not be useful in the afterlife. (M. Quraish, 2022)

Apart from that, this letter also explains the arguments and reasons for refuting the Jews and Christians who deify the Prophet Isa as, the victory at the Battle of Badr and the defeat at the Battle of Uhud that the Muslims experienced as a lesson. In general, Surah Ali Imran explains two things, namely dialogue with scribes who were hostile to Islam in Medina and comments on the defeat of the battle of Uhud which caused many Muslims to be injured or even die and caused sadness among Muslims.

Surah Ali Imran verse 134 was basically revealed after the battle of Uhud, in which the Muslims experienced defeat when they had previously won in the battle of Badr. And this verse is also an explanation or notification of the previous verse. In which Allah Almighty commands us to immediately return to Allah Almighty and repent from our sins. And preach

that people who repent will get heaven as wide as the sky and the earth.

Specifically the values contained in QS. Ali Imran verse 134 is as follows:

Spending wealth . Islam teaches its adherents about wealth so that they do not hoard or be greedy so that they spend their wealth under certain conditions or even without wanting to. However, Allah Almighty commands Muslims to spend their wealth when they are free or narrow, in times of hardship or happiness, when they are happy or forced, when they are healthy or sick, and in all circumstances. As Allah says in QS al-Baqarah verse 274 : "*people who spend their wealth at night and during the day, in secret or openly.*" This means that they are not preoccupied with anything in worshipping Allah SWT, donating in His way and doing good with all kinds of kindness, to relatives and others. (Abdullah, 2004).

This means that in essence everything we have is just a gift from Allah SWT as a trust from Him. Allah entrusts everything to nothing other than to worship Him. In this case it is more inclined towards wealth. Reflecting on the events of the Uhud battle, the result of the desire to obtain war booty that had not been taken in time. This resulted in the death of many Muslims, which of course invited regret and anger towards the cause.

Keep one's temper. When Rasulullah saw learned of the death of his uncle Hamzah bin Abdul Muttalib, his chest was cut open and his heart was chewed out by Hind. He said: "If Allah grants me victory over the Quraish Mushrikin, in one of the battles, then I will definitely avenge (Hamzah's death) with thirty Mushrikeen." At that time, Allah SWT rebuked the Prophet SAW with His words addressed to him personally in surah An-Nahl verse 126. (Shihab, Tafsir al-Misbah: Message, Impression and Harmony of the Qur'an, 2022).

Holding back anger means, if someone is angry, then he holds it in, that is, covers it up and does not vent it in the hope of a reward from

Allah SWT. Therefore, if someone is able to control his anger then he is a strong person, Imam Ahmad narrated from Abu Hurairah, that the Prophet SAW said: *"A strong person does not lie in the ability to fight, but a strong person is one who can control himself when he is fighting. angry."* (HR Bukhari and Muslim). (Abdullah, 2004). Apart from that, the reward for people who are able to control anger is heaven. As Rasulullah saw said: *"that a man said to Rasulullah saw, "take a will on me." The Prophet said, "do not be angry!" He repeated this several times and said, "Don't be angry!"* (HR Bukhari). (Musthafa, 2002, p. 124).

Forgiving others is included in the act of forgiving people, namely forgiving everything that happens to people who have done bad things to us with words or deeds. Forgiveness is much better than just holding back anger because forgiveness is an act of abandoning revenge accompanied by a form of forbearance towards the person who did something bad. That can only happen from people who adorn themselves with commendable morals and are far from despicable morals, and from people who transact with Allah SWT and forgive the servants of Allah SWT as a love towards them and an act of kindness towards them, hate from the evil that befalls them so that Allah SWT will forgive them so that they will get a reward from Allah SWT, the Most Exalted, and not from poor servants, as Allah SWT says in Surah Ash-Shura verse 40: *" So whoever forgives and does good, his reward is up to him. Allah SWT."* (As-Sa'di, 2002)

In the book *al-Mustadrak* , al-Hakim narrated from 'Ubadah bin ash-Shamit from Ubay bin Ka'ab, that Rasulullah saw said: *"Whoever wants his residence to be glorified and his rank elevated, then let him forgive those who have wronging him, giving to people who don't want to give to him and connecting ties with people who break them off."* (Abdullah b., 2002, p. 142).

Do good. Allah SWT mentions a condition that is more common than others and is better, higher and more important, namely doing good deeds (al-Ihsan). There are two kinds of kindness, namely doing good in matters of worship to the Creator and doing good to creatures. Ihsan in matters of worship to the Creator has been interpreted by Rasulullah saw in his words: *" You worship Allah SWT as if you see Him, and if you do not see Him, then indeed He sees you. "* As for doing good to creatures, that is by providing benefits of a spiritual and worldly nature and preventing them from harm of a religious or worldly nature, so that it falls into this category of commanding the good and forbidding them from the evil, and others. (As-Sa'di, 2002)

In the context of dealing with other people's mistakes, Ali Imran's letter verse 134 shows three classes of people or levels of attitude. The first is to be able to control anger. Like a container full of water and then closed tightly so it doesn't spill. Indicating that unfriendly feelings still fill the heart of the person concerned, his mind still demands revenge, but he does not obey the invitation of his heart and mind, he holds back his anger. He restrained himself so as not to utter bad words or disgraceful actions. Above this level is forgiveness. A person who forgives others is the one who erases the scars in his heart resulting from the mistakes made by others against him. The first rank above only reached the stage of holding back his anger, even though the scars were still lodged in his heart. So at this stage the person concerned has removed the scar. Now it is as if there has never been a single mistake or anything. However, because at this stage, it is as if nothing has ever happened, it is possible that there is no relationship. To reach the third level, Allah Almighty reminds us that what he likes are people who do good, that is, they are not only able to control their anger and then forgive, but are those who do good to those who have done wrong. (Shihab, Tafsir al-Misbah:

Message, Impression and Harmony of the Qur'an, (2022).

Apart from that, you can also see the levels of increase in a believer's piety. Namely, they are generous, both in good times and bad. This means that rich or poor have a generous spirit. Go up one more level, namely being good at holding back your anger. This doesn't mean not being angry, but what it means is being able to control yourself when you are angry. Then it goes one level higher, namely giving forgiveness accompanied by doing good to those who have hurt him. This means without any thoughts of revenge. (Hamka, 1990, p. 221) Here it really shows a soul trained in piety and the value of education can be seen in it, especially the value of moral education. Because morals are a measure of whether a person is good or bad, morals are everyone's self-interest. And good morals can be created if a person can spend his wealth under any circumstances, is able to restrain anger even though he deserves and is capable of being angry, forgives people who have hurt him and what is even nobler is that he does good to people who have hurt him as if nothing had ever happened. to him and to that person (adhering to the Koran and the Sunnah of the Prophet SAW).

Allah SWT's love for a servant is greater than the degree of reward. It was narrated from Isa Ibn Maryam that he said: *"It is not called doing good that you do good to people who do good to you, that is retribution. In fact, doing good means doing good to people who do evil to you."* (Jawi, 1971)

The Values of Moral Education in the Qur'an Surah Ali Imran verse 134 and their relevance to today's education. Education is a process of instilling values that is deliberate and based on helping students to develop (mature) physically, intellectually and morally. So as to achieve the goal of being a quality human being, both as an individual and in community life. (Wahyuningsih, 2021). Meanwhile, morals mean manners, temperament, behavior, or

character. Morals are equated with decency, good manners. (Abdullah MY, 2007).

Moral education is very important and very necessary in order to build a society that is aware of the surrounding environment. Through moral education, it is hoped that it can form people who understand and carry out their duties and obligations towards various groups of society and as citizens, which is the main characteristic of moral education. Thus, moral education can create individuals who are faithful, devout, good and independent so that they have a foundation and fortress in life so that they are able to adapt to the dynamics that develop in society. The values of moral education contained in the Koran, Ali Imran, verse 134, when related to contemporary education, are very relevant and appropriate if these characteristics are possessed by every individual, especially educators and students. When viewed from a moral perspective, all of these characteristics are very noble qualities and are in accordance with the norms of life in the world of education itself and among the wider community.

One form of spending wealth in the way of Allah is infaq or alms in various ways. One example has been carried out by the donors of Tahfiz *Salamatal Akhiroh's house* in the city of Range, precisely in Hamlet V, Kampung Mangga. They donated their wealth, large or small, for the progress of the Tahfiz House, both for intensive teachers and the construction and operation of the Tahfiz House. Apart from that, in the world of Islamic education, there are many who implement donations every Friday as a form of moral education so that students understand their rights and obligations and the nature of wealth, even in small amounts.

As a teacher, you must be able to control your anger in educating your students because they have different characters, so it is not uncommon for students to take actions that make the teacher angry. In this case the teacher must be able to control himself and his anger.

So that bad things don't happen, such as saying dirty words or acting to hurt students.

This characteristic is very important for a teacher and student because it is where extraordinary moral values are embedded that can prevent someone from committing other bad actions. As the hadith of the Prophet saw: "*Anger is the root of evil*". Therefore, in Islam we are taught how to control anger so that it does not get stronger, namely, if one of you is angry and at that time he is standing, then he should sit down. But if his anger doesn't go away, then let him lie down." (HR Abu Dawud and Ahmad). Then Rasulullah once said: "Indeed, anger is from Satan and indeed Satan was created from fire and fire can only be extinguished with water. Therefore, if one of you is angry, then let him perform ablution." (History of Abu Dawud).

Furthermore, in the world of education, a teacher must be able to show forgiveness towards students who commit violations, either intentionally or unintentionally. so that they are able to teach their students through exemplary methods. As an example for all of us, namely Rasulullah saw who was able to forgive Wahsyi's mistakes, a spear expert who succeeded in causing the Prophet's uncle, Hamzah, to die in the Battle of Badr, at that time the Prophet was very angry and wanted to take revenge. However, Rasulullah forgave Wahsyi and Wahsyi converted to Islam. Apart from that, there were still many of the Prophet's enemies who often hurt the Prophet, but the Prophet forgave them and even the Prophet SAW did good things to them. And this is what Allah SWT loves.

So if there are things that are not appropriate in an educational institution, either between teachers and students or others, then this happens because of their inability to control their anger and unwillingness to forgive each other so that it is very difficult to do good, so mutual revenge arises. Because in fact every educational institution definitely wants its

students to become better children from various aspects, both scientifically, maturity and morals. So teachers are role models for their students and teachers must always instill good values in their students, starting with the teacher himself. So that both teachers and students have good morals like the morals of the Prophet Muhammad.

The situation with the highest position after the good qualities above is if a teacher is hurt by his students or even other teachers and his superiors, then he forgives, does not take revenge and continues to do good to those who hurt and istiqomah then he is one of the best teachers and deserves to be role model and loved by Allah SWT. Because the pinnacle of education is good morals which become self-interest and lead to happiness.

Conclusion

Based on the explanation and analysis that has been described by the research, it is concluded that the value of moral education contained in the Qur'an Surah Ali Imran verse 134, includes the noble values bestowed by Allah SWT with His justice in the form of belief that everything we do what you have is from Allah and will return to Allah SWT. So that in this way there is no worry in every person about spending his wealth in the way of Allah in any condition, wherever and whenever, besides that, humans will also not worry if other people hurt them, so they don't need to be angry because they are aware that anger can make things worse. so that he forgives and does not hold the slightest grudge, even more noble, he continues to do good to those who wrong him by hoping for the blessing of Allah SWT and that peace and happiness will arise for both individuals and society at large.

In building the next generation with noble morals, educators can exemplify the noble morals contained in Surah Ali Imran verse 134 to their students, not just theory, but educators must start from themselves. small and from now

on istiqomah, then they will be role models for their students. In this way, violence and crime will not occur in the world of education. On the contrary, a condition of mutual love, respect, safety and happiness will be created.

Thus, based on the Koran surah Ali Imran verse 134, moral education has a very important role in realizing a complete human being. Both in the world of formal education and the wider community. Because morals are human values that become capital for life everywhere. Allah SWT has given us guidance that there are three qualities that make humans valuable in the eyes of Allah and fellow creatures, namely always giving of one's wealth, being able to control and restrain anger, forgiving other people's mistakes and always doing good with istiqomah because Allah SWT likes people who do good. . Thus, be classified as a devout servant.

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