

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter has been investigated to discuss theoretical description, theoretical framework, and review of previous studies.

A. Theoretical Description

1. Islamic Moral Value

a. Definition of Islamic Moral Values

Value is a person's belief in determining his choice and will affect behavior in his life. Values in Islam can be defined as concepts and beliefs held by humans about some basic problems of Islam and are used as guidelines in everyday life both with values that come from Allah and values as a result of human interaction without contradicting with sharia. There are several main values in Islam are *aqidah*, worship, and morals. The value of *aqidah* is the value of several issues that the heart must believe in make a feeling of comfort and give faith without doubt. The value of worship refers to everything that is loved and blessed by Allah SWT, both in words and actions, both visible and invisible, to praise Allah SWT, and expect His reward. Moral values are everything related to human character and will appear without thinking or considering anything else and has no outside motivation.¹

While moral comes from the Latin "mos or mores" which means ordinances or customs, the word "mos or mores" has the same meaning as an ethos in Greek, namely habit or character. The Moral is also often referred to as character. In Indonesia, it is known as morality is behavior that is considered good or noble in an environment or society. Morality is considered an inner urge or zeal to do good deeds.

According to Franz Magnis Suseno, moral teachings contain views of values and moral norms that are used as standards and regulations for humans to act. Moral norms are rules or stipulations about how humans must live to be good as humans, lest someone behaves detrimentally to society. The existence of moral norms can brave people to

¹ Miftahul Jannah, *Representasion of IslIslamic Values in English Textbook*, (Thesis: State IslIslamic University Darussalam .,Banda Aceh, 2018), p.7

take good actions according to existing norms so that it creates feelings of respect for human life humans.²

While According to Aridhona, The moral is the human ability to distinguish right from wrong. Other experts define morals are human behavior by social group norms. Morals are also defined as human actions to think and behave in a good way in interacting with others. Oladipo said that every human being has a believes in distinguishing right and wrong actions which are teachers and educational called moral behavior. Human moral behavior is human behavior that doesn't conflict with the rules that exist in society. Human life cannot be separated from the existence of a rule. Rules are made and agreed upon to guide humans in behaving and acting. The sign that humans have morals is having the ability to understand the norms, rules, and ethics that apply in the social environment. From some of the explanations above, it can be concluded that morality is a guide for humans in acting to regulate behavior, attitudes, and speech between humans that can shape a person's character so that they can distinguish between good and bad things in their lives. Meanwhile, Islamic moral values are beliefs that are used as guidelines to regulate the behavior of Muslims in daily life based on the sources of Islamic teachings, namely the Qur'an and Sunnah which function as a benchmark for the behavior and actions of Muslims.³

b. The Importance of Islamic Moral Values in Human Life

Islamic moral values are very important in human life, especially for Muslims. Moral values must be instilled from childhood to develop a believing personality and prevent deviations from moral values. The importance of Islamic moral values in human life plays an important role in bringing solutions to global problems. In today's global human society, we see almost only morally destructive values.⁴

² Suparlan Suharto, *Kesadaran Moral Kehidupan Bermasyarakat: Suatu Pemikiran Kefilsafatan*,. (Thesis: Fakultas Ilmu Pendidikan, Universitas Negri Makasar, 2011), P. 3.

³ Falakhul Aulia, et al. *Kecerdasan Moral Anak Usia Dini*. Edisi 1, (Pekalongan:Nem-Anggota Ikapi, 2020), P. 7.

⁴ Mohan Debbarma, *Importance of Human Values in the Society*, International Journal of English Language, Vol.11, Issue 1, 2014, p.184

Islam teaches a lifestyle that requires an Islamic moral framework in directing all mankind to achieve a person of faith. Islamic moral values are derived from its basic teachings about the One Godhead. Islamic moral values regulate human behavior which raises awareness in humans about their responsibilities towards Allah and the state. The basic concept and goal of morality in Islam is love for Allah and His creatures by increasing piety to Allah and treating one another in the best way.⁵

c. Islamic Moral Values in Education

Moral value education starts from the family and continues in school with the help of an educator. Therefore, families, teachers, and educational programs are very important to provide moral value education. Cooperation between the family and the teacher is very important because the thing that affects the child the most is what the teacher does in the classroom. A teacher has a responsibility to create a class environment that respects and appreciates fellow friends, teachers and others. The interaction of teachers with students is very important to be a role model for students in attitude. Because the teacher's role also influences student behavior. In learning, educators are expected to promote attitudes, orientations, and beliefs that enable students to progress to grow both intellectually and morally.⁶

The role of teachers in Islamic education According to Ibnu Miskawaih in his book entitled *Tahdhib Al-akhlaq*, teachers as trainers who have an impact on the world of education is used as role models in terms of knowledge, morals, behavior and customs so that they make them human beings who acceptable in the Muslim community. Therefore, training in morals has been considered an important task for Muslim teachers and educators.⁷

⁵ Widya Masitah, *Morality In Islam*, Proceeding International Seminar on Islamic Studies, Vol.1 No.1, 2019, p.915

⁶ Nurlaela Sari, *The Importance of Teaching Moral Value in Education*. Journal of English Education, Vol.1, No.1, 2013, p. 155

⁷ Ariyanti, *Moral Value in Education: Teaching English Classroom at Ma'had Tahfizul Qur'an Rahmatullah Samarinda*. Widya Gama Mahakam University, Vol.1 No.1, 2016, p. 13-15

d. Sources of Islamic Moral Value

Each teaching has a source of law to regulate the actions of its adherents. In Islam, the main source of law is the Qur'an and Hadith.

1) Al-Qur'an

In language, the Qur'an comes from the word *qara'a - yaqra'u - qira'atun - qur'anan* which means reading. Meanwhile, in terms, it is kalamullah that was revealed to the Prophet Muhammad through the angel Gabriel. The Qur'an was revealed in stages, not once in the form of a manuscript. The purpose of this process is to fulfill the needs of the prophet and the Muslims among them, to strengthen the heart because every process of the revelation of the Qur'an is accompanied by certain events, and so that it is easy to memorize. The scholars divide the laws contained in the Qur'an into three:

- a) The law of faith is teaching related to human belief in Allah SWT, the angels, apostles, books, and the last day
- b) The law of ethics is a behavior related to human personality
- c) The Law of Amaliyah is human behavior in everyday life. This amaliyah law is divided into two, namely the law relating to Allah and the work that is directly related to humans both individually and in groups.⁸

2) Hadith

Hadith comes from Arabic which means to inform or report. Meanwhile, in terms of hadith, it refers to reports or statements about the words and actions of the Prophet Muhammad. The Hadith of the Prophet covers all aspects of human life such as politics, economy, ethics and society. Therefore the hadith is side by side with the Qur'an as a guide for Muslims.⁹

e. Types of Islamic Moral Values

The moral values according to Samsul Munir Amin's book entitled *Ilmu Akhlak*. They are Morals towards Allah, morals towards prophet, morals towards oneself, morals towards

⁸ Septi Aji Fitra Jaya, *Al-Qur'an dan Hadis Sebagai Sumber Hukum Islam*, Indo-Islamika, Vol.9 No.2,2019, p.205-206

⁹ Sulayman A. Musa, et al. *Studies on the Hadith*, 1st Edition, (Victoria Island: National Open University of Nigeria, 2020), P.12

family, morals towards society and Morals towards the environment. Morals towards Allah consist of worshipping only to Allah, repenting, good-prejudices, zikr to Allah surrendering oneself to Allah, and condescending. Morals towards the prophet consist of loving the prophet, following and obeying the prophet, and greetings the prophet. Morals towards oneself consist of patience, grateful, Amanat, being honest, keeping promises, keeping the purity of self, doing good deeds, and being shy. Morals towards family consist of being dutiful to parents, being good attitudes towards brothers and sisters, fostering the family, and keeping the offspring. Morals towards society consist of doing good deeds towards neighbors, helping each other, being humble, respecting, and being hospitality. Morals towards the environment consist of being good attitudes toward nature and loving homeland and country.¹⁰

1) **Morals towards Allah**

Islam teaches morals to humans in interacting with Allah properly. The following are the moral values toward Allah:

a) **Worshipping only to Allah**

Worshipping only to Allah is the attitude of acknowledging that Allah is the only one. The foundation of Islam is faith in Allah. Faith means believing and justifying. Associated with the creed in question is faith which means justification for something that essentially cannot be forced by anyone because faith lies in the heart where that faith can only be recognized and understood personally. In terms of faith, faith is believing with the heart, speaking with the tongue, and manifesting with deeds the teachings of the prophet Muhammad, such as believing in Allah, the angels, the prophets, the apostles, the day of judgment, qadha and qadar. A person's faith will increase because of obedience and will decrease because of disobedience and faith can be strengthened by knowledge and can be weakened by ignorance.¹¹

Allah SWT says:

¹⁰ Samsul Munir Amin, *Ilmu Akhlak*, Edisi 1, (Jakarta: Amzah, 2016)

¹¹ Achmad Dailami, *Iman dalam Prespektif Tafsir Iman Al-Ghazali*, (Thesis: Fakultas Ushuludin, Universitas Islam Syarif Hidayatullah Jakarta, 2012), P. 28

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*Verily Allah will not forgive (sins) for associating partners with Him, and He forgives (sins) other than (shirk) for whom He wills. Whoever associates partners with Allah, then indeed has committed a grave sin. (QS An-Nisa' (4):48)*¹²

The verse above explains that Allah SWT will not forgive the sins of those who commit shirk. This shows that shirk is the biggest sin that must be avoided by all mankind. Therefore, it is obligatory to acknowledge Allah SWT as the only God and worship only Him.¹³

b) Repenting

Repentance is an attitude in which a person regrets the bad actions he has done and tries not to repeat these bad deeds, and replace them with good deeds. According to Imam An-Nawawi, if someone has committed an act that was forbidden by Allah, three things must be fulfilled by a person to atone for the sin of that action. First, leave sin. Second, regretting the sins that have been committed. Third, will not repeat the sinful act. However, if the sin is related to human rights, then these three conditions are added to one, namely returning the right to the owner and apologizing.¹⁴

Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَنْ
يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ

¹² Endang Hendra et. al, *Al-Qur'an Cordoba*, Edisi 8, (Bandung: PT Cordoba Internasional Indonesia, 2016), P. 86

¹³ Khairul Hadi, Thesis: *Makna Syirik dalam Kajian Al-Qur'an (Kajian Tafsir Tematik dan Kaitannya dengan Fenomena Kehidupan Sekarang)*, (Riau: Universitas Islam Negeri Sultan Syarif Kasim, 2013), P. 57

¹⁴ Samsul Munir Amin, *Ilmu Akhlak*..... P. 185

أَيَّدِيهِمْ وَبِأَيْمَانِهِمْ يَفْعَلُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلِيمٌ
كُلِّ شَيْءٍ قَدِيرٌ

*O you who believe, repent to Allah with pure repentance. Hopefully, your Lord will cover your sins and admit you to Jannah beneath which rivers flow, on the day when Allah doesn't insult the Prophet and the believers who were with him; while their light shines in front of them and on their right hand, saying: "O our Lord, perfect our light for us and forgive us; indeed, You have power over all things." (QS. At-Tahrim (66): 8)*¹⁵

In the verse above, it is explained that believers should love Allah SWT for the sins that have been committed to receive forgiveness from Allah SWT and get happiness in the hereafter. One's faith doesn't depend on other people but on the awareness to believe and leave polytheism.¹⁶

c) Good-Prejudices

Good prejudice towards Allah is one of the commendable morals that shows a servant's obedience to Him. Because actually, the will that is determined by Allah for His servants is the best way. Rasulullah SAW said:

عَزَّ وَجَلَّ لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ

*"Let not one of you die, unless he is kind to Allah Azza wa jalla" (HR Muslim).*¹⁷

Having good prejudice or husnuzan to Allah is an obligation for believers. Because God always gives His love to every creature with various deeds. When Allah gives trials, we should be grateful and realize that these trials will bring wisdom and that Allah will not test His servants beyond their limits.¹⁸

¹⁵ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 561

¹⁶ Bariah, *Dirasah Tahliliyah: Tafsir Surat At-Tahrim Ayat 8-12*, Vol. 3 No. 1, 2019, P. 346

¹⁷ Samsul Munir Amin, *Ilmu Akhlak*..... P. 187

¹⁸ Mamluatur Rahmah, *Husnuzan dalam Perspektif Al-Qur'an Serta Implementasinya dalam Memaknai Hidup*, Academic Journal of IslIslamic Principles and Philosophy, 2021, P.202

d) Zikr to Allah

Zikr comes from the word *zakara* which means to remember. Zikr of Allah means remembering Allah. Zikr is the principle of every worship that shows the relationship between the servant and the creator. In zikr there is wisdom and great and multiplied rewards.¹⁹

Allah SWT says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Those who believe and their hearts find comfort in the remembrance of Allah. Remember, only by remembering Allah will the heart be peaceful. (QS Ar-Ra'd (13): 28)*²⁰

The verse above explains that a believer always remembers Allah. Faith causes the heart to have a memory center. By remembering Allah the heart becomes peaceful and all kinds of anxiety, despair, fear, and sadness will disappear by themselves.²¹

e) Surrendering Oneself to Allah

Surrendering Allah is an attitude that every believer must have. When we have hope and want to get that hope, the primary condition is to try our best, and the results we leave to Allah who has given his provisions to his respective servants. Whatever is determined by Allah for a servant will surely benefit him. Because God knows better what we need.²²

Allah SWT says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرٍ قَدْ جَعَلَ
اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)

Whoever fears Allah, a way out will surely be opened for him. And He gave him sustenance from where he didn't

¹⁹ Samsul Munir Amin, *Ilmu Akhlak*..... P.188

²⁰ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 252

²¹ Warni, Thesis: *Dzikir dan Kesehatan Mental (Studi Al-Qur'an Ar-Ra'du Ayat 28 dalam Tafsir Al-Azhar)*, (Lampung: Institute Agama Islam Negeri Raden Inta, 2016), P.72

²² Samsul Munir Amin, *Ilmu Akhlak*..... P. 190

*expect. And whoever puts his trust in Allah, surely Allah will fulfill (his needs). Verily Allah does what He wills. Verily, Allah has made provisions for everything. (QS Ath-Thalaq (65): 2-3)*²³

The verse above explains that an Allah SWT promises to provide a way out of the problems he faces and provide sustenance from unexpected directions to pious people. For those who believe in Allah and leave their affairs to Him after trying their best, Allah will guarantee that all their affairs will be completed. Because indeed Allah has ordained everything in its time and season which will surely end in it at the time Allah has appointed.²⁴

f) Condescending

When worshiping or asking Allah for something, you should lock yourself in Him and say the phrase *thayyibah* to Allah. People who have humble nature before their god will carry out everything commanded by God and stay away from all His prohibitions because he realizes their position as a creature who cannot live without grace and gifts from God.²⁵

Allah SWT says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*Indeed, those who believe are those whose hearts tremble when they mention the name of Allah, and when His verses are read, their faith in Him increases, and they put their trust in Allah alone. (QS Al-Anfal (8): 2)*²⁶

The verse above describes the characteristics of a believer. People who have the characteristics mentioned

²³ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 558

²⁴ Ibrizush Sholihah Murdoningrum, Thesis: *Hubungan Takwa dan Rezeki dalam Surat At-Talaq (65): 2-3*, (Surabaya: Universitas Islam Negeri Sunan Ampel, 2021), P. 70

²⁵ Samsul Munir Amin, *Ilmu Akhlak*..... P. 193

²⁶ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 177

in the verse above are entitled to a high degree with Allah, His grace, and noble sustenance.²⁷

2) Morals towards the prophet

Glorifying the Prophet is an obligation for all Muslims. The following are the morals towards prophets:

a) Loving the Prophet

Loving the Prophet is part of faith. A person is not said to have perfect faith until he loves his messenger more than he loves anything else. Someone who loves the Messenger of Allah will always emulate the Prophet's behavior and do what the Prophet ordered with full responsibility and sincerity doing so and leaving something that was forbidden by the Prophet. Love for the Messenger of Allah will lead someone to the sweetness of faith and get his intercession.²⁸

Allah SWT says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

*And whoever obeys Allah and His Messenger, they will be with those whom Allah pleases, namely: the prophets, lovers of truth, people who died martyrs, and pious people. And they are the best of friends. (QS An-Nisa' (4): 69)*²⁹

The verse above invites people to obey Allah and His Messenger. Allah has promised those who love Him and His messengers will get a huge reward and be placed with the Messenger of Allah in heaven.³⁰

b) Following and Obeying the Prophet

Following and obeying the prophet means following the instructions and teachings that the messenger of Allah has conveyed in the Al-Qur'an and As-Sunnah which are the legacies left by the Prophet as a

²⁷ Noorazmah Hidayati, *Simpul-Simpul Pendidikan dalam Surah Al-Anfal dan At-Taubah*, Studi Insania, Vol. 1 No. 2, 2013, P.157

²⁸ Makmur dan Nurjanah, *Mencintai Rasulullah SAW dalam Perspektif Hadis*, Jurnal PAPPASANG, Vol. 1 No. 1, 2019, P. 83

²⁹ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 89

³⁰ Fadhl Ilahi, *Cinta Nabi dan Tanda-Tandanya*, Edisi 4, (Arab Saudi: Devisi Percetakan Dan Riset Ilmiah, 2012), P. 18

guide for his people to stick to them so they don't go astray.³¹

Allah SWT says:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (Muhammad), "Obey Allah and His Messenger. If you turn away, know that Allah doesn't like disbelievers" (QS Ali IMr.an (3): 32)³²

The verse above tells people to obey Allah SWT and be happy for everything that He has ordained. A person who obeys Allah SWT must obey and follow the Messenger of Allah. Because the Messenger of Allah is the person most loved by Allah SWT and those who obey and follow the Messenger of Allah will get the pinnacle of perfection and Allah's abundant grace.³³

c) Greetings to the Prophet

Praying for Rasulullah SAW by reading blessings and greetings to him is an attitude of love for Rasulullah SAW. Allah commands a believer to always pray to Rasulullah SAW doesn't mean that Rasulullah SAW needs it. However, as a tribute to him and for the good of the believer himself. Because without anyone's prayer, the Messenger of Allah must be safe and get the most glorious place by His side. Therefore, it is recommended for believers to say blessings and greetings to the Prophet wherever he is.³⁴

Allah SWT says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed Allah and His angels pray for the Prophet. O ye who believe! pray for the Prophet and greet him with great respect. (QS Al-Ahzab (33): 56)³⁵

³¹ Samsul Munir Amin, *Ilmu Akhlak*..... P. 196
³² Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 54
³³ Muhamad Zaenal Muttaqin, *Mahabbah dalam Perspektif Tafsir Sufistik (Kajian Terhadap Qur'an Surat Ali 'IMr.an Ayat 31-32)* , Jurnal Yaqhzan, Vol. 7 No. 1, 2021, P. 77
³⁴ Samsul Munir Amin, *Ilmu Akhlak*..... P. 197
³⁵ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 426

The verse above contains to pray and greet the Prophet Muhammad because Allah and the angels also pray for the Prophet Muhammad. This shows a form of prohibition to insult the Prophet. Saying sholawat and greetings to the Prophet Muhammad SAW is a prayer that Allah will have mercy on him.³⁶

3) Morals towards Oneself

Human attitude to maintain the quality of self-goodness. The following are moral values towards oneself:

a) Patience

Patience is a person's attitude to refrain from emotions that encourage him not to do something that is forbidden by Allah and remain obedient to worship and practice something that is commanded by Allah sincerely to hope for his pleasure and reward. In Islamic teachings, patience occupies the most important and noble position, patience people's attitude Allah will always pour out pleasure and glory for them, and patience people will always be with their Lord with the glory of abundant Love.³⁷

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believed! Seek help (from Allah) through patience and prayer. Indeed, Allah is with the patience."(QS. Al-Baqarah: 153)³⁸

The verse explains that people who believe can perform their prayers to lead to awareness and patience, ask Allah for something accompanied by patience with prayer, hoping that their worship and prayers will be accepted by Allah. people who are perfect in their prayers are those who have a high level of patience in restraining emotions and vile deeds.

³⁶ Nasrullah Dan Ahmad Royhan Afif, *Makna Shalawat: Penafsiran Surat Al-Ahzab Ayat 56*, Jurnal Syahadah, Vol. IX No.1, 2021, P. 33

³⁷ Miskahuddin, *Konsep Sabar Dalam Perspektif Alqur'an*, 2020. Vol 17 No 2. Jurnal Ilmiah Almu'ashirah, Vol.17, No.2, p. 199-200.

³⁸ Mulawi Sher 'Ali, *The Holy Qur'an Arabic Text and English Translation*.....

p.31

b) Grateful

Being grateful is one of the most important moral values in Islam. Gratefulness is an expression of one's gratitude for the blessings that have been given by Allah through words or deeds. Allah will give blessings to His servants who are always grateful under any circumstances because showing gratitude to Allah is an act of worship, therefore Muslims are commanded to always be grateful and patience when given a test or trial by Allah in their life. That Allah will not give something to His servants with something they cannot bear and Allah is always fair in giving something to His servants. When we can face tests or trials from Allah with gratitude and patience, Allah will reduce our sins and increase our status.³⁹

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

*O you who believe! eat of the excellent sustenance that We offer to Him and give thanks to Allah if you worship Him only. (QS Al-Baqarah (2): 172)*⁴⁰

The verse above instructs humans to eat from the fortune given by Allah and be grateful for His blessings. Eating from reasonable and lawful sustenance is a condition for performing prayers and worship. While eating from unlawful sustenance can cause delays in prayer and the fulfillment of worship.⁴¹

c) Amanat

Amanat is a person's honest and sincere attitude in carrying out a right entrusted to him, both God's rights and human rights. The opposite of Amanat is treason, is an attitude or behavior that is dishonest and cannot maintain the trust entrusted to it. Someone who has the

³⁹ Mahmoud Haddara, et al. *Gratitude In Islam. Professor of IslIslamic studies.*(Faculty of Theology: Huron University College, London, 2021), p.3

⁴⁰ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 26

⁴¹ Mia Lutfiatul Puspita, Thesis: *Makanan Halalan Yayyiban dalam Al-Qur'an Perspektif Al-Qutubi dan Ali Al-Sabuni*, (Surabaya: Universitas Islam Negeri Sunan Ampel , 2019), P. 67

nature of Amanat will take care of it as well as possible and is fully responsible for the trust given to him.⁴²

Allah SWT says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا

*Truly Allah commands you to convey messages to those who are entitled to receive them, and when establishing laws among people, so that you determine them fairly. Verily Allah gave you the best teaching. Verily, Allah is All-Hearing and All-Seeing. (QS An-Nisa' (4): 58)*⁴³

The verse above tells how great the reward is for those who believe and do good. one of his good deeds is to carry out the mandate and decide cases fairly. Allah SWT has ordered His servants to fulfill the mandate of the rightful. And whoever is given a Amanat but doesn't fulfill it, will be held accountable in the hereafter.⁴⁴

d) Being Honest

Honesty in Arabic is called *Siddiq* which means truth. *Siddiq* is one of the characteristics of the Messenger of Rasulullah Shalallahu'alaihi wa Salam that should be followed by all mankind. Honest behavior is the most important value that must be instilled in every human being because nowadays honesty is getting eroded. Dishonesty has become the cause of behavior that is detrimental to the life of the nation such as corruption, violence, fraud, and so on.⁴⁵

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُؤُلُوا قَوْلًا سَدِيدًا

*"O believers! be mindful of Allah, and say what is right.
" (QS Al-Ahzab: 71)".*

⁴² Samsul Munir Amin, *Ilmu Akhlak*..... P. 203

⁴³ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 87

⁴⁴ Srifariyati dan Afsya Septa Nugraha, *Prinsip Kepimimpinan dalam Perspektif Qs. An-Nisa':58-59*, Jurnal Madaniyah, Vol. 9 No. 1, 2019, P. 51

⁴⁵ Justin Parrot, *The Guiding Principles of Faith: Sincerity, Honesty, And Good Will in Islam*, Yaqeen Institute for Islamic Research, 2018, p. 23-24

As Muslims who fear Allah, we must have an honest attitude because dishonesty is one of the actions that the Messenger of Allah hates the most. Aisyah Radhiy Allahu 'anhu said, *"There is no behavior that the Messenger of Allah hates more than dishonesty."*⁴⁶

e) Keeping Promises

A promise is an agreement between two parties that requires them to carry out what has been agreed upon. Abd al-Razzaq al-Sanhuri, as quoted by al-Islam buli, states that a promise occurs when a person obliges himself to do something for another person in the future and is not binding at present. The law of fulfilling a promise is mandatory when having a promise to another one is required to try to carry out all that has been promised.⁴⁷

Allah SWT says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

*And fulfill the promise, because the promise must be held accountable. (QS Al-Isra' (17): 34)*⁴⁸

In the verse above, we are commanded to keep promises to whoever we make promises to. Because something that we have promised will surely be held accountable by Allah SWT in the hereafter.⁴⁹

f) Keeping Purity Oneself

Keeping the purity of self or what is called iffah is a person's effort to protect oneself from all slander and maintain the honor that must be carried out for every servant of Allah so that his purity is maintained by protecting his heart from bad deeds.⁵⁰

Allah SWT says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

⁴⁶Mulawi Sher 'Ali, *The Holy Qur'an*p. 619
⁴⁷ Muhammad Maksun, *Al-Wa'd as Muhallil of Multi Contract: Ambiguity of Applying in Modern Transaction*, Jurnal Social dan Budaya Keislaman , Vol. 24 No. 2, 2016, P.284
⁴⁸ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 285
⁴⁹ Mulyadi, *Manajemen Akhlak Muslimah dalam Surah Al-Isra' Ayat 23-39*, Jurnal Al-Muthaharah, Vol. 17 No. 1, 2020, P. 122
⁵⁰ Samsul Munir Amin, *Ilmu Akhlak*..... P. 203

Truly fortunate is the one who purifies it (the soul). (QS Asy-Syams (91): 9)⁵¹

In the verse above it is explained that the person who maintains his purity and produces good results for himself and others, then he is a lucky person. Meanwhile, people who have plunged themselves into destruction by committing various disobedience and away from good deeds are the people who lose the most because they have drifted away from Allah SWT.⁵²

g) Doing Good Deeds

Doing good or ihsan is a good deed in terms of obedience to Allah. Someone who obeys Allah will worship Allah as if he sees Him even though Allah is not shown, but He sees us. doing good is a commendable deed that can create an atmosphere of harmony and peace in relations with society. Humans are social beings who need interaction with one another, interaction will not work effectively if it is not followed by mutual respect and prejudice.⁵³

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O ye who believe! Avoid most prejudices, even some prejudices are sins. And don't look for bad things at people and don't gossip about other people. Does any of you like to eat the flesh of his dead brother? Then of course you feel disgusted with him. And fear Allah. Verily, Allah is Most Repentant, Most Merciful. (QS Al-Hujurat (49): 12)⁵⁴

The verse above explains the various actions that must be avoided in interacting with humans. First, the prohibition of prejudice or uncertain accusations against someone, because can disturb the peace of others.

⁵¹ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 595

⁵² Zamakshary et.al, *Konsep Takziyatun Nafs (Studi Pendidikan Akhlak Dalam Al-Qur'an Surat Asy-Syams 7-10)*, Sabillarrasyad, Vol. III No. 02, 2018, P. 46

⁵³ Samsul Munir Amin, *Ilmu Akhlak* P. 209-210

⁵⁴ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 517

Second, the prohibition of finding fault with others. Third, the prohibition of backbiting, or what is commonly called backbiting, means talking about other people's bad things without that person's knowledge because it is like eating the flesh of a dead brother. Therefore we must stay away from these prohibitions and increase piety to Allah SWT.⁵⁵

h) Being Shy

The word shy in Arabic is al-haya' which includes the terms politeness, shyness, and inhibition. The shame here should be understood as the opposite of shamelessness. What is meant by shy here is one's awareness of the disgrace that will result from the intended or future action and reluctance to do negative things. Al-Mawardi stated that one can feel ashamed before God, others, and oneself. To be ashamed before God involves obeying His commands and avoiding actions He forbids. This will motivate believers to stay away from sin and follow all the commands of Allah SWT. Shame before others appears as one that is intimately entwined with shame before God. The shyness of others is an important characteristic that prevents people from hurting each other and committing indecent acts. Shame on yourself is a sense of shame that arises from doing inappropriate actions.⁵⁶

Rasulullah SAW said in the Hadith IMr.an Ibn Husain:

الحياء لا يأتي إلا بخير

"Shame will don'thing but good."

In this hadith, shyness is one of the noble qualities that must be owned by everyone. Because being shy will encourage someone to do positive things in all their actions.⁵⁷

⁵⁵ Saiful Lutfi, *Materi Pendidikan Akhlak Menurut Al-Qur'an: Analisis Surah Al-Hujarat Ayat 11-12*, Jurnal Ilmiah Pendidikan Islam, Vol.3 No.2, 2020, P. 164-165

⁵⁶ Rizki Perdani. et al, *Inculcating the Sense of Modesty (Al-Haya') In Youth From the Prespectives of the Quran nd Sunnah*, Journal of Ma'alim Al-Quran Wa Val-Sunnah, Vol. 16 No.2, 2020, P. 18-19

⁵⁷ Supian Sauri, *Urgensi Pendidikan Sifat Malu dalam Hadist*, Jurnal Studi dan Penelitian Pendidikan Islam, Vol. 2, No. 2, 2019, P. 67

4) Morals towards Family

To create harmonious morals, it is necessary to instill good morals in the family. The following are the morals towards family:

a) Being Dutiful to Parents

Devotion to parents is a moral towards the most important family. Because the most important good deed that a Muslim does and also the main factor in receiving prayer is serving both parents. Allah gives the noblest position to parents by His side. Therefore, a child must be devoted to both parents to show obedience to God's commands.⁵⁸

Allah SWT says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

And we command man to do good to his parents. His mother had carried him in his weakened state and cared for him at the age of two. Be thankful to Me and your parents. Only to me, you come back. (QS Al-Luqman (31): 14)⁵⁹

The verse above commands us to be grateful to Allah and our parents for caring for us with great affection. How to express our gratitude to parents by doing good to them by giving love, not saying harsh words, and wishing them well.⁶⁰

b) Being Good Attitudes towards Brothers and Sisters

Doing good to brothers and sisters is an Islamic teaching command after fulfilling obligations to Allah and both parents. In the family, we must pay attention to each other and help each other to establish a harmonious and peaceful life a family.⁶¹

⁵⁸ Samsul Munir Amin, *Ilmu Akhlak*..... P. 214

⁵⁹ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 412

⁶⁰ Ayu Setyaningrum, Thesis: *Tafsir Surat Luqman Ayat 12-19 Tentang Pendidikan Anak Menurut Muhammad Quraish Shihab dan Mahmud Yunus (Studi Komparasi)*, (Semarang: Universitas Islam Negeri Walisongo, 2015), P. 25

⁶¹ Samsul Munir Amin, *Ilmu Akhlak*..... P. 216

Allah SWT says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَالًا فَخُورًا

*And worship Allah and don't associate anything with Him. And do good to your parents, close relatives, orphans, the poor, neighbors who are close and neighbors who are far away, friends, ibnu sabil, and your servant. Verily Allah doesn't like those who are arrogant and proud of themselves. (QS An- Nisa' (4):36)*⁶²

The verse above, instructs people to always worship Allah SWT and prohibits them from cursing Him and doing good to their families, sisters, and brothers. After doing good in our family, we are also ordered to be kind to others, especially neighbors, so that a comfortable and peaceful life can be created.⁶³

c) Fostering the Family

Education in the family is one of the important things and is the responsibility of the head of the family to realize noble education through Islamic teachings. Islamic education must be a priority in Muslim families to create a family that is religious and obedient to Allah.⁶⁴

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Protect yourself and your family from the fires of hell whose fuel is humans and stones. guardian angels who are rough, and hard, who don't

⁶² Endang Hendra et. al, *Al-Qur'an Cordoba*P. 84

⁶³ Deni Trismawati et.al, *Nilai-Nilai Karakter Menurut Hamka (Kajian Atas Tafsir Al-Azhar Surat An-Nisa' Ayat 36-38, Borobudur IslIslamic Education Review, Vol. 1 No. 1, 2021, P. 17*

⁶⁴ Samsul Munir Amin, *Ilmu Akhlak*..... P. 218

*disobey God in what He commands them, and who always do what is commanded. (QS At-Tahrim (66): 6)*⁶⁵

In the verse above gives orders to both parents, especially a father who has the responsibility to look after his family by guiding him to avoid the fires of hell and always carry out orders from Allah SWT.⁶⁶

d) Keeping the Offspring

Keeping the offspring is something that must be maintained in a family. because family is the best offspring. Protecting offspring so that they stick to Islamic teachings is an obligation for a Muslim.⁶⁷

Allah SWT says:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٨
 يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
 يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ٥٩

*And when one of them was given the news of (the birth of) a daughter, his face became black (red) and he was very angry. He hid from the crowd because of the bad news that was delivered to him. Will she keep the child in disgrace, or will she plant it alive in the ground? remember what evil they decreed. (QS An-Nahl (16): 58-59)*⁶⁸

The verse above describes life in the past before getting to know the religion of Islam where at that time a woman was not respected very much even when they had a baby girl they were immediately very angry and hugged people and some even carried the baby girl. When the religion of Islam came, it brought light to women and gave women the noblest position. Women have a very important role in Islam, they not only conceive a child

⁶⁵ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 560
⁶⁶ Rohinah, *Pendidikan Keluarga Menurut Al-Qur'an Syrat At-Tahrim Ayat 6*,
 Jurnal An Nur, Vol. VII, No. 1, 2015, P. 8
⁶⁷ Samsul Munir Amin, *Ilmu Akhlak*..... P. 218
⁶⁸ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 273

but have a very important role in maintaining offspring by emphasizing Islamic teachings.⁶⁹

5) Morals towards Society

Humans are social creatures who cannot live alone, therefore it is necessary to build good relationships with each other. The following are moral values toward society:

a) Doing Good Deeds towards Neighbors

Neighbors are people who are close to where we live. Neighbors have an important role in everyday life. because neighbors are the people closest to us. even though we don't have separate blood relations or brotherhood, we are obliged to prohibit kindness towards neighbors, because the attitude towards neighbors is a benchmark of one's faith.⁷⁰

Rasulullah SAW said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَمِعَ رَبِّي

“Jibril didn't stop bequeathing me (to do good) with his neighbors, so I thought that he was bequeathing it”.(HR. Bukhori dan Muslim). The hadith explains good relations between neighbors as well as family relations, except that neighborly relations don't cause inheritance rights to end.⁷¹

b) Helping Each Other

Helping is a commendable act. The value of help for a Muslim is not in the size of the help, but in our sincerity in providing help. Helping others who need help is a command from Allah SWT that we must carry out. By giving help to others, one day when we need help, of course, other people will help us. Because the good deeds we do will come back to us. Therefore, Islamic teachings emphasize that as Muslims we must always do good and

⁶⁹ Muyyasarofatus Solehah, Thesis: *Perempuan Shalihah Dalam Al-Qur'an (Studi Komperatif Menurut Pemikiran Ibnu Katsir dan Amina Wadud Dalam Surah An-Nisa' Ayat 34)*, (Jember: Universitas Islam Negeri, 2022), P. 3

⁷⁰ Samsul Munir Amin, *Ilmu Akhlak*..... P. 220

⁷¹ Lismayana dan Muhammad Akib, *Analisis Etika Bertetangga dalam Pendidikan Akhlak Berdasarkan Al-Qur'an*, Jurnal PENDAIS, Vol. 1 No.2, 2019, P. 134

help. In this case, help is meant to help in goodness and piety, not help in sins and mistakes.⁷²

Allah SWT says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And help you in goodness and piety, and don't help each other in sin and enmity. And fear Allah, verily Allah is severe in punishment. (QS Al-Ma'idah (5): 2)*⁷³

The verse above explains that helping each other is a form of kindness that can increase piety to Allah on the condition that you help each other in goodness and not help each other in disobedience. People who provide help are not limited to certain people, but to anyone who needs that help. When we give help, it must be followed with sincerity.⁷⁴

c) Being Humble

Humbleness in Islam is called tawadhu' is behavior that always respects, glorifies, and puts the interests of others first. Mudjib and Muzakir define Humbleness as an attitude that is calm, wise, kind, and gentle without feeling evil and arrogant. A humble person prefers to cover up his strengths and admit his weaknesses. In contrast, an arrogant person will overestimate himself and consider others low. Rasulullah SalAllahu 'Alaihi wa Salam once said in one of the hadiths narrated by Muslims "*And Allah sent down to me so that you humble yourself so that no one is arrogant to others and no one is unjust to others*" (HR Muslim). Humans are weak in front of Allah SWT who need gifts, graces, and favors from Allah because without them we as humans would not be able to live on this earth. Therefore we should not be arrogant or do injustice to others.⁷⁵

⁷² Delvia Sugesti, *Mengulas Tolong Menolong Dalam Perspektif Islam*, Jurnal PPKn&Hukum, Vol.4, No.2, 2019, P. 112

⁷³ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 106

⁷⁴ Irfan, *Konsep Al-Mu'awanah dalam Al-Qur'an*, Al-Tadabbur, Vol. 6, No. 2, 2020, P.281

⁷⁵ Dinie Sumarti, *The Relationship of Humility and Forgiveness on Students'psychological Well-Being*,(Psychology Forum UMM: Universitas Islam Indonesia.,Yogyakarta., 2016), P. 767

d) Respecting

Respect for others is also known as Tolerance. Tolerance in Arabic is called *Tasamuh*, is an attitude of respect. In terms of tolerance, it means mutual respect. Respect for differences of opinion, views, and beliefs that conflict with oneself. Walter argues Tolerance is the willingness to accept each other's different behaviors and beliefs, even though you may disagree or agree with them. Tolerance is the key to peace between people is recommended in Islam. Tolerance is also studied by considering its theological and philosophical foundations. There are two evi triforms of tolerance, namely tolerance in beliefs and tolerance in behavior.

1) Respect in the belief

As Muslims, it is forbidden to force people of other religions to believe or embrace Islam because embracing Islam must be sincere not by coercion, Abāṭabāyī explains that the desired belief from people is based on free will, not by force.

2) Respect in behavior

The attitude of respecting differences towards other people, both fellow Muslims, and non-Muslims, regarding their beliefs and behavior. Tolerance among people of different faiths is the key to national integration and international peace and security to promote the development of nations and peoples.⁷⁶

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا
خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ
وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِبُغْسِ الْأَسْمِ
الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who believe, don't let one people make fun of another, perhaps the person being ridiculed is better than the person being ridiculed. And don't let

⁷⁶ Wilson Hasan Nandwa, *Plurality and Religious Tolerance in Islam*, European Scientific Journal, Vol.12, No.32, P.315

a group of women make fun of other women, maybe the women who are made fun of are better than the women who are made fun of. And don't criticize one another, and don't call names that contain ridicule. The worst call is bad after faith and whoever doesn't repent, then they are the wrongdoer. (QS. Al-Hujurat :11)⁷⁷

The verse above explains the prohibitions that must be avoided in social life. *First*, the prohibition against insulting fellow human beings. *Secondly*, the prohibition of reproaching one another. *Third*, the prohibition of calling with bad titles. These three prohibitions need to be avoided because they hurt victims and perpetrators. Human beings who believe in Allah should respect each other.⁷⁸

e) Being Hospitality

Hospitality is a symbol of good, affectionate relations between people and serves to strengthen brotherhood and affection for the community. Islam condemns those who break a friendship. In this case, friendship must be done by doing good, such as giving each other affection, visiting each other, and helping each other.⁷⁹

Allah SWT says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O, people! fear your Lord who created you from oneself (Adam), and from him, Allah created his partner (Hawa) from himself; and from both of them, Allah multiplied men and women. And fear Allah in whose name you ask one another, and (maintain) friendly relations. Indeed, Allah always protects and watches over you. (QS An-Nisa' (4):1)⁸⁰

⁷⁷ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 517

⁷⁸ Saiful Lutfi, *Materi Pendidikan Akhlak Menurut Al-Qur'an: Analisis Surah Al-Hujarat Ayat 11-12*.....P.164

⁷⁹ Samsul Munir Amin, *Ilmu Akhlak*..... P. 226

⁸⁰ Endang Hendra et. al, *Al-Qur'an Cordoba*P. 77

The verse above explains the creation of humans from Adam. God created eve from Adam's left rib bent and made it as a partner so that God reproduced a very large number of men and women from both of them. Therefore, mutually maintain family relationships with fellow human beings.⁸¹

6) Morals towards the environment

The environment is a human habitation that must be maintained. Following moral values towards the environment. The following are moral values toward environment:

a) Being Good Attitudes towards the Nature

Moral towards nature is the theory and practice of caring for human values and obligations towards nature. In Islam, humans have an important role in preserving nature. Humans are living beings created by God, the best among other God's creations, therefore humans have the responsibility to manage the earth. Morality toward nature can be done by protecting the environment. The environment is a place to live for living things with a clean and well-maintained environment that will improve the quality of life around a healthy and comfortable environment.⁸²

Allah SWT says:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥١﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا نِّقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ

⁸¹ Sri Purwanti, Thesis: *Hak dan Kewajiban Perempuan Menurut Perspektif Al-Qur'an*, (Riau: Universitas Islam Negeri Sultan Syarif Kasim, 2009), P. 19

⁸² Emily Baker and Michael Richardson, *Ethic Applied*, 2th Edision , (New York: Simon & Schuster, 199), P. 409

تَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي حَبَتَ لَا تَخْرِجُ إِلَّا نَكْدًا ۗ

كَذَلِكَ نَصْرَفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

And don't do mischief on the earth, after (Allah) created good and pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good. And it is He who blows the wind as a herald of good news before the arrival of His grace (rain) so that when the wind has brought overcast clouds, We expel it to a barren area, then We send down rain in that area. then We caused it to grow with a variety of fruits. That's how We resurrect those who have died, hopefully, you will learn a lesson. And in good soil, the plants thrive with Allah's permission; and in bad soil, the plants just grow miserable. Thus We explain repeatedly (Our) signs to those who are grateful. (QS Al-A'raf (7): 56-58)⁸³

The verse above prohibits humans from causing damage to the earth, including damaging the association, physical and spiritual of other people, the source of life, the environment, and so on. Allah has created nature with its completeness so that it can be enjoyed by humans. Therefore, humans need to preserve nature and the environment because humans have been given the mandate to Allah to become caliphs on earth.⁸⁴

b) Loving Homeland and Country

The country is where we live and we need to maintain security, order, and sustainability. Homeland is where we were born and enjoy the produce of the earth. Therefore, we must love and uphold our country and homeland.⁸⁵

Allah SWT says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

⁸³ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 157-158

⁸⁴ Mustakim, *Pendidikan Lingkungan Hidup dan Implementasinya dalam Pendidikan Islam*, Journal of IslIslamic Education, Vol. II No. 1, 2017, P. 9

⁸⁵ Samsul Munir Amin, *Ilmu Akhlak*..... P. 231

Indeed, Allah obliges you to carry out the laws) The Qur'an will return you to your return. (QS. Al Qashas: 85)⁸⁶

In the verse above, it is told that Rasulullah SAW missed the city of Mecca as his hometown, then Allah SWT responded to Rasulullah SAW's expression of longing for his city. That Allah SWT will return the Messenger of Allah to the place where he longed for. This shows that the Prophet has the nature of love for the motherland. Therefore, we need to instill these qualities in ourselves by loving all the components that exist in our homeland and maintaining their sustainability.⁸⁷

2. Textbook

a. Definition of Textbook

Textbooks are references used in the learning process that contain sources of learning information in certain fields that are equipped with appropriate teaching facilities and are easily understood by readers to achieve basic competencies and core competencies used in schools or educational institutions. In Indonesia itself, the use of textbooks is a must for every school to support the learning process. Textbooks must fulfill a list of other tasks related to schools in general and teachers in particular written by skilled and well-qualified people and the material contained in textbooks is usually carefully tested in pilot studies in actual teaching situations before being published.⁸⁸

According to the Oxford Advanced Learner's Dictionary, textbooks are defined as *“books that teach certain subjects and are used in schools and colleges”* Textbooks have the aim of equipping learners with the necessary knowledge, language skills, and information about English-speaking countries and prepare them to interact with people from foreign countries and different cultural backgrounds. Besides being useful for students in learning textbooks can also be trainers for

⁸⁶ Endang Hendra et. al, *Al-Qur'an Cordoba*.....P. 396

⁸⁷ Musfiqotur Rohmati, *Menguk Nilai-Nilai Hubb Al-Wathan dalam Al-Qashas: 85, AL-FIKR*, Vol. 22, No. 1, 2020, P. 49

⁸⁸ Linda Rahmawati, *A Content Analysis of The English Textbook “Primary English As A Second Language”*. (Thesis: English Teacher Education. Department, Sunan Ampel State Islamic University, Surabaya, 2018), p.7

novice teachers who need valuable instruction, support, and guidance.⁸⁹

b. The Function of Textbook

The function of textbooks is very important in the teaching and learning process. This is necessary for teachers and students so that the teaching and learning process can run well. Many teachers from elementary schools to high schools still use English textbooks as the main source of the teaching and learning process for both students and teachers because textbooks have many functions and use in supporting the learning process. From textbooks, teachers can prepare lessons and media for teaching, they can design tests for students, and they can give homework and assignments easily. Currently, many English textbooks have been published to meet the need for English textbooks. Hartono says, that textbooks are multifunctional. First, textbooks provide basic knowledge of ways to understand things and the skills that children need for their lives as adults. Second, the book provides a basic framework of the material to be taught and the best way to teach it so that it is an important instrument in the development of teacher professionalism. Third, textbooks can be used by parents or guardians of students to assist and monitor their children's lessons.⁹⁰

Textbooks can function as teaching materials and learning media. Some of the functions of textbooks include:

- 1) Guidelines for teachers who will direct all their activities in the learning process, as well as a substance of competence that should be taught to students.
- 2) As a tool for educators in implementing the curriculum.
- 3) Guidelines for students who will direct all their activities in the learning process, as well as the substance of the competencies they master.
- 4) Evaluation tool for achievement/mastery of learning outcomes.

The preparation of textbooks according to their function, of course, is enough to make textbooks appropriate teaching

⁸⁹ Biljana, et al. *Textbook in the Efl Classroom: Defining, Assessing, and Analyzing*, journal of Rereview, 2016. Vol.4, No.3, 2016, p. 138

⁹⁰ Yulizar. *An Analysis of Aims and Approach of a Textbook "Look Ahead English Course for Senior High School Student Year X"*, Jurnal As-Salam, Vol.1, No.2, 2016, p. 129

materials. Teachers and students also don't have to be bothered with the selection of learning resources to be used.⁹¹

c. The use of Textbook

Textbooks have an important role in the learning process. The use of textbooks for teaching English has become one of the fundamental aspects. In practice, the use of textbooks is very beneficial for both teachers and students. For teachers, textbooks can provide lesson direction, guide them to discussion and facilitate them in giving homework. The benefits of textbooks for students are textbooks as guides in helping them organize their learning both inside and outside the classroom, study on their own, do homework, and prepare for exams. Language learning programs in Indonesia include English, most schools have used textbooks to teach English to students. In making lesson plans, the materials used by the teacher are fully adapted from textbooks. Therefore, every teacher who uses any textbook must adapt it for the success of the teaching and learning process.⁹²

d. English Textbook Entitled “Pathway to English”

The authors of this book are Th.M. Sudarwati and Eudia Grace. Publish in 2016 at Erlangga publisher by PT. Gelora Aksara Pratama. This book has implemented the 2013 Curriculum Scientific Approach. This book contains ten chapters with various themes. Chapter one is an Introduction, chapter two is a compliment, chapter three is a congratulation, chapter four is improved English, chapter five is descriptive text, chapter six is a discussion text, chapter seven is a simple past and present perfect tenses, chapter eight is a recount text, chapter nine is a legend, and chapter ten is a song.

e. The Ways Islamic Moral Values are Represented in the English Textbook Entitled Pathway to English for Tenth Grade

There are two ways of representing Islamic moral values in textbooks, namely with text and pictures.

⁹¹ Deddy Irawan, *Mengembangkan Buku Teks Pelajaran Membaca Berbasis Pendekatan Proses untuk SD.* (Banyumaas:Cv pena persada,2020), P. 18-19

⁹² Monika Mithans & Nilena Ivanus Grmek, *The Use of Textbooks in the Teaching-Learning Process.* Journal New Horizon in Subject –Specific Education, 2020, P.202

1) Text

Text is a unit of language consisting of content and forms both orally and in writing concerning ideas or messages conveyed by the authors to the reader which can be read and studied according to various approaches through the plot, characterizations, style of language, and so on. Text in philology is defined as a series of words that interact to form a unified whole. Texts are also an excellent way to introduce students to Islamic moral values when these values are represented through reading.⁹³

2) Picture

Pictures in textbooks serve to help understand the material presented and can make a book more interesting. Pictures can also influence readers with the right pictures that will help readers understand the ideas you want to convey. Therefore, Islamic moral values can also be introduced through pictures presented in textbooks.⁹⁴

B. Theoretical Framework

The formation of Islamic moral values is one of the important things in Indonesia in the current era, especially for Muslims. As we know today there have been many problems such as corruption, conflict, free sex, brawls between students, beheadings, and many more. This case occurs because of the decline in moral values. Therefore, it is necessary to inculcate Islamic moral values in families, schools, and communities to create human beings who have good morals for a better future life and increase piety to Allah.

The government realizes that schools are one of the main ways as places of education to achieve the goal of teaching or introducing these Islamic moral values, namely morals towards Allah, morals towards prophet, morals towards oneself, morals towards family, morals towards society, and morals towards the environment. Morals towards Allah consist of worshipping only to Allah, repenting, good-prejudices, zikr to Allah surrendering oneself to Allah and condescending. Morals towards the prophet consist of loving the prophet, following and obeying the prophet, and greetings the prophet. Morals towards oneself consist of patience, grateful, Amanat, being

⁹³ Tedi Permadi, *Teks, Tekstologi, dan Kritik Teks*, Universitas Pendidikan Indonesia, 2006, P.1

⁹⁴ Lina Meilinawati Rahayu, *Ilustrasi dalam Buku Ajar Sekolah Dasar: Kekuatan Gambar pada Pencitraan*, Metasastra, Vol. 1 No. 1, 2008, P. 32

honest, keeping promises, keeping the purity of self, doing good deeds, and being shy. Morals towards family consist of being dutiful to parents, being good attitudes towards brothers and sisters, fostering the family, and keeping the offspring. Morals towards society consist of doing good deeds towards neighbors, helping each other, being humble, respecting, and being hospitality. Morals towards the environment consist of being good attitudes toward nature and loving homeland and country. These Islamic language moral values must be integrated into every subject, one of which is that English lessons teaching English should not only provide knowledge about the language but also input the values contained in the material. One of the important teaching materials is textbooks. Textbooks are sources of teaching materials or references used in the learning process that contain sources of learning information used in the learning process where students carry out learning activities contained in the textbook.

In this study, researchers were interested in analyzing the texts in an English textbook entitled "Pathway to English" for the Tenth Grade of Senior High School. This study focuses on analyzing the Islamic moral values in the text. The reason for choosing this book is that there are several types of texts with various themes. This book contains more text than any other textbook. The results of the analysis are expected to be useful for students so that they can take positive values, especially Islamic moral values contained in textbooks.

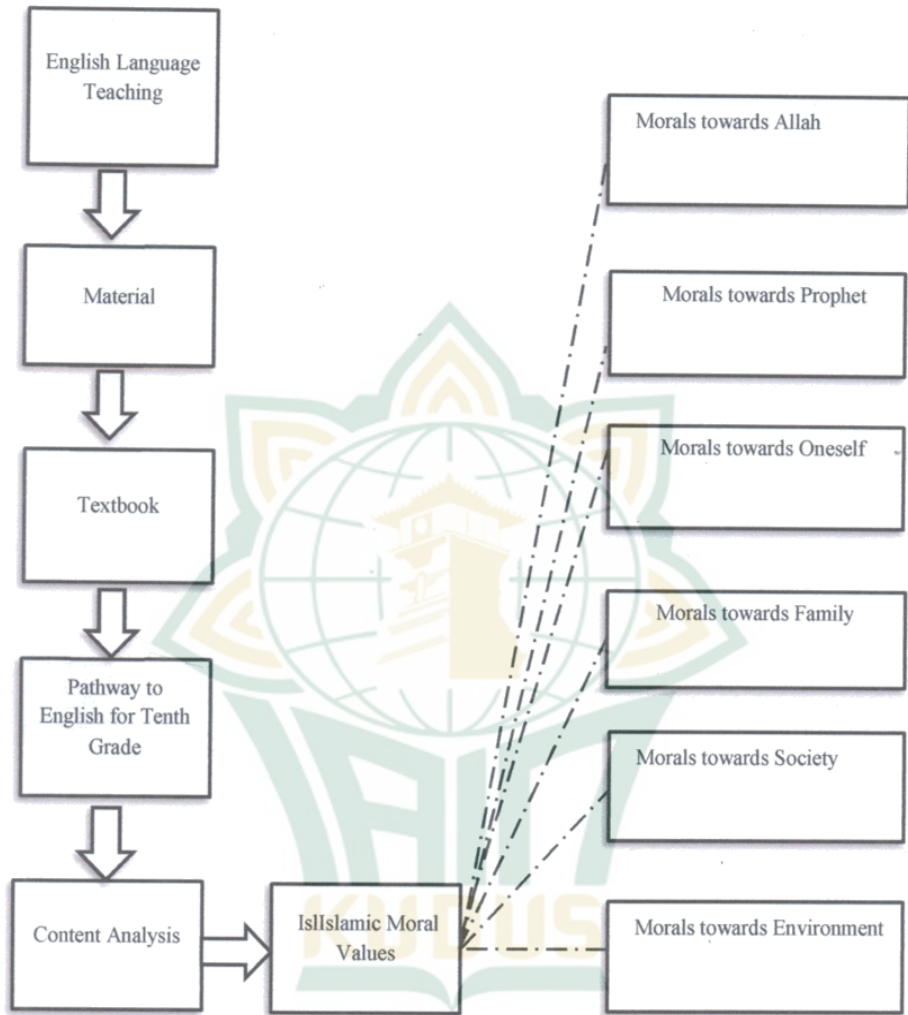


Figure 2. 1 Theoretical Framework of Study

C. Review of Previous Studies

This research requires several previous studies as theoretical considerations. Previous studies related to theory have been carried out by several researchers.

Tabel 2. 1 Previous Related Studies

No.	Author	Title	Method	Result
1.	Arif Prasojo (2014)	Analysis of English Textbook "Pathway to English" Used in The First Grade of Senior High School Based on Curriculum 2013	Descriptive qualitative	Analyzes the suitability of the material presented in the English textbook "Pathway to English" with the 2013 curriculum. The object is the content of the English textbook "Pathway to English" which is related to reading, listening, speaking, and writing skills. This study indicates that all KI and KD have been successfully implemented in the English textbook "Pathway to English" so that the book is compatible with the 2013 curriculum. The compatibility of content and presentation has reached the standard of English textbooks with the 2013 curriculum, the data obtained are 91.30% and 77.77%. In matching the presentation using the basic frequency

				<p>calculation formula by Sudjiono.⁹⁵ The difference in this study is that the research objectives in Arif Prasojo's research aim to involve compatibility of the material presented in the English textbook "Pathway to English" with the 2013 curriculum. Meanwhile, in this research, the researcher aims to analyze Islamic moral values. The similarities in this study are the objects and methods used.</p>
2.	Sri Ayu Wulandari (2020)	An Analysis of Moral Value in A Movie Entitled Warcraft and Their Contribution at Senior High School.	Descriptive qualitative	<p>Explains the moral values in the film entitled warcraft and describe how the film contributes to high school. The objects taken are scenes and dialogues in the warcraft film. In the warcraft film, there are 13 moral values which are divided into two types verbal data and non-verbal. The moral values in verbal data</p>

⁹⁵ Arif Prasojo. *The Analysis of English Textbook "Pathway to English" Used in the First Grade of Senior High School Based on Curriculum 2013*. (Thesis: The Department of English Education, State Islamic University, Jakarta, 2014).

				<p>are responsibility, Love of Peace, Love of Homeland, Affection, Creative, Fair, Care of the Environment, Trustworthy, Bravery, and Appreciating Achievements. Then the Non-Verbal Data are Love Reading, Sincerity, and Creative.⁹⁶ The difference in this study is the object under study. In Sri Ayu Wulandari's research, the object under study was a film titled Warcraft, while the research object was an English textbook. The similarities in this study are the method and purpose used.</p>
3.	Fitri Andrian (2019)	Application of Moral Value Planning Methods By Teachers to PAUD Students.	Descriptive quantitative	<p>Describes the methods used by teachers in instilling moral values in students including the game method, assignment, and conversation. Sample taking 45% ie 30 people from the population of parents of children totaling 70</p>

⁹⁶ Sri Ayu Wulandri, *An Analysis of Moral Value in a Movie Entitled Warcraft and Their Contribution at Senior High School*, (Thesis: English Education Program Language and Department, University of Mataram, 2020)

				<p>people with a proportional random sampling technique. The study indicates that the inculcation of moral values through the play method gets a percentage of 57% in the good category, the assignment method gets a percentage of 56% in the good category, and the conversation method gets a percentage of 52% in the good category.⁹⁷ The difference in this study is the object under study. In Fitri Andrian's research, the object used was the parents of the students, while the object of the researcher's research was English textbooks. The similarities in this study are the purpose of the researcher and the method used</p>
4.	Mohamad Muhyidin (2016)	An Analysis of Semi Yusuf Song's Lyric Based on Islamic Moral	Descriptive qualitative	<p>Describes the moral values of Islam in the semi-Yusuf song. The method used in the research process is a descriptive qualitative approach. The data to be</p>

⁹⁷ Fitri Andrian. *Application of Moral Value Planting Methods by Teachers to Student Paud*. Jurnal Pendidikan Luar Sekolah, Vol. 7, No .2, 2019.

		<p>Values</p>	<p>analyzed is the moral values of Islam in the lyrics of a song entitled Eid Song, The Cave of Hiro, You Come to Me, and Make Me Strong. This study shows that some of the Islamic moral values contained in the song include being grateful to Allah SWT, helping and forgiving others, being happy to welcome the celebration of Eid al-Fitr, inviting people to do something well as an expression of our gratitude to God, optimism, not easy. Give up and despair, think positive, and be patience.⁹⁸ The difference in this study is the object under study. In Mohammad Muhyidin's research, the object studied was Semi Yusuf's song lyrics, while the research object was an English textbook. The similarities in this study are the method and purpose used.</p>
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⁹⁸ Mohammad Muhyidin, *An Analysis of Semi Yusuf Song's Lyric Based on Islamic Moral Value*, journal of Realita, Vol.14 No.1, 2016