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Integrating the Content of Surah Al Baqarah verse 177 in Islamic Education to Realize Moral Character

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Abstract

The main problem in this study is how the virtue values taught in Surah Al-Baqarah verse 177 can be applied as a guideline for the formation of individual character in the context of Islamic education. This study uses a qualitative method with a thematic interpretation approach, studying in depth the content of verses through the analysis of the Qur'an text and supporting literature. The results of the study show that this verse emphasizes the importance of true virtues which include faith, deeds, and noble morals, such as patience, honesty, trust, and humility. These values contribute to the formation of character that includes an individual's relationship with God, others, and himself. The implementation of these values in Islamic education can create intellectually intelligent individuals with noble character, as well as build a harmonious society and obey Allah.

Keywords: Moral Values; Surah Al Baqarah verse 177; Islamic Education.

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Introduction

Among the blessings of Allah to mankind is the sending of the Apostles and the transmission of the holy books as a guideline for life that never goes astray. One of the books is the Qur'an which was revealed to the Prophet Muhammad SAW[1]. The Qur'an contains instructions for Muslim life for those who want to achieve happiness in this world and the hereafter.

Islam is a complete and universal religion, in which it discusses all problems as well as providing solutions to these problems. This problem concerns the teachings of Aqidah, morals, muamalah, worship, social, whether political, cultural, or economic, and education[2]. Surah Al-Baqarah is one of the letters in the Qur'an which contains the values of Islamic Education, especially in verse 177. In this verse, it is emphasized that giving property to relatives, orphans, and those in need as a form of care, is a benchmark of a person's goodness after believing in Allah, believing in the last day, believing in angels, books, prophets and messengers, and giving part of the property to relatives or orphans as well as the teachings of mahmudah morals such as keeping promises and being patient in all conditions.

Several principles of Islamic teachings are found in the verses above, including elements of faith, worship, and morals, especially those related to social loyalty[3]. The element of akida is found in faith itself, including belief in God. The element of worship is seen in human obedience in obeying commands when heading to the Qibla, and the element of morality is seen in the command to donate property to help others. These three elements have high educational value and must be discussed in depth so that the Qur'an can really be a guide for mankind.

Method

This research uses a qualitative method with a literature study approach and interpretation analysis. The data analysis sources applied in this study are primary and secondary data sources. Primary data comes from the Qur'an, Surah Al-Baqarah verse 177 and relevant interpretations[4]. In addition, supporting data sources are in the form of contemporary journals that discuss the study of morality in various aspects in accordance with Surah Al-Baqarah verse 177 and the relevance of Islamic morality in responding to it.

Results and Discussion

Asbabun Nuzul Surat Al Baqarah Verse 177

According to Imam Abu Hayyan, in his interpretation of the reason for the descent of Surah Al Baqarah verse 177[1], there are three, namely:

1. "According to the sources from the narration of Qatadah, Ar-Rabi', Muqatil, and Auf Al-Arabi. This verse comes down for Jews and Christians. At that time Jews prayed facing west, while Christians faced east. Each group says that it is the right group and therefore the group that is devoted and does virtue[5]. While other groups are wrong and are not considered to be filial and virtuous, so this verse is sent down to help their opinions and assumptions."
2. "The narration of Ibn Abbas, Atha', Mujahid, Ad-Dhahak and Sufyan, explains that this verse came down for the believers who asked the Prophet (peace be upon him), then this verse came down. Some commentators say that in the past, when a person recited the creed and prayed facing any direction and then died, he would enter heaven[6]. After the Prophet (peace be upon him) migrated and descended from the obligations, the boundaries of the sharia and the qibla were transferred to the Kaaba, Allah sent down this verse."
3. "The reason for this verse is the denial of the disbelievers to Muslims against the transfer of the qibla from Jerusalem to the Kaaba. The correlation between this verse and the previous verse is obvious because if indeed this verse is sent down for the scribes, then in the previous verse they have been called a bad name, because they conceal what Allah has sent down, and replace it with a despicable treasure[7]. It was also mentioned what had been prepared later for them. In this case there is nothing left for them in the religious teachings except their prayers and consider it to be good. Then came this verse as an answer [2]."

Interpretation of Surah Al-Baqarah Verses 177

Ibn Kathir explained that this verse includes the great joints, the general rules, and the straight creed. The interpretation of this verse is that when Allah first commanded the believers to face Baitul Maqdis and then He turned to the Kaaba, some of the Ahlul Kitab and the Muslims objected[8]. So Allah gives an explanation about the wisdom of the qibla diversion, namely obedience to Allah, obedience to all His commandments, facing wherever He is commanded, and following what has been shari'ah, this is called goodness, piety, and perfect faith [3]. Abul 'Aliyah said: "At that time the Jews faced west, while the Christians faced east. Therefore, Allah the Almighty said:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

It means: "It is not a virtue to face your face in the east and west, but indeed it is a virtue to believe in Allah, the last day..."

In Surah Al Baqarah verse 177 explains the importance of believing in Allah with full confidence that there is no God who has the right to be worshipped other than Him, having faith in angels for all their duties in delivering revelations to the Prophets and Messengers, believing in the last day Where that day is the final destination of the mortal life of the world and the proof of all deeds and deeds while in the world[9]. Then believe in the Prophet and Messenger as messengers of Allah in the struggle to preach the religion of Allah and sacrifice all the possessions they have just to hope for Allah's pleasure without discriminating between the prophets and each other, believing in the books revealed by Allah through the intermediary of the prophets and the Messenger as a guide in carrying out life.

In this verse it also commands us to pay zakat and infaq and set aside some of the property we have to give to relatives, orphans, travelers, the poor or anyone in need even though the property is very much in our love, and also give property to abolish slavery so that they can get freedom over their loss[10]. Then perform the 5 times prayer as an obligation of a Muslim and also other sunnah prayers. As well as keeping promises if you promise either promises to Allah or to fellow human beings because all promises that have been promised must be kept. As the Prophet PBUH said:

أَيُّهُ الْمُنَافِقُ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ, رواه مسلم

From the narration of the Muslim Hadith, it is explained that there are three signs of hypocrisy, namely, if he says he is lying, if he does not keep it, and if he is believed, he will always betray.

In addition, the noble trait mentioned in Surah Al-Baqarah : 177 is patience. It means to be patient in all conditions, both poverty, suffering in the form of illness or others, and in the wars that occur[11]. So those who have these noble characters are the ones who are true in faith and they are the ones who fear all the commandments of Allah so that they stay away from all the deeds that Allah has forbidden.

Implementation of Morals in Q.S Al-Baqarah verse 177 in Islamic Education

Definition of Morals

Etymologically, the word akhlak comes from the Arabic khalaq (خالق) plural form of mufrad khuluq (خلق) which means "customs, temperaments, habits, and muru'ah [4]." Morals can also be interpreted as ethics, character, and character. In English, this term is often translated as character.

Morality Towards Self

Morality towards oneself is an attitude of full responsibility for oneself, both physically and spiritually, as a form of fulfilling the mandate that Allah has given to his servants[12]. Humans must be able to be fair in treating themselves, never force themselves to do something beyond their abilities that can harm and endanger their lives.

Patient

Patience is an attitude that is loved by Allah Almighty. The word patience comes from the Arabic word Shabara which means to hold. That is, refraining from lust or unwholesome attitudes, such as refraining from anger[13]. For example, as students we must be patient in doing all obligations, such as doing assignments from lecturers or in managing the organization, being patient in the learning process, being patient in accepting all exam results, both if the results are good or if they are not satisfactory.

Gratitude

According to Samsul Munir Amin, Gratitude is a form of gratitude from a servant to His Lord so that it makes the servant calmer in living life. For example, feeling satisfied with all the sustenance that Allah has given, such as, appearance, skin color, finances, and so on, being grateful when you get an unsatisfactory test score keep trying again, if you get a good score, don't be arrogant.

Amanah

Mandate is a property of exercising a right entrusted to him, whether the right belongs to Allah or the right of a servant. Therefore, it can also be mentioned that the mandate is to maintain and implement the rights of Allah and human rights. Mandate can be in the form of work, words, and trust [5]. A small example is when we use the money given by our parents according to the initial agreement, such as paying tuition fees, living necessities and not splurging, being a smart student is a mandate, then use the intelligence we have to do useful things such as opening a learning house.

Honest

Honesty is speaking and behaving according to the actual situation. Thus, honesty is acting right and honestly, both in words and deeds. For example, the honest trait that a student must have is not to cheat during exams.

Al-Hague (Malu)

Al-Haya (shame) is a trait or feeling that causes an aversion to do something that is not good. Shyness is a commendable trait that characterizes the teachings of Islam. Islam also assumes that all citizens have disgraceful traits. The essence of shame is that people embarrass themselves and others when they make mistakes[14]. In another hadith, the Prophet PBUH, said: "Shame is part of faith, and faith is in heaven. That vile tongue is of cruelty, and that wickedness is in hell." (HR. Tirmidhi) [6]. For example, being embarrassed to talk about other people's disgrace with your classmates, being embarrassed when you get good grades but in a fraudulent way.

Social Morality

Incorporating social morals into Islamic education is very important in developing human resources who are not only intellectually superior, but also able to behave superior in social life. Islamic social morality teaches values such as compassion, mutual respect, honesty, and responsibility towards others[15]. The purpose of teaching social ethics in education is to develop human beings who have noble character, get along with society, and are able to maintain harmony in community life. Therefore, Islamic education not only emphasizes the acquisition of knowledge, but also the formation of noble morals through the practice of social morals based on religious teachings.

Mutual Help to Others (Ta'awun)

"Ta'awun is an attitude of helping others [7]."

ومن فرج عن مسلم كربة فرج الله عنه كربة من كرب يوم القيامة
(رواه البخاري ومسلم وابو داود والنسائي والترمذي وقال: حسن صحيح)

(Issued by Al-Bukhari, Muslim, Abu Dawud, An-Nasai, and Tirmidhi, According to Tirmidhi: The above hadith is saheeh) [8]. In this hadith explains the importance of helping each other in social life, in Islamic education this must be instilled in a person from an early age to form a character with noble character.

Tawadu' (Humility)

"Imam Al-Ghazali is of the opinion that tawadu' is to take out one's own position and consider others to be more important [9]." It means that a human

being or individual who has good ethics who always prioritizes others as long as it is right.

He will not enter heaven who has in his heart as heavy as the zarrah of pride. Someone asked, 'What if a person likes to wear nice clothes and good shoes?' The Prophet (peace and blessings of Allaah be upon him) replied, 'Indeed, Allah is beautiful and loves beauty. That arrogance is rejecting the truth and degrading others'. (HR. Muslim).

In the context of Islamic education, tawadu is very important because it is the foundation of good relationships between individuals in society, such as teachers and students, colleagues, and members of society in general. By cultivating a sense of tawadu, a person will realize that he does not have a sense of superiority over others and he also realizes that all the advantages that exist in him are a gift from Allah SWT and he should be grateful for the goodness he has. Therefore, Tawadu is the foundation for building harmonious social relationships, both in the educational environment and the community as a whole.

Friendship

Silaturahmi means connecting the bond of affection between fellow members of the community [10]. Establishing friendship between others is very important in human life, so the Prophet (peace and blessings of Allaah be upon him) forbade his people to break the friendship [11]. By strengthening the bond of friendship, individuals are taught to maintain good relationships, broaden social horizons, and form positive cooperation in achieving common goals. Islam teaches that friendship will bring blessings and facilitate sustenance, and be able to prolong life, as a result in education, this value must be instilled from an early age to create individuals who care about good social relationships.

Spiritual Morals

The purpose of Spiritual and Moral Education in Islamic Education is to form individuals who have obedience to Allah, noble character, and have ethics in accordance with Islamic teachings. Islamic education views spiritual and moral aspects as the core of the formation of a complete human character, so that the resulting individuals are not only knowledgeable, but also highly moral[16]. One of the main goals of Islamic education is to form individuals who have full obedience to Allah. This obedience is reflected in a deep understanding of the teachings of monotheism, namely the belief in the oneness of Allah. Through education, a person is taught to direct his entire life in accordance with Allah's commands and prohibitions, both in terms of ritual worship such as prayer, fasting, and zakat, as well as in daily social interactions. This obedience is the

foundation for individuals to live according to the purpose of creation, which is to worship Allah [12].

Spiritual Foundations

Islamic education aims to form individuals who believe and have a strong relationship with Allah. Tawheed instills the belief that all knowledge and knowledge comes from Allah, the Creator of the universe. Therefore, every learning process in Islamic education must be oriented towards the recognition of the oneness of Allah as the highest source of truth[17]. Thus, all teaching and learning activities are regulated with the aim of directing the heart and mind to Allah, as well as fostering spiritual awareness in students.

Spiritual Aspect

In Islam, the spiritual aspect is very important and is the core of education. Islamic education aims to nurture the spirit of students to always be close to Allah and direct every action to Him. Spiritual education in Islam emphasizes worship such as prayer, fasting, dhikr, and reading the Qur'an, all of which aim to strengthen a Muslim's relationship with Allah[18]. This spiritual development is also reflected in moral development, so that students grow into individuals who are not only pious in terms of religious rituals, but also have a good attitude towards fellow humans and the environment [13].

Conclusion

Surah Al-Baqarah verse 177 teaches that true virtue does not only lie in outward rituals such as the direction of the Qibla, but in the essence of faith and good deeds based on a strong belief in Allah, the last days, angels, His books, and prophets. This verse emphasizes the importance of giving wealth to those in need, performing obligatory and sunnah prayers, paying zakat, fulfilling promises, and being patient in all conditions. The virtues in question are not only limited to acts of worship, but also include good morals in social and personal life, such as patience, honesty, trustworthiness, and humility. Islamic education instills these noble moral values as the foundation for character formation, both in personal and social life. Morality towards oneself, others, and Allah is at the core of learning in Islam, where an individual is not only expected to be intellectually intelligent, but also to have a good personality and be responsible for others. Thus, the teachings in Surah Al-Baqarah verse 177 are an important guideline in building a society with noble character, harmony, and obedience to Allah.

Author Contributions

Maretha Cyndiana Putri Valentine, Hafidz, Deswita Rahmatiyas Avita: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Diksi Atha Putra, Revina Ayudinata, Anisa Ayu Sholikah:** Methodology, Writing – review & editing, Investigation. **Revanicha, Muhammad Radika Aryansyah:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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