



The Concept of Akhlakul Karimah in the Quran and its Implications for Education

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Article received: 20 Oktober 2024, Review process: 03 November 2024

Article Accepted: 24 November 2024, Article published: 01 Desember 2024

ABSTRACT

The Quran is the source of knowledge. The purpose of this study is to analyze and describe the concept of akhlakul karimah in the Quran and its implications for education. This research uses a literature study approach, where all data is taken through books, journals and documents related to the research theme. Data collection techniques with documentation and data analysis techniques with data reduction, data presentation and conclusion drawing. The results of this study reveal that akhlakul karimah education does not only focus on spiritual aspects, but also has a positive impact on education. Individuals who have good morals are expected to contribute constructively in the social environment. Integrating moral education in education is important to form a generation that is academically intelligent and has a character that is in line with Islamic teachings.

Keywords: Good Morals, Al-Quran, Education

ABSTRAK

Al-quran menjadi sumber ilmu pengetahuan. Tujuan penelitian ini adalah untuk menganalisis dan mendeskripsikan konsep akhlakul karimah dalam alquran dan implikasinya terhadap pendidikan. Penelitian ini menggunakan pendekatan studi kepustakaan, dimana seluruh data diambil melalui buku, jurnal dan dokumen yang berkaitan dengan tema penelitian. Teknik pengumpulan data dengan dokumentasi dan teknik analisis data dengan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini mengungkapkan bahwa pendidikan akhlakul karimah tidak hanya berfokus pada aspek spiritual, tetapi juga berdampak positif pada pendidikan. Individu yang memiliki akhlak yang baik diharapkan dapat berkontribusi secara konstruktif dalam lingkungan sosial. mengintegrasikan pendidikan akhlak dalam pendidikan penting untuk membentuk generasi cerdas secara akademis dan memiliki karakter yang sejalan dengan ajaran Islam.

Kata Kunci: Akhlakul Karimah, Al-Quran, Pendidikan

PENDAHULUAN

Humans are creatures of God who are given privileges in their lives, namely reason. Morals are also included in the tools to be able to distinguish between humans and other creatures of God. The glory of man in his life is basically determined by the morals of man himself, and vice versa the destruction of human life in his environment is determined by his morals as well. That is the reason why morals in human life are very important so that this life does not become extinct or even disappear. To strengthen and strengthen this, it is necessary to form akhlakul karimah in accordance with the provisions in the Qur'an.

Morals occupy an important role in human life, Islam views morals as very important to realize human peace and safety in this world and the hereafter. That is why the Prophet Muhammad PBUH was sent to improve human morals so as to create peace for those who had a chance to meet directly with the Prophet PBUH. then they can emulate the Prophet directly. As for those of us who were not contemporaries of the Prophet, the way to emulate the Prophet is by studying, understanding and following the various instructions contained in his Sunnah or Hadith. A Muslim is said to have perfect Islam when he has strong faith, performs worship according to the guidance of Sharia, and has noble character. The glory of a Muslim can only be achieved if he has upheld these three things. It cannot be said that one's Islam is perfect if one of the three things is not implemented. It is impossible for a person's Islam to be perfect if his faith is firm but his morals are despicable, it is impossible for a person's Islam to be perfect if his worship is in accordance with Sharia but his morals are despicable, and vice versa. The Qur'an is a source of moral education that explains how to do good to yourself, fellow humans, the Creator, and relationships with other creatures. As Muslims, we are obliged to study and explore the Qur'an in order to be able to understand the morals, which have been exemplified by the Prophet Muhammad PBUH in everyday life.

The phenomenon of moral decline that has occurred lately, especially among adolescents, is marked by deviant behavior carried out by teenagers such as bullying, brawls, getting involved in drugs and drinking alcohol often occurs. In fact, it is not uncommon for these behaviors to be carried out while still in class hours as seen in the presence of several high school and even junior high school students skipping class while smoking cigarettes sitting somewhere they think is safe or by running away somewhere without regard to the fact that the behavior they are doing is not right and has deviated. In order to have noble morals in accordance with the provisions in the Qur'an, it must be guided by the Prophet Muhammad PBUH. because he is the one who has praiseworthy traits that we must emulate and follow as his followers. The Quran and Hadith are the two main sources of Islamic law (Irmayunita & Askana, 2023). Where economic inequality can exacerbate social conflicts (Winda & Askana, 2023). The impact is very concrete in the process of community economic growth (M.Iqbal & Iwan, 2024). The application of law in people's lives has a significant impact (Dinda et al., 2024). Sharia-based has a long-term impact on Indonesia's economic growth (Yosaphat et al., 2024). This is

inseparable from the fact that humans are essentially creatures who live together with other humans (Ade et al., 2024). There is the family as the smallest human institution (Ester et al., 2024). Humans are never isolated from interactions with each other (Gilang et al., 2024). Part of human psychological life is the principle of (Ardiansyah, Gilang, et al., 2024). The presence of sophisticated technology in human life gives rise to growing crimes (Rizki et al., 2024). Indonesia is particularly relevant given the dynamic developments in recent years (Era & Askana, 2023). Indonesia exists and can still maintain itself as a symbol of democracy that other countries should emulate (Zulaika & Askana, 2023). Indonesia expresses the ideals or goals of the state through law as its means (Dwi & Askana, 2023). Indonesia is a democratic state of law (Ahmad et al., 2024). Indonesia is a miniature world (Suryah & Askana, 2023). Where development in Indonesia requires support from legal provisions (Ardiansyah, Stiveen, et al., 2024).

METODE

This research uses a literature research approach. Literature research is a search and research by reading and analyzing various journals, books, and various other published manuscripts related to the research topic in producing a writing related to a research topic. In this research there is no research location, because all data is taken from journals, books, and scientific proceedings. The object of this research is the concept of akhlakul karimah in the Qur'an and its implications for education, and data analysis techniques with data reduction, data presentation and conclusion drawing.

HASIL DAN PEMBAHASAN

The results of this study can be presented the concept of akhlakul karimah education according to the Al-Quran education is a basic human need, with education humans can achieve the glory of their dignity and dignity by becoming a knowledgeable person so that they get a high degree on the side of Allah. In QS.Al-Mujadalah verse 11 "O you who believe when it is said to you: "Be spacious in the assembly", then make it spacious, surely Allah will make it spacious for you. And when it is said: "Stand up", then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah knows best what you do.

Education is very important, so that approximately 23 years the Prophet Muhammad SAW fostered and improved humans through education, which eventually succeeded in giving birth to superior humans who were able to change the world. The key to the success of education carried out by the Prophet Muhammad SAW is by combining the three elements that exist in humans, namely the spirit, body and mind. All three get a balanced nutritional intake so as to give birth to humans who have strong faith, healthy and intelligent bodies, or in other words direct it to become a whole human being. Therefore, the educational materials presented in the Quran almost always lead to the human mind and body.

So there are verses that link skills with the power of Allah SWT as found in QS. Al-Anfal: 17 which reads

So it is not you who kill them, but Allah who kills them, and it is not you who throw when you throw, but Allah who throws. (Allah does so to destroy them) and to give victory to the believers, with a good victory. Indeed, Allah is All-Hearing, All-Knowing (QS.Al-Anfal: 17)

The science of morals has long been studied by experts in the field of Sufism, even before Sufism as a science of human morals already existed. Human behavior is the beginning of the birth of the science of morals and the science of Sufism, this is because these two sciences relate to human behavior both physically and mentally. Some interesting and important things to analyze are the analysis of the normative foundations on which humans act.

Studying morals will give us knowledge about how praiseworthy behavior and despicable behavior, so that it can guide us to the path that is pleasing to Allah SWT. A Muslim can be said to be perfect in Islam if he has strong faith, worships according to the guidance of the Sharia, and has noble character. The glory of a Muslim can only be achieved if he has upheld these three things. It cannot be said that one's Islam is perfect if one of the three things is not implemented.

The Qur'an is a source of moral education that explains how to do good to yourself, fellow humans, the Creator, and relationships with other creatures. We as Muslims are obliged to study and explore the Qur'an in order to be able to understand about akhlakul karimah, in accordance with what has been exemplified by the Prophet Muhammad saw. in his daily life. This moral formation is also important for parents to teach their children while at home, being a means of forming the morals and personality of the child himself so as to develop the child's potential both in terms of physical and spiritual.

The phenomenon of moral decline marked by deviant behavior by some groups, which is often carried out by teenagers such as bullying, brawls, getting involved in drugs and drinking alcohol, has happened very often lately, resulting in stress, injuries and even fatalities. From the phenomenon of moral decline, it is very clear that the importance of humans living armed with good morals, leaving deviant and disturbing behaviors by replacing bad habits in daily life with good behavior, especially in terms of testing human patience, which is often a trigger for the annoyance of some people so that disputes that are not small become longer and more complicated problems.

The importance of morals in everyday life in order to create harmonious environmental conditions, so efforts are needed to be able to create it. Morals function as a guide for human life so that we always choose and determine a good action. This is very clear in the Qur'an which we as His creatures must believe in. As in the content of surah Al-Baqarah verse 151 . Meaning: As (We have completed Our favor upon you) We have sent you a Messenger among you who recited Our verses to you and purified you and taught you the Book and the Wisdom, and taught you what you did not know.

which Allah reminds us as His servants to be able to purify and cleanse ourselves from low morals, dirty souls, and ignorant deeds, bring us out of darkness into light, teach us the Qur'an and sunnah and teach us many things that we previously did not know. Allah also commands us to always be grateful through these verses, to be patient in going through the problems He gives us and to make prayer our helper and guide in this world and in the Hereafter.

Islam emphasizes the importance of doing good. If a person does good with sincere intentions but does it in the wrong way, then the act is considered disgraceful. The Quran and the Hadith of Prophet Muhammad (SAW) set akhlakul karimah as the standard for humans to develop noble character, thinking and personality. Good deeds in Islam are those in accordance with the teachings of the Quran and Sunnah, including obedience to Allah and His Messenger, keeping promises, compassion for orphans, honesty, trustworthiness, patience, contentment, and sincerity.

In fostering akhlakul karimah, every educational institution must have akhlakul karimah indicators that will be achieved by students. There are several indicators that can be applied by educational institutions sourced from the Qur'an and sunnah, among others:

a. Trust

The word amanah is defined as honest or trustworthy. Meanwhile, in terms of terms, amanah is something that is entrusted to someone, either treasure or other secret knowledge that must be maintained and delivered to those entitled to receive it (Barnawi Umari, 1976: 44). In Islam, the definition of trust is quite broad, and has various meanings. But everything depends on the feelings of the human being entrusted with the mandate. Therefore, Islam teaches to have a small heart that can see, keep, and choose the rights of Allah SWT. So Islam obliges its people to be honest and trustworthy as in the Quran: Surat Al-Mu'minun [23]: 8. "(Fortunate are) those who keep their trusts and their promises." In this verse, Allah describes the sixth characteristic of the fortunate believers, which is that they like to keep the trusts entrusted to them, both from Allah and fellow humans. When they are entrusted with goods or money to be delivered to others, they will deliver them appropriately and not commit treason. Similarly, when they make a covenant, they fulfill it perfectly. They avoid hypocrisy, as explained in the famous hadith that states that there are three signs of a hypocrite: lying when speaking, breaking promises, and betraying when entrusted.

b. Forgiveness

Forgiveness is an attitude that likes to apologize for the mistakes of others without the slightest resentment and desire to retaliate. Forgiving nature is one of the manifestations of devotion to Allah SWT. Islam teaches us to be able to forgive the mistakes of others without having to wait for an apology from the guilty. This means that forgiveness is related to holding back anger and doing good. There is nothing more peaceful and calming than a heart that falls and is far from spite.

c. Patience

In language, patience means restraint. In Shari'ah, patience means restraint in three ways; first, patience to obey Allah. Second, patience from things that Allah has forbidden. Third, patience with Allah's destiny (Shaykh Muhammad Al-Uthaimin, 2006: 113). Patience does not mean unconditional, but patience is to continue to try with a calm heart, make efforts, until the desired goals are successful and when receiving trials from Allah SWT must be pleased and with a sincere heart. As in the Quran: Surat Al-Baqarah [2]: 153 "O you who believe, seek help (from Allah) with patience and prayer. Verily, Allah is with those who are patient." The struggle to uphold the truth must be accompanied by patience and an increase in prayer, so that every difficulty and trial can feel lighter, because Allah is always with those who are patient. He will give help, strength and victory to those who strive to uphold the truth in accordance with the teachings of their religion.

d. Qana'ah

Hamka explained that qana'ah contains 5 things, namely; accepting willingly what is there, asking Allah SWT for appropriate additions and trying, accepting patiently and the provisions of Allah SWT, trusting in Allah SWT, and not being attracted by the deception of the world (Zahrudin AR and Hasanuddin Sinaga, 2004: 16). In other words, qana'ah means being content and willing with the gifts bestowed by Allah SWT. The meaning of qana'ah is very broad. Telling us to believe in the existence of a power that exceeds our power, telling us to patiently accept the provisions of Allah SWT, if the provisions are not pleasing to ourselves and be grateful if He lends favors, because we when the favor goes. In this case we are told to work, try, be serious, because while life is conceived in the body, the obligation is not over. We work not because we ask for additional existing and do not feel enough of what is in hand, but we work, because people live must work (Hamka, 1990: 230).

And tawakal to Allah SWT as in QS Al-Maidah [5]: 23: "Two men said among those who were pious, both of whom Allah had favored, Enter the gate of the land to (attack) them (the inhabitants of Baitulmaqdis). If you enter it, you will surely win. Trust only in Allah, if you are believers. And Ikhlas (accepting willingly what is) As in QS Az-Zumar [39]: 11-14): "Say, "Verily, I have been commanded to worship Allah in sincere obedience to Him." The Messenger of Allah was the first person to surrender to Allah. Therefore, the Prophet became a role model to be emulated in everything he did and forbade. He set an example in purifying monotheism, worship, and himself from the actions and conduct of the polytheists of Mecca. The surrender referred to in this verse means submitting to all of Allah's commands, both those relating to shara' law and kauniyah law..

Qana'ah is very influential on personal and social life. Against personal life is able to increase authority, much favored by others, easy to get protection and of course get peace in the heart. Meanwhile, social life is able to foster and maintain neighborly harmony which is manifested in mutual respect, mutual

protection, mutual care, and mutual care for one another, so that a safe, peaceful, calm, and prosperous society will be created.

e. Cleanliness (An-Nadzafah)

Cleanliness is a human effort to maintain themselves and their environment from all things dirty and vile in order to realize and preserve a healthy and comfortable life. Cleanliness is a condition for the realization of health and health is one of the factors that can provide happiness. Conversely, dirty not only destroys beauty but can also cause various diseases, and illness is one of the factors that can cause suffering. This is in accordance with the words of Allah SWT who likes those who like to clean themselves and those who repent. Repentance is purifying oneself from inner dirt, while purifying oneself from outer dirt is bathing or ablution.

f. Justice

As in the Quran: Surat An-Nisa [4]: 135: "O you who believe, be you upholders of justice and witnesses for the sake of Allah, even if the testimony is against yourself, your father's mother, or your relatives. If he (the witness) is rich or poor, Allah knows better. So, do not follow your lusts to deviate from the truth. If you twist your words or turn away (from bearing witness), surely Allah is Exhaustive of all that you do."

g. Compassion

As in the Quran: Surah Al-A'raf [7]: 56: "Do not destroy the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good." In this verse, Allah forbids people to damage the earth in any way. This includes destroying social relationships, the physical and spiritual health of others, life and sources of life such as agriculture, trade, and so on, as well as damage to the environment. Allah created the earth and its contents, including mountains, valleys, rivers, seas, land, and forests, all so that humans can manage them wisely. Therefore, destroying the earth is forbidden. In addition, Allah has revealed religions and sent messengers to teach people how to live a happy, safe and peaceful life.

SIMPULAN

The conclusion of this research reveals that akhlakul karimah education, which refers to the development of good character and morals, is an important aspect of Islamic teachings described in the Qur'an. The Qur'an emphasizes the importance of good morals as a foundation for forming individuals who are not only knowledgeable, but also behave well in daily life. Through various verses, the Qur'an teaches values such as honesty, patience, and compassion. Moral education not only focuses on the spiritual aspect, but also has a positive impact on society as a whole. Individuals who have good morals are expected to contribute constructively in their social environment. Therefore, integrating moral education in the education curriculum is very important to form a generation that is not only academically intelligent, but also has noble character, in accordance with Islamic

teachings. Thus, moral education plays an important role in creating a peaceful and harmonious society.

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