

Management in Shaping Akhlakul Karimah According to the Qur'anic Concept

Murni Yanto

Institut Agama Islam Negeri Curup, Indonesia

Correspondence: yantomurni.65@gmail.com

DOI : 10.29240/alquds.v9i1.11243

Abstract. Interpretation of Surah Al-Araf verse 179, Surah Al-Ahzab verse 21, and Surah Al-Baqarah verse 26 related to the management of noble morals in the Quran, reveals that these verses contain implicit meanings about morals in the modern era that are increasingly declining. This study is a library research conducted by collecting data through readings, books, and relevant literature. The results of the study: show that the management of noble morals is in line with Surah Al-Araf verse 179 which states that Hell is provided for jinns and humans who do not use reason, sight, and hearing that Allah has given in the best possible way; in Surah Al-Ahzab verse 21, the Prophet Muhammad (SAW) is described as a benchmark of life and an example for humanity with four characteristics: 1. Shidiq (truth), 2. Amanah (trustworthy), 3. Fathanah (wisdom), and 4. Tabligh (dissemination); Meanwhile, in the letter of Al-Baqarah verse 26, it is emphasized that obedience to Allah is the most important, because Allah will mislead those who do not want to believe and be pious, as an example of a mosquito that teaches that even small creatures obey Him. In contrast, humans gifted with reason, heart, and mind often do not want to believe and be pious, so they become wicked.

Keywords: Management; Morality; the Quran

Introduction

The Quran is regarded as a foundational source of law for all of humanity, serving as a guiding light and providing solutions to life's complexities for attaining happiness in this world and the hereafter. The contents of the Quran, encompassing both its text and meaning, are not meant solely for recitation; instead, they require diligent study and deep understanding. This pursuit of knowledge is often referred to as tafsir, or exegesis.¹

Interpreting the Quran is an endeavor to comprehend the meanings of its explicit and implicit verses. One must rely on specific sources to elucidate the divine words, such as Hadiths, the sayings of the Prophet's companions, the words of the Tabi'in, and scholars' consensus (*ijma'*).²

Furthermore, many scholars have attempted to explain the Quranic verses using *ijtihad*, an independent reasoning method, whose accuracy is inherently relative.³ This indicates that scholarly interpretations of the Quran are not static; they may evolve. However, scholars contribute their intellectual efforts to serve as legal references or scholarly works, to bring people closer to and enhance their understanding of the divine word.⁴

¹ Tengku Muhammad Hasbi Ash-Ahiddieqy, *Sejarah Dan Pengantar Ilmu Al-Qur'an Dan Tafsir* (Semarang: Pustaka Rizki Putra, 1997).

² Syamsul Rijal Hamid, *Buku Pintar Agama Islam* (Cilengus Bogor: Cahaya Salam, 2012).

³ Misno, "Redefinisi Ijtihad Dan Taklid," *Al Mashlahah Jurnal Hukum Dan Pranata Sosial Islam* 2 No.04 (2017): 389–402.

⁴ Ahmad Badi', "IJTIHAD: Teori Dan Penerapan," *Jurnal Pemikiran Keislaman* 24, no. 2 (2015): 28–47, <https://doi.org/10.33367/tribakti.v24i2.173>.

To fully grasp the teachings of the Quran, it is essential to study several aspects, including faith, the oneness of God, and belief.⁵ One of these aspects is morality, as moral values are crucial for all human beings, whether for individuals, groups, or even advanced nations. The moral character within a society can judge the civilization of a nation. Therefore, individuals must adhere to society's rules, norms, customs, laws, and the divine laws decreed by Allah. These divine laws govern human life to ensure that all people live with good morals and ethics by God's decrees.⁶

Morality, in essence, is the determination of the goodness or badness of one's behavior and actions.⁷ It encompasses the manners of life, customs, and habits that develop within individuals, groups, or segments of society to achieve maturity. Morality influences a person's behavior; thus, those who possess morals are less likely to act contrary to religious teachings or societal customs. Conversely, a lack of morals can contribute to the rise of juvenile delinquency.⁸

The Prophet Muhammad (SAW) is the ultimate exemplar of moral and ethical conduct for humanity, particularly for Muslims. He is the ideal model of morality, as reflected in the Quran, specifically in Surah Al-Ahzab, verse 21, where Allah SWT states.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

In English: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often".⁹

This verse elucidates that the Prophet Muhammad (SAW) is the quintessential role model for life. However, in this era of globalization, where technological advancements occur at an ever-accelerating pace—annually, monthly, and even daily—there has been a noticeable decline in moral and ethical values among people.

The next issue concerns the insufficient inculcation of moral character from an early age. Moral education should be emphasized for children from a young age to become an integral part of their lives, cultivating a future generation of excellence. Proper conduct must be observed towards Allah SWT and His creations, as the Arabic term *akhlaq* relates significantly to the words *Khaliq* (the Creator) and *makhluq* (the created). Thus, human beings are expected to exhibit good morals towards their Creator (*Khaliq*), fellow beings, and the environment (*makhluq*). A Muslim's faith is considered incomplete if their moral conduct is lacking.

Islamic education scholars unanimously agree that moral education is the essence of Islamic education, as one of the highest objectives of Islamic education is the development of noble character (*akhlaq karimah*). Despite this, many people, without shame, engage in actions that the Prophet Muhammad (SAW) never taught, and what is even more concerning is that these actions often contradict the principles of religious law. This starkly contrasts with the Quran's clear teachings regarding maintaining good morals and ethical behavior. However, without any sense of shame, they persist in these actions, as Allah SWT clearly states in Surah Al-Baqarah (2):26:

⁵ M. Qurasih Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1992).

⁶ M. Nasrul Haqqi, "Pendidikan Berwawasan Feminisme: Dalam QS Al-Ahzab (33): 53, 59 Dan Al-Nur (24): 31," *Jurnal Tarbawi* 11, no. 1 (2014): 91–13.

⁷ As Asmaran, *Pengantar Studi Akhlak* (Jakarta: CV Rajawali, 1992).

⁸ W. Poespoprodjo, *Filsafat Moral Kesusilaan Dalam Teori Dan Prakteknya* (Bandung: Pustaka Grafika, 1999).

⁹ Departemen Agama RI, *Al-Qur'an, Surat Al-Ahzab Ayat 21* (Jakarta: Yayasan Penyelenggara Penerjemah Penafsir Al-Qur'an, 2019).

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

“Surely Allah does not shy away from using the parable of a mosquito or what is even smaller” (Q.S. Al-Baqarah 2:26).¹⁰

Shame is a feeling inherent to humans, often manifesting as a reluctance to engage in specific actions, whether alone or in front of others, for various reasons. Generally, this feeling stems from internal factors, such as a fear of criticism, anxiety about being bullied, or nervousness. Shame can sometimes have positive effects, but it can also be negative.

Historically, it has been observed that many individuals with knowledge have committed moral transgressions, such as failing to apply their knowledge, tarnishing its purity through actions that conflict with societal norms. In Indonesia's societal transition, it is frequently observed and felt that some individuals do not behave according to their knowledge, exacerbating the country's ongoing moral crisis.¹¹

The rapid advancement of technology has facilitated the unchecked entry of Western culture into Indonesia, contributing to the erosion of moral values among today's youth. This influence is evident in their manners, ways of speaking to elders, sense of tolerance, and respect for those in their community. As a result, the moral values and virtuous conduct prescribed in the Quran are no longer upheld as guiding principles by many young people today.¹²

The misuse of technology has led to numerous negative consequences. For instance, mobile phones, which could be used for learning and other beneficial activities, are instead often used for gaming late into the night, leading to a neglect of religious duties and responsibilities as Muslims.

The increasing moral decay can also be attributed to the diminishing influence of religious education, which is no longer effectively implemented within the community. This decline is further exacerbated by the lack of foundational guidance from parents and schools, making young people more susceptible to negative influences and less aware of the consequences of their actions.

Moreover, the emotional instability of youth, combined with insufficient education and socialization regarding moral values, contributes to a lack of self-awareness and moral consciousness.

In this context, the Quran is crucial in guiding morality, emphasizing the importance of religious education in fostering virtuous character (akhlaq) and reinforcing moral behavior. Moral values are reflected in one's actions and behavior, and others ultimately perceive the goodness or badness of these behaviors.

This research sought answers in the Quran for every problem encountered by those who studied it. It involved carefully examining the verses, paying close attention to their correlation (nisbat), and understanding their role in addressing the discussed issues. Ultimately, an inductive conclusion was drawn, supported by the indications of the verses. This research constituted a theological study of Quranic verses and Hadith. The study employed a descriptive-analytical method within a library research framework, relying on books and written documentation as primary data sources.¹³

¹⁰ Departemen Agama RI, *Qur'an Tajwid Dan Terjemah* (Jakarta: Maghfirah Pustaka, 2006).

¹¹ Syahrin Harahap, *Penegakan Moral Dalam Akademik Di Dalam maupun Di Luar Kampus* (Jakarta: RajaGrafindo Persada, 2005).

¹² K. Bertens, *Etika* (Jakarta: PT Gramedia Pustaka Utama, 2011).

¹³ Sutrisno Hadi, *Metodologi Riset* (Yogyakarta: Andi Offset, 1990).

Discussion

Morality

The term "moral" originates from the Latin word "mores," which is the plural form of "mos," meaning customs or traditions. In Indonesian, "moral" is translated as "susila," referring to ethical behavior. For instance, when we say that someone's actions are immoral, we mean that the person's behavior violates a society's ethical values or norms. When we discuss "morality" or "actions," we refer to the moral character or the overall principles and values related to what is considered good and evil.¹⁴ Terminologically, morality is the doctrine of good and bad concerning human behavior.

Morality involves the education of the soul, aiming to cleanse it from negative or reprehensible traits and to adorn it with virtuous qualities, such as a sense of brotherhood, mutual assistance among people, patience, perseverance, compassion, generosity, and other praiseworthy characteristics. Noble character is the fruit of faith and righteous deeds. This education of the soul is exceedingly important, especially in a rapidly advancing modern world, where a lack of self-control can lead individuals astray. The soul is the source of human behavior; if a person's soul is good, their behavior will be good, and if their soul is corrupt, their behavior will be corrupt. As the Prophet Muhammad (peace be upon him) said:

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَّا عَنْ الشَّعْبِيِّ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَلَالُ بَيْنَ وَحَرَامٍ بَيْنَ وَبَيْنَهُمَا مُتَشَابِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِعِرْضِهِ وَدِينِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى فَيُوشِكُ أَنْ يُوَاقِعَهُ وَإِنْ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مُحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"Abu Nu'aim informed us, narrating from Zakariya, from Al-Sha'bi, who said: I heard An-Nu'man bin Bashir say: I heard the Messenger of Allah (peace and blessings be upon him) say: "What is lawful is clear, and what is unlawful is clear. There are doubtful matters between the two that many people do not know. Whoever safeguards themselves from doubtful matters protects their religion and honor, but whoever falls into doubtful matters falls into the unlawful. It is like a shepherd who grazes his flock near a forbidden area, fearing that his flock may stray into it. Indeed, every king has a sanctuary, and the sanctuary of Allah is what He has forbidden. Indeed, in every body, there is a piece of flesh, which, if sound, the whole body is sound; but if corrupt, the whole body is corrupt. Verily, this piece of flesh is the heart, " (HR. Ad Darimi, No 2419).¹⁵

The above hadith explains that if a person's soul is good, their actions will also be good. However, their actions will also be corrupt if their soul are corrupt. Therefore, it is essential to deepen one's understanding of noble character (akhlaq).

Moral education generally addresses ethical issues in classrooms and schools. The study of ethics in moral education tends to focus on distinguishing between right and wrong. However, these teachings often do not receive adequate emphasis in everyday life, within society, and in the family. Abu A'la Maududi contrasts secular morality with Islamic morality in his book *Ethical Viewpoint of Islam*. He argues that secular morality is based on the diverse thoughts and prejudices of humans,

¹⁴ K. Bertens, *Etika*.

¹⁵ Imam Ad-Darimi, *Sunan Ad-Darimi*, Penerjemah, Ahmad Hotib, Faturrahman (Jakarta: Pustaka Azzam, 2007).

while Islamic morality is grounded in the guidance and commandments of Allah as revealed in the Quran.¹⁶

Morality serves as a foundation or pillar that determines a person's character. A person may be unable to behave well, even if they know what is good (moral knowing), because they are not trained to act reasonably (moral doing). This illustrates that morality is foundational to forming an individual's character.

Akhlaq

Akhlaq, according to Al-Firuzabadi as cited in M. Rabbi's book, originates from the Arabic word al-khulqu or al-khuluq, which means character. The dictionary Al-Muhith defines it as "character, nature, courage, or religion."

Etymologically, akhlaq is derived from the root verb akhlaqa, yukhliq, ikhlaqan, which means behavior, conduct, nature, basic character, and the customs or traditions of good civilization and religion. The word khuluq is sometimes equated with decency, courtesy, and a reflection of a person's inner and outer characteristics.¹⁷

Sociologically, the term akhlaq is often synonymous with morality, ethics, decency, behavior, etiquette, and the social norms that guide human conduct in society.

Akhlaq refers to habitual behaviors that an individual has consistently performed. When this is practiced repeatedly, it becomes a habit known as akhlaq. For instance, if someone is accustomed to helping others, that person's habitual behavior reflects the akhlaq of generosity toward fellow beings created by Allah (SWT). According to Ibn Miskawayh, akhlaq is "a trait deeply rooted in the soul, from which various actions naturally arise without the need for thought or deliberation".¹⁸

Thus, from these views, it can be concluded that akhlaq is a character or behavior that a person performs instinctively, without prior thought. When such traits manifest, they give rise to actions that are either good or bad according to religious teachings. Akhlaq is also equated with morality, courtesy, ethics, behavior, etiquette, and humility (*adab ashori*).

Akhlakul Karimah

According to M. Yatimin Abdullah, quoting the opinion of Ibn Rashid, akhlaqul karimah is "commendable behavior that signifies the perfection of a person's faith in Allah. *Akhlaqul Karimah* arises from virtuous qualities".¹⁹

Akhlaqul Karimah, also known as Akhlaq Mahmudah, refers to all actions that bring happiness in this world and the hereafter and bring joy to all people. This is because Akhlaq Mahmudah serves as the guidance of the Prophet Muhammad (peace be upon him) and has been followed by his companions and righteous scholars throughout history until today.²⁰

Another definition of akhlaqul karimah is any good and praiseworthy action or behavior. This term comes from the Arabic language. In Indonesian, it corresponds to terms like akhlaq mulia or *budi pekerti*—noble character or virtuous conduct.²¹

¹⁶ Abdul Madjid, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya, 2013).

¹⁷ M Rabbi Muhammad Jauhari, *Keistimewaan Akhlak Islami* (Bandung: Pusaka Setia, 2006).

¹⁸ Beni Ahmad Saebani, *Ilmu Akhlak* (Bandung: CV Pustaka Setia, 2010).

¹⁹ M. Yatimin Abdullah, *Studi Akhlak Dalam Perspektif Al-Qur'an* (Jakarta: Amzah, 2007).

²⁰ Muhammad Abdurahman, *Akhlak Menjadi Seorang Muslim Berakhlak Mulia* (Jakarta: RajaGrafindo Persada, 2016).

²¹ Imam S. Ahmad, *Tuntunan Akhlakul Karimah* (Ciputat: leKDIS, 2005).

Exhibiting noble character toward Allah means submitting to Him alone, being patient, accepting His decrees in Shariah law and predestination, and refraining from complaining about His laws and predestination.²² Monotheism, or tauhid, involves recognizing Allah's oneness and acknowledging that there is no god but Allah. The foundation of Islam is faith in the Oneness of Allah, known as tauhid. This includes the belief that Allah alone possesses the attributes of Rububiyah (lordship) and Uluhiyah (divinity), and that His names and attributes are perfect in every sense."

Conduct Towards the Prophet Muhammad (Peace Be Upon Him)

The Prophet Muhammad (peace be upon him) is regarded as *uswatun hasanah*, an excellent example to emulate. He earned the trust of Allah (SWT) and was given the title *Al-Amin* (the Trustworthy). His noble character was so exalted that Allah Himself acknowledged it, as mentioned in the Quran in Surah Al-Qalam, verse 4, where he is described as possessing a great character.

Prophet Muhammad (peace be upon him) is the Messenger of Allah who must be honored by all Muslims. Every believer must firmly believe that Muhammad is the last Prophet, the seal of all Prophets and Messengers, and that there will be no prophet after him. He was sent as a messenger to humanity until the Day of Judgment. His mission as Allah's Messenger is a mercy to all the worlds, or *rahmatan lil'alamin*.

The proper conduct towards the Prophet Muhammad includes the following: Reciting blessings and peace upon him (*shalawat*), loving the Prophet sincerely by following all of his *Sunnah*, making the Prophet an idol and role model in life, and following what he commanded and refraining from what he prohibited.

Controlling Desires

Desire (*nafs*) is a spiritual organ of humans, alongside reason, that has a significant influence and frequently directs the body to act. In this context, controlling refers to managing one's desires by religious teachings.²³

Truthfulness or Honesty

Truthfulness means aligning something with actual reality, and this applies not only to speech but also to actions. Truthfulness or honesty is the most essential foundation for the stability of a society. Without truth, society would crumble, as mutual understanding among its members can only be achieved through truth.

The Virtue of Patience

There is a saying that patience is bitter in practice, but its outcomes are sweeter than honey. This suggests that the wisdom gained from patience is a commendable virtue. Patience can be categorized into four types: patience in bearing the burden of fulfilling obligations, patience in enduring trials and tribulations, patience in facing oppression, and patience in enduring poverty.

Trustworthiness, or *amanah*, encompasses loyalty, faithfulness, sincerity, and honesty. The opposite of *amanah* is betrayal (*khiyanat*), a trait that holds significant importance in Islam.²⁴ The absence of this quality can lead to devastation. Furthermore, justice is defined as giving each person their due rights. Justice applies not only to individuals but also within society and governance. Compassion also plays a crucial role. Essentially, compassion is an instinct bestowed by Allah upon His creatures. For example, in animals, a mother's compassion for her offspring makes her sacrifice

²² Muhammad Abdurahman, *Akhlak Menjadi Seorang Muslim Berakhlak Mulia*.

²³ Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar, Dan Implementasi* (Jakarta: Kencana Prenada Media Group, 2019).

²⁴ Zahrudin dan Hasannudin, *Pengantar Studi Akhlak* (Jakarta: Pustaka Zahra, 2004).

for their protection. Similarly, in humans, compassion manifests within family relationships and towards fellow humans and other creatures.²⁵

If these commendable qualities are instilled in a person, they will foster various virtuous characteristics (akhlaq mahmudah), such as generosity, which drives a person to help those in need; peace, which emerges when compassion is present within oneself; and forgiveness, which reflects the willingness to forgive others. Frugality becomes crucial in this context, as it teaches people to use everything they possess—whether it be wealth, time, or energy—wisely and by necessity.

Sincerity is also an integral part of noble character. Sincerity means performing actions with a pure heart, without ulterior motives other than seeking Allah's pleasure.²⁶ Acts carried out with sincerity, without expecting praise or reward from others, are highly favored by Allah. Conversely, if a person acts solely to gain recognition from others, such deeds will not be accepted by Him. Additionally, qona'ah, or the attitude of accepting with complete contentment what one has and feeling sufficient with what is available, is a trait that must be cultivated. This attitude encompasses accepting what is available with contentment, placing trust in Allah, striving to seek additional provisions through rightful efforts, and patiently accepting God's decree without being tempted by the world's deceptions.

Shame, a quality present since birth, is also a crucial aspect of noble character. This shame can manifest in various forms, whether towards others, oneself, or God.²⁷ Keeping promises is equally important, as it reflects a person's commitment to agreements made with others or oneself. Finally, iftihār, or purity of character, is an attitude that safeguards a person from committing sinful acts, whether through hands, speech, or the influence of popularity, while maintaining purity and dignity in every action.

The Differences Between Moral, Akhlaq, Ethics, and Immorality

Moral, akhlaq, ethics, and immorality have fundamental differences, particularly in the sources used to determine the good and evil in human behavior. Morality and immorality are typically based on common societal customs, meaning that what is considered right or wrong in this context is often shaped by a specific community's social and cultural norms. In contrast, akhlaq evaluates good and evil based on the teachings of the Quran and Hadith, giving it a religious and theological foundation.²⁸ On the other hand, ethics focuses on assessing good and evil through rational thought and reasoning, making it more philosophical.

Beyond differences in their sources, moral, akhlaq, ethics, and immorality also vary in their nature and scope. Morality and immorality tend to be practical, local, and individual, as they are closely tied to the specific norms within particular communities. Akhlaq, grounded in the Quran and the teachings of the Prophet, provides a more universal standard for Muslims. Ethics, however, is more theoretical and encompasses human behavior in a broader sense, emphasizing analyzing and explaining the criteria for good and evil in a more extensive and in-depth manner.

The Relationship Among Moral, Akhlaq, Ethics, and Immorality

Based on their functions and roles, it can be said that morals, akhlaq, ethics, and immorality serve the same purpose: to determine the judgment or value of human actions to distinguish between

²⁵ Burhannudin Salam, *Etika Sosial Asas Moral Dalam Kehidupan* (Jakarta: Rineka Cipta, 1997).

²⁶ Muhammad Al Ghazal, *Ahlak Seorang Muslim* (Semarang: Adi Grafika, 1993).

²⁷ M. Quraish Shihab, *Secerah Cahaya Ilahi Hidup Bersama Al-Qur'an* (Bandung: Mizan Media Utama, 2017).

²⁸ Ahmad Amin, *Etika (Ilmu Akhlak)*, Terj. K.H Farid Ma'ruf, *Dari Judul Asli, Al-Ahlak. Cet. III* (Jakarta: Bulan Bintang, 1993).

good and evil. All these terms share the common goal of fostering a good, safe, orderly, and peaceful society, thereby ensuring both spiritual and physical well-being.²⁹

Moral, akhlaq, ethics, and immorality must always be interconnected and mutually supportive. This explanation highlights that moral, akhlaq, ethics, and immorality are products of human reason and societal culture, selectively recognized as beneficial and good for the continuity of human life.

Classification of Verses About Akhlaq/Morality in the Qur'an

Allah revealed the Quran to guide humanity, illuminate their thoughts, and nurture their souls and intellect. Simultaneously, the Quran offers correct solutions to every question posed by both believers and disbelievers who doubt the miraculous nature of the Quran, with these answers being conveyed through the Prophet Muhammad (peace be upon him). The Quran also responds to various events and occurrences in human life by addressing them with teachings that reflect the principles of Islam. Based on this, the verses in the Quran are classified into two categories.

The first category includes verses that were revealed to offer guidance, education, and enlightenment, without being preceded by any specific events or reasons at the time of revelation that necessitated their descent. Examples of these are verses that discuss blessings, describe the Day of Judgment, detail the punishment in the grave, and other occurrences. Allah revealed these verses to guide humanity, not as answers to questions, solutions to sudden events, or responses to ongoing incidents.³⁰

The second category comprises verses revealed in response to specific events during the revelation. An example of this is when the Prophet Muhammad (peace be upon him) encountered complex challenges during his mission, or when questions arose that required answers, or when events transpired that demanded a particular response or explanation. These circumstances prompted the revelation of certain Quranic verses, a phenomenon known as *Asbabun Nuzul*. *Asbabun Nuzul* refers to any event or circumstance at the time of revelation that led to the descent of a specific verse.³¹

Asbabun Nuzul of Verses About Akhlaq

The difference between Makkiyah and Madaniyyah texts lies in the distinction between two significant phases that shaped the text, both in content and structure. This distinction is a result of their interaction with dynamic historical realities. While the knowledge of Makkiyah and Madaniyyah reveals general phenomena from this interaction, the science of *Asbabun Nuzul* (the circumstances of revelation) provides detailed insights into this interaction, offering information about the phases of text formation within the context of reality and culture.³²

Regarding the differences between Makkiyah and Madaniyyah, the verses of the Quran are divided into two groups: Makkiyah verses and Madaniyyah verses. The Makkiyah verses include the following chapters: Al-'Alaq, Al-Qalam, Al-Muzammil, Al-Mudathir, Al-Fatihah, Al-Lahab, At-Takwir, Al-A'la, Al-Lail, Al-Fajr, Ad-Duha, Al-Inshirah, Al-Asr, Al-Adiyat, Al-Kawthar, At-Takathur, Al-Ma'un, Al-Kafirun, Al-Fil, Al-Falaq, An-Nas, Al-Ikhlash, An-Najm, Abasa, Al-Qadr, Ash-Shams, Al-Buruj, At-Tin, Quraish, Al-Qari'ah, Al-Qiyamah, Al-Humazah, Al-Mursalat, Qaf, Al-Balad, At-Tariq, Al-Qamar, Sad, Al-A'raf, Al-Jinn, Ya-Sin, Al-Furqan, Fatir, Maryam, Taha, Al-Waqi'ah, Ash-Shu'ara, An-Naml, Al-Qasas, Al-Isra, Yunus, Hud, Yusuf, Al-Hijr, Al-An'am, As-Saffat, Luqman, Saba, Az-Zumar, Al-Mu'min, Fussilat, Ash-Shura, Az-Zukhruf, Ad-Dukhan, Al-Jathiyah, Al-Ahqaf,

²⁹ Abuddin Nata, *Akhlak Tasawuf Dan Karakter Mulia* (Jakarta: Rajawali Pers, 2013).

³⁰ Muhammad Baqir Hakim, *Ulumul Qur'an, Penerjemah: Nashirul Haq Dkk.* (Jakarta: AlHuda, 2006).

³¹ Muhammad Baqir Hakim.

³² Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an: Kritik Terhadap Ulumul Qur'an, Penerjemah: Khoiron Nabdliyyin* (Yogyakarta: PT. LKIS Pelangi Aksara, 2005).

Adh-Dhariyat, Al-Ghashiyah, Al-Kahf, An-Nahl, Nuh, Ibrahim, Al-Anbiya, Al-Mu'minin, As-Sajdah, At-Tur, Al-Mulk, Al-Haqqah, Al-Maarij, An-Naba, An-Naziat, Al-Infitar, Al-Inshiqaq, Ar-Rum, Al-Ankabut, and Al-Mutaffifin.

On the other hand, the Madaniyyah verses include the following chapters: Al-Baqarah, Al-Anfal, Al-Imran, Al-Ahzab, Al-Mumtahina, An-Nisa, Az-Zalzalah, Al-Hadid, Muhammad, Ar-Ra'd, Ar-Rahman, Al-Insan, At-Talaq, Al-Bayyina, Al-Hashr, An-Nur, Al-Hajj, Al-Munafiqun, Al-Mujadilah, Al-Hujurat, At-Tahrim, At-Taghabun, As-Saff, Al-Jumu'ah, Al-Fath, Al-Maidah, At-Tawba, and An-Nasr.

The content of the chapters and the Asbabun Nuzul related to the theme of Akhlaq al-Karimah (noble character) in the Quran, according to the sequence of revelation, includes the following verses:

First, Surah Al-Isra, verses 26-27. It is narrated that when these verses (Q.S. Al-Isra 26) were revealed, the Prophet Muhammad (peace be upon him) granted the land of Fadak to Fatimah. This is reported by Ath-Thabari and others, based on a narration from Abu Sa'id al-Khudri and Ibn Marduwaih, based on a narration from Ibn Abbas.³³

Second, Surah Al-A'raf, verse 179. The Hadith scholar An-Nasa'i reports that Urwah Ibn Zaid Ibn Thabit said to Marwan Ibn al-Hakam: "Why do I see you reciting short surahs during the Maghrib prayer, while I saw the Messenger of Allah (peace be upon him) reciting one of the longest of the long surahs?" Marwan asked: "Which is the longest of the long surahs?" Urwah replied: "Al-A'raf." Aisha (may Allah be pleased with her) also narrated that the Prophet (peace be upon him) recited Surah Al-A'raf during the Maghrib prayer, dividing its recitation between the two rak'ahs (units of prayer)—reported by An-Nasa'i.³⁴

Third, Surah An-Nur, verses 30-31. It is narrated that Asma' binti Murtsid, the owner of a date palm orchard, was often visited by women who would play in her garden without wearing long garments, revealing their anklets and parts of their bodies. Seeing this, Asma' exclaimed, "How disgraceful this is!" These verses (Q.S. An-Nur 3) were revealed concerning this incident, instructing believing women to cover their adornments. (Reported by Ibn Abi Hatim from Muqatil, based on a narration from Jabir bin Abdullah). Another narration mentions that a woman once made two silver anklets with jewels as ornaments for her feet. As she passed by a group of people, she would strike her feet against the ground, causing the anklets to jingle. This prompted the continuation of this verse (Q.S. 24 An-Nur 31), which forbids women from striking their feet in a way that attracts attention from men as reported by Ibn Jarir, based on a narration from Hadlrami.³⁵

Fourth, Surah An-Nahl, verse 91. It is narrated that this verse (Q.S. An-Nahl 91) was revealed as a command to fulfill the pledge to the Prophet Muhammad (peace be upon him) to embrace Islam. (Reported by Ibn Jarir, based on a narration from Buraidah).

Fifth, Surah Al-Baqarah, verse 26. It is narrated that when Allah made two parables about the hypocrites in His words (Q.S. Al-Baqarah 26), the hypocrites said, "Could Allah, the Most High and Exalted, make such a parable?" Then, Allah revealed this verse (Q.S. Al-Baqarah 26). This verse affirms that the parables presented by Allah strengthen the faith of believers, while the disbelievers and hypocrites become more astray as they reject Allah's guidance. (Reported by Ibn Jarir with multiple chains of transmission, based on a narration from As-Suddi). Another narration states that this verse (Q.S. Al-Baqarah 26) is connected with Surah Al-Hajj, verse 73, and Surah Al-Ankabut, verse 41,

³³ . Dahlan. Dkk Shaleh, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an* (Bandung: CV Penerbit Diponogoro, 2000).

³⁴ Shaleh.

³⁵ Shaleh.

responding to the reactions of the hypocrites who questioned how Allah could mention flies and spiders in the Quran revealed to Muhammad. (Reported by Al-Wahidi from Abdulghani bin Sa'id at-Tsaqaf, Musa bin Abdirrahman, Ibn Juraij, and Ata, based on a narration from Ibn Abbas. Abdulghani is considered weak in transmission.

Sixth, Surah Al-Ahzab, verse 21. In the classification of the Quranic surahs according to their period of revelation, Surah Al-Ahzab is categorized as a Madaniyyah surah, revealed at the end of the 5th year of Hijrah, the year of the Battle of Al-Ahzab (also known as the Battle of the Trench). This surah is the 90th in the chronological order of revelation, revealed before Surah Al-Maidah and after Surah Al-Anfal.³⁶ According to Ibn Kathir, this surah is a Madaniyyah surah revealed after Surah Al-Imran and consists of 73 verses. In the Uthmani Mushaf, Surah Al-Ahzab is placed after Surah As-Sajdah and before Surah Saba'.³⁷

Seventh, Surah An-Nisa, verse 58. Ibn Abbas narrates that after the Prophet Muhammad (peace be upon him) entered Makkah on the day of its conquest, Usman bin Talha, who was the custodian of the Ka'bah at that time, refused to hand over the key to the Ka'bah to the Prophet. Ali bin Abi Talib then forcibly took the key from Usman bin Talha and opened the Ka'bah, allowing the Prophet to enter and perform two rak'ahs of prayer inside. After the Prophet exited the Ka'bah, his uncle Abbas approached him. He requested that the key be handed over to him so that he could assume the position of custodian of Ka'bah custodian and continue to provide water for the pilgrims. Then, this verse was revealed, and the Prophet instructed Ali bin Abi Talib to return the key to Usman bin Talha and apologize for taking it by force.³⁸

The explanation above outlines various Quranic verses that discuss morality (*akhlak*). The selected verses focus on studying three verses: Surah Al-A'raf, verse 179; Surah Al-Ahzab, verse 21; and Surah Al-Baqarah, verse 26. These verses are particularly relevant as they address the development of noble character (*akhlak karimah*).

Conclusion

The management of forming akhlaqul karimah as outlined in Surah Al-A'raf, verse 179, can be summarized as follows: Firstly, Hellfire is prepared for both jinn and humans who fail to embrace proper education in tauhid (monotheism) or aqidah (faith). Secondly, individuals with intellect and vision are urged to use their eyes to read the Quran, Hadith, and other Islamic texts, to observe the signs of Allah's greatness in the universe, and to distinguish the various forms of life created by Allah SWT. These individuals, who use the blessings of the brain, eyes, and ears wisely, show gratitude to Allah by seeking religious knowledge and performing acts of worship. In Surah Al-Ahzab, verse 21, the Prophet Muhammad (peace be upon him) is presented as the ultimate role model and a barometer for human life. As the messenger of Allah SWT, the Prophet successfully embodied the divine message in his life and those around him. His attributes—truthfulness (*shidiq*), trustworthiness (*amanah*), intelligence (*fathanah*), and effective communication (*tabligh*)—are representations of the teachings of the Quran and serve as a model for modern life. Lastly, the moral lesson in Surah Al-Baqarah, verse 26, emphasizes obedience to Allah. The verse highlights that Allah will misguide those who refuse to believe and follow Him. Allah teaches that even the smallest creatures obey Him by using the example

³⁶ Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2004).

³⁷ M. Nasib Al-Rifa'i, *Taisiru Al-Ali Al-Qadir, Li Ikhtishari Tafsiri Ibn Katsir.* Terj. Syihabuddin, *Kemudahan Dari Allah: Ringkasan Tafsir Ibn Katsir* (Jakarta: Gema Insani Press, 2000).

³⁸ Shaleh, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*.

of a mosquito. However, some humans, despite having intellect, hearts, and minds, stubbornly refuse to believe and submit to Allah.

Bibliography

- Abdul Madjid. *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya, 2013.
- Abuddin Nata. *Akhlak Tasawuf Dan Karakter Mulia*. Jakarta: Rajawali Pers, 2013.
- Ahmad Amin. *Etika (Ilmu Akhlak))*, Terj. K.H Farid Ma'ruf, Dari Judul Asli, *Al-Ahlak. Cet. III*. Jakarta: Bulan Bintang, 1993.
- As Asmaran. *Pengantar Studi Akhlak*. Jakarta: CV Rajawali, 1992.
- Badi', Ahmad. "IJTIHAD: Teori Dan Penerapan." *Jurnal Pemikiran Keislaman* 24, no. 2 (2015): 28–47. <https://doi.org/10.33367/tribakti.v24i2.173>.
- Beni Ahmad Saebani. *Ilmu Akhlak*. Bandung: CV Pustaka Setia, 2010.
- Burhannudin Salam. *Etika Sosial Asas Moral Dalam Kehidupan*. Jakarta: Rineka Cipta, 1997.
- Departemen Agama RI. *Al-Qur'an, Surat Al-Ahzab Ayat 21*. Jakarta: Yayasan Penyelenggara Penerjemah Penafsir Al-Qur'an, 2019.
- . *Qur'an Tajwid Dan Terjemah*. Jakarta: Maghfirah Pustaka, 2006.
- Haqqi, M. Nasrul. "Pendidikan Berwawasan Feminisme: Dalam QS Al-Ahzab (33): 53, 59 Dan Al-Nur (24): 31." *Jurnal Tarbawi* 11, no. 1 (2014): 91–13.
- Imam Ad-Darimi. *Sunan Ad-Darimi*, Penerjemah, Ahmad Hotib, Faturrahman. Jakarta: Pustaka Azzam, 2007.
- Imam S. Ahmad. *Tuntunan Akhlakul Karimah*. Ciputat: leKDIS, 2005.
- K. Bertens. *Etika*. Jakarta: PT Gramedia Pustaka Utama, 2011.
- M. Nasib Al-Rifa'i. *Taisiru Al-Ali Al-Qadir, Li Iktishari Tafsiri Ibn Katsir*. Terj. Syihabuddin, Kemudahan Dari Allah: Ringkasan Tafsir Ibn Katsir. Jakarta: Gema Insani Press9, 2000.
- M. Quraish Shihab. *Secerah Cahaya Ilahi Hidup Bersama Al-Qur'an*. Bandung: Mizan Media Utama, 2017.
- M. Qurasih Shihab. *Membumikan Al-Qur'an*. Bandung: Mizan, 1992.
- M. Yatimin Abdullah. *Studi Amkhlak Dalam Persepektif Al-Qur'an*. Jakarta: Amzah, 2007.
- M Rabbi Muhammad Jauhari. *Keistimewaan Akhlak Islami*. Bandung: Pusaka Setia, 2006.
- Misno. "Redefinisi Ijtihad Dan Taklid." *Al Mashlahah Jurnal Hukum Dan Pranata Sosial Islam* 2 No.04 (2017): 389–402.
- Muhammad Abdurahman. *Akhlak Menjadi Seorang Muslim Berakhlak Mulia*. Jakarta: RajaGrafindo Persada, 2016.
- Muhammad Al Ghazal. *Ahlak Seorang Muslim*. Semarang: Adi Grafika, 1993.
- Muhammad Baqir Hakim. *Ulumul Qur'an, Penterjemah: Nashirul Haq Dkk.* Jakarta: AlHuda, 2006.
- Muhammad Yaumi. *Pendidikan Karakter: Landasan, Pilar, Dan Implementasi*. Jakarta: Kencana Prenada Media Group, 2019.
- Nasr Hamid Abu Zaid. *Tekstualitas Al-Qur'an: Kritik Terhadap Ulumul Qur'an, Penterjemah: Khoiron*

- Nabdhliyyin*. Yogyakarta: PT. LKIS Pelangi Aksara, 2005.
- Quraish Shihab. *Tafsir Al-Misbah*. Jakarta: Lentera Hati, 2004.
- Shaleh, . Dahlan. Dkk. *Asbabun Nuḥul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*. Bandung: CV Penerbit Diponogoro, 2000.
- Sutrisno Hadi. *Metodologi Riset*. Yogyakarta: Andi Offset, 1990.
- Syahrin Harahap. *Penegakan Moral Dalam Akademik Di Dalam Maupun Di Luar Kampus*. Jakarta: RajaGrafindo Persada, 2005.
- Syamsul Rijal Hamid. *Buku Pintar Agama Islam*. Cilengus Bogor: Cahaya Salam, 2012.
- Tengku Muhammad Hasbi Ash-Ahiddieqy. *Sejarah Dan Pengantar Ilmu Al-Qur'an Dan Tafsir*. Semarang: Pustaka Rizki Putra, 1997.
- W.Poespoprodjo. *Filsafat Moral Kesusilaan Dalam Teori Dan Prakteknya*. Bandung: Pustaka Grafika, 1999.
- Zahrudin dan Hasannudin. *Pengantar Studi Ablak*. Jakarta: Pustaka Zahra, 2004.