

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In Chapter IV, the researcher describes the findings resulting from the research process on the book *Secrets of Divine Love* for 2 month. The findings of this study contain a description of the data that has been obtained during the study through observations on objects in the form of books and documentation. Then in the discussion section, an analysis of the results of research on the moral value of education contained in the book *Secrets of Divine Love: A Spiritual Journey Into The Heart of Islam* will be carried out.

The data that the researchers have produced in the process of this research will be described starting with a general description, namely a description of the book studied by the researcher. After describing the book about what the contents of the book are, then describing the findings of the research and the next part is the discussion or analysis of research data. Tables and descriptions of research results in the form of descriptions are arranged according to the information obtained from the research object under study.

In this chapter, the researcher discusses the findings and discussion based on the research objectives as follows: 1) To know moral education value that we can take from the secrets of divine love book, 2) To know the value of moral education is more dominant in secrets of divine love book. So, the researcher will present the findings based on the research that has been done

A. Overview of Object Research

1. Researcher Biography

The researcher of this book, A. Helwa, is a researcher who has 15 years of experience in writing several of her works. She is a researcher who not only writes but can inspire her readers. The researcher's blog is @quranuotesdaily, created when A. Helwa earned her Master in Divinity, which is intended to help people overcome spiritual and personal struggles.¹

¹A. Helwa, *Secrets of Divine Love: A Spiritual Journey into the Heart of Islam*, (Jakarta: PT Elex Media, 2020), Page. 400

2. A Glimpse of the Book Secrets of Divine Love

Figures 4.1

Object Research



Book entitled *Secrets of Divine Love: A Spiritual Journey Into The Heart of Islam* is a book that was published in the first edition in 2020 and is about Islamic motivations. A. Helwa, who is the researcher of this book, goes to great lengths in giving the reader an awareness that the love of God is so broad in Her servant. Helwa is an Islamist from Southern

California saying that Islam is a religion full of love and love. This book is written in English which consists of 348 pages and has been published by Elex Media Kompatindo.²

This book was written to give a person confidence in the presence of God in the life of man. Despair and self-confidence cause a person to feel inappropriate to love God Almighty. Books are also written for someone who misses, for people who have not been able to find something they want. In the existence of this book, it is hoped that anyone who begins to experience disobedience to his faith in God will be able to restore the light of his faith.

Helwa's book explains how important it is for us to have the character of loving anyone, even if they do not belong to our group without discriminating against race, ethnicity, and religion. Although this book discusses more in depth about Islam, but everyone is welcome to read. This book also contains very deep moral messages regarding God's unconditional love for Her servants, because humans were created to help each other on this earth.

B. Description of Research Data

In the description of the data of this study, the researcher used the theory according to imam Al-Ghazali. He was a Sufi scholar who wrote his work on the moral field or *akhlaq*, including *Ihya' Ulum, Al-Din, Mizan al-Amal*, and *Ma'arij al-Quds*. Al-Ghazali explains the principle of his moral teachings to the teachings of shari'ah and according to him has a noble or commendable character means "to produce all the despicable customs that have been outlined in the Islamic religion and to keep away from such despicable slavery, then get used to the customs of good habits, do and love them."³

In this case the researcher used the book *Secrets of Divine Love: A Spiritual Journey into the Heart of Islam* to obtain moral values (*akhlaq*) in Islam by including examples of various good stories.

² [Http://www.gramedia.com](http://www.gramedia.com), accessed on 2022, May 29, at 12:26 PM.

³ Erma Suriani, *Konsep Pendidikan Karakter dan Moral Dalam Islam*, El-Tsaqafah, Vol. XVI, No. 2 Juli-December 2016, page. 175.

1. Moral Education (*Akhlaq*) Value in the Book Secrets of Divine Love: A Spiritual Journey into the Heart of Islam

a. Morality (*Akhlaq*) to Others

Be a good person to others and people we don't know even though sometimes they do evil to us. One of doing good to others is to forgive. When we apologize for someone else's treatment of us, it is like the reflection of light in a mirror that suggests that good things will come back to us.

Allah has spoken to the Qur'an Surah Fussilat verse 34 which means,

“And it is not the same good and evil. Reject (the evil) in a better way, then suddenly the one between you and between him there is enmity as if he has become a very loyal friend” (QS. Fussilat: 34)⁴

When we see the good in someone without seeing the bad side of their treatment of us and the word sorry we can give, then it illustrates that we understand God's purpose in creating man. If hatred is reciprocated with hatred like gasoline poured into a fire, it will be even greater. The best thing that can change the hatred of others towards us is love and mutual forgiveness.

This means that every human being must respect each other in order to create a good state. Morals here aim to create good moral values towards one another. Having the nature of forgiving each other has been taught from the time humans are in the womb until they are born into the world. It can be concluded in this case that having good morals to others, both to the older, to the younger, and to peers can create a young generation of moral Islam as well.⁵

b. Morality (*Akhlaq*) to Oneself

Humans too often compare their successes with others, so that whatever we do always feels bad. Although, God has given the best Mercy to the wrongdoings we make, but still self-loathing is greater than self-love. As a human being who wants to do good to himself, that is someone who is willing to forgive himself for mistakes.

⁴Alquran, al-fussilat ayat 34, *Alquran dan Terjemahan (Al-Jumanatul 'Ali)*, (Bandung: Departemen Agama RI, Yayasan Penyelenggara Penterjemah/pentafsir Al-Qur'an, 2004), page. 480.

⁵ Nurul Zuriah, *Pendidikan Moral...* page. 30-31

It is important that we understand that God is all-forgiving than the sins of His people, therefore when we have made mistakes believe that if we will repent and correct them, God will surely forgive. God's door is always open and every day God gives way to man to obtain His mercy.

It is already in the Qur'an that Allah says, "*Whoever is devout to Allah, He will undoubtedly make a way out*" (QS. 65:2). When until now, we still have shortcomings, so try from now on to minimize these shortcomings by doing good to yourself, religion, society, and the nation and state.⁶

c. Religious

1) Knowing God

a) God as Creator

God is the creator of the universe and all that it contains. He is the origin of life in all nature. He created all living things in the world without exception and can turn inanimate objects into life.

"It is God who brought you out of the bowels of the earth in a state of ignorance, and He gave you hearing, sight, and thought, that you might be grateful" (16: 78).

As-Samad is a trait possessed by God which means "to stand alone,". He is Al-Ahad, that is, the only one, a complete order no less. When God says, "Be!" then the originally absent will come into being. It is a bright beam or light that will never die until any time.

God cannot be seen by anyone, but he who created visions for living beings. He cannot be touched by hands, but it is God who inspires us to reach for Him. God is the giver of the power of all movements because "All that is in the heavens and the earth cries out to Him, at every break He acts" (55:29). He never died but turned something off; He was never created, but created life; She never gave birth, but "*knew what was inside the rahiim*" (31: 34).

⁶ Nurul Zuriah, *Pendidikan Moral...* page. 31

b) God as the Giver (loving and merciful)

Several times in the Qur'an it is mentioned that Allah is All-Merciful again All-Merciful including: *"It is He who brings down to His servant the verses of light (the Qur'an) so that He may bring you out of darkness to light. And indeed Allah is truly all-loving again Most merciful towards you"* (QS. Al-Hadid 57: 9).⁷

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عُلِّمَ الْغَيْبِ وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ

Meaning: *"He is the God who has no God but Him, Who knows the good and the real, He is the Most Gracious and all-merciful"* (QS. Al-Hasyr: 22).⁸

This is also explained in surah Al-Fatihah in the verse 2:

الرَّحْمَنُ الرَّحِيمُ⁹

Meaning: *"The Most Merciful is again the Most Merciful"* (Q.S. Al-Fatihah [1] : 3).

"Ar-Rahman ar-Rahim". Word of (Ar-Rahmaan) is one of the names of Allah Subhaanahu wata'ala which contains the nature of rahmah (affection) of Allah Subhaanahu wata'ala. The word (Ar-Rahiim) is similar to Ar-Rahmaan. Both include Asmaul Husna which is contained in it the nature of rahmah (affection). Every name of Allah Subhaanahu wata'ala must contain an underlying trait.¹⁰

c) God as the Giver of Recompense (good and bad)

God is not only the All-Giver we want but also gives back according to what we do good or bad.

⁷Alquran, al-Hadid ayat 9, *Alquran dan Terjemahan (Al-Jumanatul 'Ali)*, (Bandung: Departemen Agama RI, Yayasan Penyelenggara Penterjemah/pentafsir Al-Qur'an, 2004), 538.

⁸Alquran, al-Hasyr ayat 22, *Alquran dan Terjemahan (Al-Jumanatul 'Ali)*..., 548.

⁹Ministry of Religion RI, accessed on 2022, june 30 at 20:43

URL: <https://quran.kemenag.go.id/surah/1>

¹⁰ Abd. Rozak A. Sastra, *Tafsir Ayat-ayat Pilihan*, (Kalimantan: Pustaka One Indonesia, 2018), 7.

When we exercise goodness, surely God will give a good reward even beyond what we do and will certainly reward ugliness with sin and torment.

2) Moral Relationship to God Almighty

First, that is worship in general. This worship is where there is an obligation to God and also an obligation towards fellow human beings, because of this we know there is (Al-Khaliq and beings).

The second, that is Special worship. This worship is special because in carrying out this worship there are procedures for its implementation.

a) CHAPTER 6 reviews of the shahadah: the singular pleasure

The shahadah is an early gateway to the real Islamic world. The shahadah starts with the intention of giving empty space to the heart to fill it with sentences as a statement that we believe in the existence of Allah and the Prophet Muhammad as God Almighty and Messenger of Allah.

*“Asyhadu an laa ilaaha illallah, wa asyhadu anna Muhammadan rasulullah.”*¹¹ Which means that *“I testify that there is no God but Allah and I testify that Muhammad is the messenger of Allah”*—hence they are considered to have become a Muslims.¹²

Syahadah, Part 1: “i testify that there is no god but god”

When we declare the phrase *laa ilaaha illallah*, it is not only stating, *“There is no God but Allah,”* but also that there is nothing real except God because He is the origin of all things and is man's only purpose for returning.

In the Qur'an, Allah has made it clear that: *“All that is on the earth will perish. And remain eternal Substance which has greatness and glory.”* (QS. 55: 26-27)

In the surah, Allah means that living beings such as humans, animals, plants, and creatures living in the world will die, god only

¹¹ <https://News.detik.Com> , Accessed on 2022, June 9, at 9: 30 AM.

¹² A. Helwa, *Secrets of Divine Love...*, 2020. Page. 151

forgets. God will forever be eternal without the process of death, even He will resurrect all his creation when in the doomsday to be gathered in the field of *mahsyar*.

Shahadah Part 2: "I testify that Muhammad is the messenger of Allah."

The Prophet Muhammad was a good example for Muslims. He was sent not to be someone who ruled over man on earth, but he brought the truth that should be on the face of the earth. He gives clues to someone who experiences suffering in his life and he becomes an inspiration when people experience despair. He was sent not to make good for the one who has done ugliness, but to make the dim faith light again with grace and divine light.¹³

The reason why the Prophet Muhammad can be appreciated and loved by anyone regardless of whether he is Muslim or not is because he is a person of peace, patience, and honesty. Through his qualities, it is able to make himself valuable and an example to His people.¹⁴ Who is the prophet Muhammad? Prophet Muhammad was born in 570 AD in Makkah and died in Medina in 632 when he was 62 years old.¹⁵

The moral value of education that can be taken from the point of the creed is that humans come from and will return to the creator, namely Allah SWT and Prophet Muhammad SAW are used as role models for Muslims because they have good qualities and behaviors towards creatures on earth and in the sky.

b) CHAPTER 7 reviews about prayer: how to tune into divine love

The word salat comes from Arabic which is the second pillar of Islam. Salat is an obligation that must be carried out as worship, which is an amalgamation of Islamic principles starting from

¹³ A. Helwa, *Secrets of Divine Love...*, 2020. page. 158

¹⁴ A. Helwa, *Secrets of Divine Love...*, 2020. page. 160

¹⁵ A. Helwa, *Secrets of Divine Love...*, 2020. page. 161

worshipping Allah, submitting to Him, and always remembering Allah under any circumstances, with prayer means we submit to the will of Allah, and the most important thing is that prayer is a unifier of Muslims.¹⁶

Salat is a body movement containing prayer using a variety of Gentle movements with special readings from the Qur'an. Prayer is performed five times a day in order to connect to the divine to fill the faith through love from God.

In the Qur'an, Allah says, *"I did not create jinns and men except to worship Me"* (51:56). The purpose of God creating man is for us to love, know, and ultimately worship our God, by loving Him unconditionally. Allah explains in the Qur'an which means, *"He is with you wherever you are"* (57:04) and even Allah is in the veins of your neck very close to you (50:16), so prayer is our way of remembering the greatness of God not only as a means of approaching oneself to God.

Whatever we want and we ask sincerely only to God, He will give and will be closer to us. Based on the word of God, *"Do you not know, that to God prostrate what is in the heavens, on the earth, the sun, the moon, the stars, the mountains, the tree trees, the beasts that go through and most of the men?"* (QS. 22: 18).

Supposedly, prayer is not intended in the achievement of goals, because conversations and relationships with God are the purposes of life. God does not need us to pray, but we who need prayer to protect our souls (45:15). *"Salat prevents from intoxication and tyranny"* (29:45). Prayer is a pillar of faith for Muslims.

Allah sent down directly the pillars of prayer to the Prophet Muhammad without the intermediary of the Angel Gabriel. When performing prayers, we must not rush and must

¹⁶Majed Chamsi-Pasha and Hassan Chamsi Pasha, *A Review of the Literature on The Health Benefits of Salat (Islamic Prayer)*, (Malaysia, 2021), Vol. 76, No. 1, Page. 93

slow down the movement of this so that we are closer to God. When Allah gave the 50-time prayer order to the Prophet Muhammad, but with Allah's affection for His creatures, the prayer time was reduced to 5 times. If prayers are performed 50 times every day, then every 20 minutes we perform prayers. There must be no other Muslim activity besides *salat*.

The real function of *salat* is to equate between birth and inner consciousness directed towards God through every change and shift we experience spiritually and physically.¹⁷ *Salat* consists of five times that begin with time (*fajr*) namely dawn prayer, day time i.e. (*duhar*), afternoon time i.e. (*asr*), then at sunset time of the sun, namely maghrib prayer, and finally, evening prayer or prayer (*isya*).¹⁸

c) CHAPTER 8 review about Zakat: giving as an instrument of God

Allah commands His servant in the Qur'an to "give what we love" (QS. 3: 92), this is a form of our love for the creator.¹⁹ The Messenger of Allah has said "*Whoever does not thank his fellow human beings does not give thanks to Allah.*"

Zakat is the third pillar of Islam and all Muslims are obliged to transfer part of their wealth and property. Upon reaching *arnisab*/minimum level every year or after harvest. It is also important to note that zakat must be excluded from zakat with legitimate property and wealth. It does not count as a prohibited or illegal asset such as interest income. Stolen property or illegally acquired or acquired property.²⁰

¹⁷ A. Helwa, *Secrets of Divine Love...*, 2020, Page. 191

¹⁸ Majed Chamsi-Pasha and Hassan Chamsi Pasha, *A Review of the Literature on The Health Benefits of Salat...*, Page. 93

¹⁹ A. Helwa, *Secrets of Divine Love...*, 2020, Page. 201

²⁰ Magda Ismail A. Mohsin, *Potential Of Zakat In Eliminating Riba And Eradicating Poverty In Muslim Countries {Case Study: Salary Deduction Scheme Of Malaysia}*, International Journal Of Islamic Management And Business, Vol. 1, No. 1, August 2015, page. 42.

After performing almsgiving, a Muslim who is financially capable is obliged to pay 2.5% of his property and is halal property. It will be an obligation if the needs of his family have been met. with zakat, the treasures we obtain can become sacred or as "purifying things".²¹

Sincere in giving to others, this will give distance to our sense of belonging to the world completely. When in a society zakat is applied correctly and in accordance with God's commands, this can provide balance because there is a process of giving and receiving.

d) CHAPTER 9 Reviews About Ramadan: the Holy Month of Fasting

Lailatul Qadr is the night the Qur'an was handed down from Allah to the Prophet Muhammad. Tonight is a night "*better than a thousand moons*" (QS. 97: 3). During the month of Ramadan as Muslims fill their days by improving every behavior of themselves.

Fasting is the origin of a word *shaum* (Arabic), which is a root word meaning "restraint." From this meaning, it can be interpreted that fasting is about the way we can restrain and control all the lusts in ourselves.

During fasting, people are commanded to increase faith by more productively fasting, honing prayers, and performing zakat so that we become cleaner. In fact, the purpose of fasting itself is to remove the barrier between a man with God through various means of cleansing emotions, spiritually, and also physically.

The Messenger of Allah said, "*If a person is unable to refrain from his words and behavior, then Allah does not need him not to eat and drink.*"

e) CHAPTER 10 Review About Hajj: A Pilgrimage To God

Humans are given an invitation from Allah to come to the holy city of Makkah and perform the holy journey of the pilgrimage (QS. 3: 97). The

²¹A. Helwa, *Secrets of Divine Love...*, 2020. Page. 205

haji depicts the spirit of a Muslim's soul in carrying out a long journey only to return to Allah.

Haji itself comes from *ha-jim-jim* which means "perfect intention, real evidence." The priority condition in the implementation of the Hajj is the existence of an intention to leave world affairs with the aim of hoping for blessings from Allah. After a sincere intention, the next thing is to change the clothes of the world to ihram clothes. Ihram clothing itself means clothing with no stitches, no brand, and does not contain any jewelry in it. This means that man is of the same nature in the eyes of God.

The Messenger of Allah said, "*Whoever performs the Hajj and does not perform maksiat or sin will return to the day when his mother gave birth to him.*"

Based on the explanation above about the content of the discussion in the book *Secrets of Divine Love* which has been described above in detail. To make it easier for readers to understand it, the researcher made a general table of the value of moral education illustrated in a table 4.1.

Table 4.1
An overview of the moral value of education
in the book secrets of dive love: a spiritual journey into
the heart of Islam

No	CHAPTER	CONTENT OF THE MATERIAL
1	CHAPTER 1	Allah: The Origin of Love 1. The Mystery of "Allah" 2. Ar-Rahman and Ar-Rahim: The Spiritual Secrets of God's Mercy
2	CHAPTER 5	Tawba: Repent and Return To Unity 1. Forgive to Free Yourself 2. Forgiving Ourselves
3	CHAPTER 6	Shahadah: The Ecstasy of Oneness
4	CHAPTER 7	Salat: How To Tune into Divine Love
5	CHAPTER 8	Zakat: Giving As An Instrument of God
6	CHAPTER 9	Ramadhan: The Holy Month of Fasting
7	CHAPTER 10	Haji: A Pilgrimage To God

2. The dominant Moral (*Akhlaq*) Education Values in the Book *Secrets of Divine Love: A Spiritual Journey into the Heart of Islam*

a. Moral Education Values Dominant

The following are some of the stories or moral education values in A. Helwa's book which are loaded in a table, so making it easier for researchers to determine the dominant moral (*akhlaq*) education value.

Table 4.2
Morals towards God (*Akhlaq*)
Books *Secrets of Divine Love*

No	Story Quotes	Page	The Value of Moral Education
1	<i>"A samurai and his lover had just married and were traveling by boat for their honeymoon when a huge storm suddenly hit. The samurai's wife began to tremble with fright; there was no beach in sight and their boat looked like it would capsize at any time. When she ran to find her husband, she found her husband peacefully looking at the sea, as if the sun was rising and the waves were calm. He ran to her and shouted, "How can you be so calm when we are about to die! Don't you cherish your life?" When the samurai heard him say this, he took out his sword and placed it on his wife's neck. His wife started laughing. He said, "Why are you laughing? Aren't you afraid?" He said, "Because I know you love me and will never hurt me." The samurai smiled and said, "Well, I am also in the hands of He who loves me, so I can be afraid?"</i>	8	God as Creator

2	<i>"A wise teacher was once asked, "How can I see god?" The master told the questioner, "Behold the sun." The seeker looked towards the sun, but after a few seconds squinted in pain and said, "I can't, it burns my eyes." The master then replied, "You can't even see the Creator of the sun?". Then the seeker asks the teacher some questions about the existence of God and the teacher explains, how can we try to put the formless God in relation to an existence that He fully surpasses?"</i>	16	God as the Giver (love and affection)
3	<i>"At that time there was a cleric when he saw the child who was staring at the candle in front of him, and then he asked, "Where did the light come from?" the child felt confused, and then the child turned towards the cleric. The child deliberately blew out the candle by saying, "But where did it go?" The cleric also fell silent. The son reveals a deep truth: from which the light comes is the same place in which it will return." (the story gives an example of a verse that reads, Inna lillahi wa inna ilaihi raaji'uun, "Verily we belong to Allah and to Allah also we return" (QS. 2: 156).</i>	158	Syahadah: Acknowledging that there is no God but God.
4	<i>a. "The most profound story of the Messenger of Allah is that there is a woman who almost every day with other neighbors always insults her because the woman does not</i>	164	Syahadah: Acknowledging the Prophet Muhammad is a messenger of Allah and the Messenger of Allah

	<p><i>like the religion that is in the Messenger of Allah. So that one day the woman's neighbor was not found again by him in front of her house, it turned out that she was sick. With a soft heart, the Prophet Muhammad visited her and the woman was touched by the affection given by the Messenger of Allah so that it inspired her to become a Muslim."</i></p> <p>b. <i>"Second story when his people/followers asked the Prophet Muhammad to condemn the pagans in Makkah who disturbed and physically attacked Muslims, he replied, "Verily, I (the Messenger of Allah) was not sent just to give affection." Even when the Prophet Muhammad went to the city of Thaif and was showered with insults and stone throwing, he did not pray for its destruction, but he prayed for the people there in the hope that their descendants would grow up in the belief of revelation from Allah."</i></p>		<p>is a role model for His people.</p>
5	<p><i>"a story is that Imam Ali was experiencing his leg being pierced by an arrow. No one was able to pull out the arrow because of the extreme pain. Then there was one who suggested that imam Ali perform prayers first so that the arrow could be uprooted. When imam</i></p>	182	<p><i>Salat:</i> The power of prayer can save people.</p>

	<i>Ali prayed, he was in a different realm of reality, so it was detached from his body. Finally, sure enough, after finishing the prayers, imam Ali's companions were able to release the arrows that were stuck easily."</i>		
6	<p>This story comes from the prophet's daughter, Fatimah Az-Zahra, on her wedding day:</p> <p><i>"Just as the kind-hearted Fatimah was preparing for one of the happiest nights of her life, there was a beggar knocking on the door of her house, looking for a piece of clothing to wear. Fatimah was about to give her old clothes, but she remembered a verse of the Qur'an, "You will never come to virtue (the perfect), before you provide for some of the treasures you love" (QS. 3: 92). In the end, Fatimah kept her old clothes back for herself and before she got married she gave her wedding clothes to the beggar. This is an example of a tangible manifestation of God's compassion and goodness, unconditional or expecting worldly recompense."</i></p>	209	<p>Zakat:</p> <p>Giving because of God</p>
7	The moment of the Messenger of Allah when he was in (<i>Jabal an-Nur</i>) when receiving the first revelation.	224	Fasting: practicing patience
8	<p>The story of Prophet Ibrahim getting a blessing from Allah to slaughter his son and he carried it out.</p> <p><i>"O my son, verily I saw in a</i></p>	244	<p>Haji:</p> <p>Believing in the oneness of God</p>

	<i>dream that I slaughtered you. Then do what is commanded of you, God willing, you will find me among those who are patient” (QS. 37: 201)</i>		
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C. Data Analysis

1. Analysis of the Value of Moral Education (*Akhlaq*) in the Book *Secrets of Divine Love: A Spiritual Journey into the Heart of Islam*

Analysis is an effort to clarify certain parts of a medium so that readers will understand it easily and quickly. At the level of analysis, a person will be able to analyze incoming information and then divide or organize information into the smallest parts in order to understand and be able to distinguish the factors that are the result of a complicated scenario.²²

Moral education is an element of an educational activity to eliminate bad qualities and behaviors that create good. In other words, moral education is based on this understanding. A series of actions aimed at obtaining moral and valuable knowledge, attitudes and behaviors. Moral education is an education that fosters principles and values as well as moral inclinations and values. With this definition Considering the cognitive, emotional, and moral aspects of ethics, is the complete definition of moral education.²³

According to Hamzah Yakub (cited by Muhammad Taufiq Harahap and Friend, 2017), the characteristics of Islamic ethics are: (a). Moral Sources (*Qur'an and Sunnah*). In Islamic ethics, the Qur'an and As-Sunnah are used as moral sources or the basis of moral teachings. (B). the position of Reason and Instinct, placing that reason and instinct as the basis for determining the good or bad of an action. (C). Faith Motivation. This means that every good deed done by man actually contains

²²Saeful Anas, *Kajian Ilmu Tajwid Pada Kitab Matan Al-Muqoddimah Al-Jazariyah Karya Ibnu Jazari Dan Relevansinya Dengan Bahan Ajar Al-Qur'an Hadits Kelas VIII Madrasah Tsanawiyah*, (Kudus: Repositori IAIN KUDUS, 2020), page. 64.

²³ Mohammad Reza Shamshiri, *The Impact of Moral Education on Religious Life*, Karabuk University, Vol. 6, No. 1, February 2017, page. 765.

the value of worship in it. (D). Moral chain That is the relationship of faith motivation with moral links.²⁴

The following moral education (*akhlaq*) is in accordance with the understanding and related to the values of moral education presented in the book *Secrets of Divine Love: A Journey Into The Heart of Islam*.

a. Knowing God

1) God as Creator

Here's an inspiring Japanese story about believing in God as creator.

"A samurai and his lover had just married and were traveling by boat for their honeymoon, when a huge storm suddenly hit. The samurai's wife began to tremble with fright; there was no beach in sight and their boat looked like it would capsize at any time. When she ran to find her husband, she found her husband peacefully looking at the sea, as if the sun was rising and the waves were calm. He ran to her and shouted, "How can you be so calm when we are about to die! Don't you cherish your life?" When the samurai heard him say this, he took out his sword and placed it on his wife's neck. His wife started laughing. He said, "Why are you laughing? Aren't you afraid?" He said, "Because I know you love me and will never hurt me." The samurai smiled and said, "Well, I am also in the hands of He who loves me, so I can be afraid?"

This story teaches people that God gives his love for all more than we think. This moral (*akhlaq*) education value means that wherever we are, whatever we do always remember that God will be with us everywhere and that everything on earth belongs to God as a whole. However, a person will not feel that heself, because everything that is done is always watched over by God as the Lord of all nature.

²⁴Muhammad TaufiqHarahap and Friend, *Communication Ethics Ibn Miskawaih And Its Relevance To The Solving Of Moral Problems In Indonesia*, (Medan: State Islamic University of North Sumatra, 2017), page. 122.

2) God as the Giver (love and affection)

"A wise teacher was once asked, "How can I see god?" The master told the questioner, "Behold the sun." The seeker looked towards the sun, but after a few seconds squinted in pain and said, "I can't, it burns my eyes." The master then replied, "You can't even see the Creator of the sun?". Then the seeker asks the teacher some questions about the existence of God and the teacher explains, how can we try to put the formless God in relation to an existence that He fully surpasses?"

3) God as the Giver of Recompense (good and bad)

God has heaven and hell as places of the day of vengeance of the good and bad deeds of people when living in the world. People will get heaven when one does good and will get hell when people do bad things in the world.

b. Moral (Akhlaq) Relationship to God Almighty

1) Worship

a) Syahadah (page 158) dan (page 164)

The value of moral education (morals) related to the creed is told through the story found on pages 158 and 164.

(1) Acknowledging that there is no God except Allah

"At that time deliberately blew out the candle by saying, "But where did it go?" The cleric also fell silent. The son reveals a deep truth: from which the light comes is the same place in which it will return."

This story confirms that those who come from God will return to God as well. The phrase *laa ilaaha illallah* is actualized that man will fully always depend on God.

(2) Acknowledging the Prophet Muhammad was a messenger of Allah

"The most profound story of the Messenger of Allah is that there is a woman who almost every day with other neighbors always insults her because the

woman does not like the religion that is in the Messenger of Allah. So that one day the woman's neighbor was not found again by him in front of her house, it turned out that she was sick. With a soft heart the Prophet Muhammad visited her and the woman was touched by the affection given by the Messenger of Allah so that it inspired her to become a Muslim."

The story tells how the Messenger of Allah had a forgiving, patient, kind, and compassionate nature even though others had done evil to him. From this God is spoken to (QS. 33: 21).

Acknowledging that there is no God but Allah and the prophet Muhammad the messenger of Allah is mandatory as a Muslim. Drawing closer to Allah and the Prophet Muhammad, will lead to something good both in behavior, attitude, and way of speaking. Guarding the body from bad things means that he has fully believed that there is a God watching over him anywhere.

b) Salat (182)

"a story is that Imam Ali was experiencing his leg being pierced by an arrow. No one was able to pull out the arrow because of the extreme pain. Then there was one who suggested that imam Ali perform prayers first so that the arrow could be uprooted. When imam Ali prayed, he was in a different realm of reality, so it was detached on his body. Finally, sure enough, after the completion of prayers, imam Ali's companions were able to release the arrows that were stuck easily."

The moral (*akhlaq*) education value in this story is that by praying, a person will be closer to his God and can provide health to himself through prayer movements. In this case, one is trained to stay away from all forms of evil and love one another people.

c) Zakat (209)

This story comes from the prophet's daughter, Fatimah Az-Zahra, on her wedding day:

"While the kind-hearted Fatimah was preparing for one of the most beautiful nights of her life, there was a beggar knocking on the door of her house, looking for a piece of clothing to wear. Fatimah was about to give her old clothes, but she remembered a verse of the Qur'an, 'You will never come to virtue (the perfect), before you provide for some of the treasures you love' (QS. 3: 92). In the end, Fatimah kept her old clothes back for herself and before she got married she gave her wedding clothes to the beggar. This is an example of a tangible manifestation of God's compassion and goodness, unconditional or expecting worldly recompense."

The story Fatimah Az-Zahra describes everything she has that belongs to Allah and will return to Allah. When Allah asked Fatimah Az-Zahra to give something without thinking about it and without asking, he gave his new clothes to others. Therefore whatever we have, whatever we get, everything will return to God.

The moral (*akhlaq*) education value in the story is to give what we have to others with a sense of sincerity. Giving some of our property will not reduce the property we have and will even increase according to what we give. Paying zakat is strictly mandatory for Muslims to clean up their property once a year. A person who carries out zakat will also ease the economy for people in need around him and practice mutual affection.

d) Fast (224)

The moment of the Messenger of Allah when he was in (Jabal an-Nur) when receiving the first revelation.

The moral (*akhlaq*) education value that can be taken from this story of the Messenger of Allah is

deep patience with something. The real fast is what can draw us closer to God, make one's mind more positive, and gain bodily health both physically and mentally. When the body does not eat and drink for a whole day can make us appreciate more others who do not get the happiness of eating and drinking or it can be said that people who have nothing.

e) **Hajj** (244)

The story of Prophet Ibrahim getting a blessing from Allah to slaughter his son and he carried it out.

“O my son, verily I saw in a dream that I slaughtered you. Then do what is commanded of you, God willing, you will find me among those who are patient” (QS. 37: 201).

This story teaches us how glorious a father's patience is by still numbering his Lord. Prophet Ibrahim continued to carry out Allah's command to slaughter his son. When he was about to slaughter his son, the Prophet Ismail, Allah replaced him with a goat. This is the beginning of the Hajj journey.

The cultivation of moral (*akhlaq*) education values begins from the moment the child is born to adulthood. How to exemplify to children noble qualities and teach the importance of obeying all that God commands. Loving God is the initial foundation for giving affection to those around him. When a person has instilled in himself that there is nothing nobler than following the commands of his Lord, then his life will surely always feel happy because of gratitude.

2. Analysis of the Moral (*Akhlaq*) Education Value of Dominant And Ways of Delivery In The Book Secrets of Devine Love: A Spiritual Journey into the Heart of Islam

a. Dominant Moral (*Akhlaq*) Education Values

Based on the table on the description of the dominant moral values in the book Secrets of Devine Love: A Spiritual Journey into the Heart of Islam, here is the analysis: The most commonly found values of moral education (*akhlaq*) are about religion including Morals to God (Allah) and moral relationships to God Almighty. In some chapters, there is often a mention of the morals of beings to God. Having good

morals toward God, this will lead us to be good people as well.

Acknowledging that God exists means that we have the faith that God is "*Wujud*" in the language is interpreted as "exists". Worshipping God includes chanting the Syahadah, *Salat*, zakat, fasting, and Hajj. When carrying out the worship we are obliged to carry out in accordance with the pillars. When worshiping without observing the required rules, it may be that our worship is not accepted by God or is commonly referred to as invalid.

The education of teachers, parents, and the Qur'an teaches how important it is to appreciate God's presence in human life by carrying out All His commandments and avoiding His prohibitions. This can spare us from being despicable through the results of research data.

b. How to Convey Moral (*Akhlaq*) Education Values

The delivery of moral (*akhlaq*) values in this book is written through the stories of the Prophet Muhammad SAW and several stories of selected people so that they can be used as an example. These moral (*akhlaq*) values teach how we ask for help, apologies, help each other, and worship Allah Almighty with all worship activities in it.

The way of conveying with verses of the Qur'an and hadiths or words of the Prophet Muhammad used in the book here makes this research even stronger and based on reliable sources.

D. Discussion

This section of the discussion aims to explain the importance of the findings that have been obtained previously in a study. This means that the explanation is in accordance with what is already known and is useful in explaining new understandings or insights that arise.

The results of the study found that in accordance with the formulation of the problem, namely obtaining information about what types of moral (*akhlaq*) education values are in the book and what values are the most or more dominant in the study. Among these moral values are religious, moral to others, and moral to oneself.

The dominant data can be seen in table 4.2 and the analysis found that the moral (*akhlaq*) education values that are commonly found are religious or moral towards God. In the book Secrets of

Divine Love: A Journey Into the Heart of Islam, it discusses more about God.

The contribution that this research can make to the younger generation is to provide examples and descriptions of good moral (*akhlaq*) education values in the book Secrets of Divine Love: A Journey Into the Heart of Islam. This contribution cannot be separated from the *Qur'an* and *Sunnah* as well as moral education that has been instilled by his parents and God and other people in the environment he lives. These contributions were obtained from, the Prophet Muhammad was a patient person, the nature of syayyida Fatimah who had a soft heart, the prophet Abraham who had a sense of sincerity, and the nature of forgiving one another.

