

VALUES OF MORAL EDUCATION IN PERSPECTIVE AL-QURAN LETTER AL-MUJADALAH VERSE 11

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ABSTRACT

This article aims to explore the values of moral education contained in Surah Al-Mujjadi verse 11. By understanding the principles of moral education contained therein, it is hoped that a holistic approach to moral education can be created, recognizing individual uniqueness, and encouraging the development of human potential. the optimal one. The author uses literature study to look at reference literature that is relevant to the topic discussed. In addition, all data sources in this article are documented using a content analysis approach because this is completely a literature study. The data from this research consists of the holy book Al-Qur'an and its tafsir books. The findings from this research at least contain moral education teachings, namely: expanding your heart, establishing harmonious relationships, giving charity, respecting and glorifying each other. The concept of educational values contained in the verse can be applied using two approaches, 1) Stimulus-answer or conditioning process so that automation occurs can be done through practice, through question and answer and through example. 2) Cognitive, namely the presentation of information such as: da'wah, lectures and discussions. Through this article, the author hopes that educators can instill and develop the values of moral education in anyone, especially students. Bearing in mind, the increasing erosion of moral values in the modern era like today. Because the main aim of education is to change mental attitudes and behavior for the better, so that they can carry out the role of caliph in worshipping Allah.

Key words: Education, interpretation, morals, Surah al-Mujjadi verse 11, values.

INTRODUCTION

Moral education is an important aspect of human life which has a major influence on the social, moral and spiritual order. This not only includes individual behavior in society, but also concerns human relationships with God and each other. Especially in the modern era like today, which is rife with moral degradation. Juvenile delinquency in

Indonesia is increasing every year. Data from the Indonesian Child Protection Commission shows that 37 cases of violence at various levels of education occurred from January to April 2019. Apart from that, another problem that is often faced, especially by teenagers, is violence between students. According to data from the Protection Commission, student enrollment figures in Indonesia continue to increase from year to year, from 12.9 percent in 2017 to 14% in 2018.

One solution that can be used as an alternative is character and moral education. Because with both of them you will be able to control someone from bad actions. In other words, a person must strive to achieve self-actuality gradually in social and religious life¹. In the Islamic context, the Koran is the main source of teachings and guidance for Muslims, including in shaping their character and morality.

One of the letters in the Al-Quran which provides guidance regarding the values of moral education is Surah Al-Mujjadi (Surah 58), especially in verse 11. This verse was chosen by the author because it is a very popular verse among Islamic education. Furthermore, Al-Mujjadi's letter is the 58th letter in the Koran which discusses various aspects of social life, including ethics and moral principles that must be upheld in society. Apart from that, verse 11 of Surah al-Mujjadi is a unique verse because in the same verse there are two discussions, namely social morals and knowledge. At the beginning of this verse, we teach a lesson about behaving well socially. However, at the end of the verse, it shows Allah's promise of elevation to those who believe and have knowledge. Therefore, the author is interested in discussing and linking these two urgent matters. The values of moral education contained in these verses guide Muslims to build a social life full of tolerance, mutual understanding, and respect for the rights and dignity of each individual. In this article, we will dig deeper into the values of moral education contained in verse 11 of Surah Al-Mujjadi and how its application can form a better society in accordance with Islamic teachings.

Previous research with the same theme has been carried out by several researchers, including Ike Septiani. In his article, he tries to explain the educational values contained in the Koran and Hadith. He focused on surah al-Hujurat 11 and surah Luqman 13-14. The results of this research state that the Al-Qur'an and Hadith are the basis and main sources for human character education². Apart from that, Amiruddin in his article which also discusses moral education stated the urgency of moral education for everyone. He believes that with moral education, we can prevent the massive negative side of information technology development in

¹ M. Sukardjo, *Foundations of Education (concepts and Applications)* (Jakarta: PT. Raja Grafindo Persada, 2009), p. 56

² Ike Septianti, Devy Habibi Muhammad, and Ari Susandi, "The Values of Islamic Education in the Al-Qur'an and Hadith," *FALASIFA: Journal of Islamic Studies* 12, no. 02 (2021): 23–32, <https://doi.org/10.36835/falasifa.v12i02.551>.

the current era of disruption³. Different from previous studies, this time the author will explore the values of moral education in the Al-Qur'an contained in the letter al-Mujjadi verse 11. In addition, the author will reveal how in this verse it is stated that humans will be greatly glorified and elevated in rank, especially for people who believe and have knowledge. Therefore, this research can be used as a complement to previous articles. It also does not rule out the possibility of being perfected by future researchers.

This article has an important aim in exploring the concept of moral education from the perspective of the Koran, as well as highlighting the importance of implementing this approach in the modern education system. By understanding the principles of moral education contained in the Al-Quran, Surah Al-Mujjadi verse 11, it is hoped that a holistic educational approach can be created, recognizing individual uniqueness, and encouraging the optimal development of human potential. Apart from that, in this article, the author will try to analyze the concept of moral education in the Al-Quran, surah al-Mujjadi verse 11, and explain how the values of moral education can be applied. Through this article, the author wants to convey the message that moral education based on the Koran can be a strong foundation in building a human-powered society.

THEORY STUDY

1. Mark

Value is a standard or measure of a norm, which is used to measure everything. Values, according to the Indonesian Dictionary, are traits (things) that are important and useful for humans. Values can also be interpreted as something that perfects humans according to their essence. Such as ethical values, namely human values as a whole person, such as honesty, and all things related to morals, and whether something is seen as good or bad by a group of people.⁴

Scheler said that value is a quality that is neither dependent nor determined by objects⁵. Apart from that, Amril Mansur believes that defining value is not something easy. However, at least at a practical level, value can be said to be something that is attractive, sought after, enjoyable, desired and liked in a good sense or with a positive connotation.⁶. In simple terms, values can

³ Amiruddin Amiruddin, "The Urgency of Moral Education: A Review of Islamic Perspective Values and Methods in the Era of Disruption," *Journal of Islamic Education Policy* 6, no. 1 (2021): 1–19, <https://doi.org/10.30984/jiep.v6i1.1474>.

⁴Writer team. *Indonesia Dictionary*. Language Center, Department of National Education. Gramedia Pustaka Utama, 2012, p. 963.

⁵Risieri Frondizi, *Introduction to the Philosophy of Value* (Yogyakarta: Student Library, 2001), 114.

⁶Amril Mansur, "Implementation of Value Clarification in Learning and Functionalization of Islamic Ethics," *Alfikra, Islamic Scientific Journal* 5, no. 1 (January-June 2006): p. 160, referring

be defined as a person's ideas or concepts about the important things that a person pays attention to in his life.

2. Education

According to its etymology, the word "education" comes from the root word "didik", which means "to maintain" and "to train". However, in a simple sense, education is usually defined as humans' efforts to develop their personalities by following the values that exist in their society and culture. Initially, the term "education" or "pedagogic" meant guidance or help provided deliberately by adults so that they become adults. Furthermore, "education" can also be defined as efforts made by a person or group of people to become mature or achieve a higher level of life.⁷

In other words, the author can conclude that education is basically a process to educate, nurture, shape and develop human potential through the provision of various knowledge to become human beings who have potential and noble character towards better conditions. Furthermore, education is basically a means to achieve happiness in this world and the afterlife. With education, knowledge will be obtained by humans for them to use as a means to create success in life and relationships between people. Said Agil Husin al-Munawwar said that education aims to form people who are faithful, devout, have noble character, advanced and independent who in the end can have high spiritual resilience and be able to adapt to the dynamics of societal development.⁸

3. Morals

In Arabic, "akhlak" is the plural of the mufrad form "khuluqun", which describes morality, temperament, behavior and character. According to the term, it is knowledge that explains morality, that regulates the way people interact, and determines the ultimate goals of their efforts and work⁹. One other meaning of morals is the basic nature that exists within a person and emerges through their will and behavior, without being forced by any reason.¹⁰

According to Imam al-Ghazali, the definition of morals is a characteristic that is embedded in the human soul so that it appears spontaneously when

to Henri Hazlitt, *The Foundations of Morality* (Princeton: D. Van Nostrand Company, Inc., 1964), p. 160.

⁷Hasbullah, *Basics of Education*. Jakarta: PT Raja Grafindo Persada, 2006, p. 1

⁸Said Agil Husin al-Munawwar, *Actualization of Qur'anic Values in the Islamic Education System*, (Jakarta: Ciputat Press, 2005), p. 15

⁹Syarifah Habibah, *Morals and Ethics in Islam*, *Journal of Basic Charm*, Vol. 1 No. 4, October 2015, pp. 73 - 87 ISSN: 2337-9227. p.74

¹⁰Shihab, M. Quraish. 2016. *What We Lost: Morals*. Ciputat: Lantern of the Heart, p. 4

needed, without requiring prior consideration or thought, and without encouragement from other people.¹¹.

Abdul Hamid believes that morals are a science related to the virtues that must be carried out. The ultimate goal is to fill the soul with goodness and avoid evil so that the soul is empty (clean) from all forms of evil¹².

METHOD

It is common knowledge that moral education is very important for education. Because its orientation includes teaching each individual to develop and increase their potential to become quality human beings in the fields of religion, social, economic, cultural and leadership. To achieve these quality results, educational manifestations require appropriate learning design. Thus, learning can be applied to achieve the goal of forming a complete or perfect human character¹³.

This article specifically discusses the concept and practice of moral education from the perspective of the Koran. The main focus is how moral values can be applied in education. Therefore, the author uses literature studies to look at reference literature that is relevant to the problem being discussed. In addition, all data sources in this article are documented using a content analysis approach because this is completely a literature study.

This research data comes from literature related to the research subject discussed. Primary data consists of the holy book Al-Qur'an and its tafsir books which explain Surah al-Mujjadi verse 11, such as Tafsir al-Azhar, Tafsir al-Misbah and Tafsir al-Maraghi. Secondary data consists of books that discuss the research topic, including: Tafsir of Educational Verses by Abuddin Nata.

DISCUSSION

1. Asbabun Nuzul surah al-Mujjadi 11.

In connection with the reason for the revelation of this verse, we can know a statement from Ibn Abi Khatim according to his history received from Muqatil bin Hibban, that "On one Friday the Prophet Muhammad SAW was entertaining the Badr mujahids at his stopover house. The house is not large enough to accommodate many people. Suddenly another group of Badr Mujahids arrived, including Thabit bin Qais bin Syamas, which made them jostle inside. Then they stood up with the intention of approaching the Prophet SAW, but the people who came first were reluctant to give place to those who had just arrived. Apparently, this made the Prophet SAW troubled, so he said to people around him other than the Badr mujahid, "O so and so, and you too, stand up!". This apparently upset the people who

¹¹Al-Ghazali, Ihya' Ulumuddin, Juz III (Egypt: Isa Bab al Halaby, n.d.), p. 53.

¹²Abd. Hamid Yunus, Da'irab Al-Ma'arif, Ash-Sya'ib, (Cairo: tt,), p. 936

¹³ Suyono and Hariyanto, Studying and Learning Basic Theories and Concepts, (Bandung: Teen Rosdakarya Offset, 2014), 33.

were ordered to stand up, it could be seen from the looks on their faces. Situations like this then became an opportunity for hypocrites to slander him by saying that the prophet was unfair in this incident. So Allah SWT's command came down to provide breadth for other people in this letter of al-Mujjadi¹⁴.

From the explanation above, the author can conclude that the process of revealing this verse was caused by the large number of friends from among the muhajirin who came to the Prophet's house at the same time to listen to his advice. Many of the friends who came first came and were disruptive and they were reluctant to give up their seats to friends who came after.

In contrast to the verse above, verse 12 provides additional explanation about secret conversations, which were discussed previously in verses 7–10¹⁵. It should be remembered that before the revelation of this verse, many of the Prophet's companions came to him to ask for guidance or convey their special matters. The Prophet was reluctant to reject them. But on the other hand, this was of course troublesome and even disturbed the prophet. So Allah ordered them to give alms before asking the Prophet for guidance.

This was also mentioned by Hamka in his commentary on al-Azhar, which said that the Messenger of Allah was very concerned about his people who were facing many problems at that time. This makes people who have problems want to consult their problems with the prophet. Finally, a rule came down which stated that people who wanted to talk to the Messenger of Allah had to first help the poor¹⁶.

2. Mufasssir's translation of Surah al-Mujjadi verse 11.

To understand the contents of Surah al-Mujjadi verse 11, we need to study further the experts' interpretation of this verse. In this way, we can get a clear picture of the moral education contained therein. We try to see some similarities and differences between interpreters in interpreting this verse according to their capacities. Because as we know, not everyone can and has sufficient knowledge to interpret the verses of the Koran¹⁷.

In this article, the author uses two interpretations by Indonesian Mufasssir and one interpretation by foreign scholars. The author chose to look at the interpretations of Indonesian scholars, such as Hamka and Prof. Quraish Shihab, with the aim of seeing a point of view that is appropriate to the conditions of society in Indonesia. However, don't forget to compare it with the views of tafsir scholars from abroad such as Ahmad Al-Maraghi. The author chose to take their interpretation because the interpretation that

¹⁴Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, (Jakarta: Pustaka AZZAM, 2009), p.173-174

¹⁵M. Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2003), p. 80-81

¹⁶Hamka, *Tafsir Al Azhar*, (Jakarta: Pustaka Panjimas, 2000), p. 31

¹⁷Nadirsyah Hosen, *Tafsir of the Qur'an in Social Media*, (Yogyakarta: Benteng Pustaka, 2019), p. 21

has been prepared is a contemporary interpretation that seems more appropriate to the current era, compared to other classical interpretations.

a. according to Hamka's interpretation of Al-Azhar.

In the tafsir of al-Azhar it is said: "O you who believe! When it is said to you to be roomy at meetings, then be roomy." (base of verse 11). What is meant by majlis in this verse is sitting together. Initially it was sitting together around the Prophet with the intention of hearing the teachings and wisdom that he would convey¹⁸.

Allah SWT begins this verse with a call to believers because they should have an open heart. In other words, he should be soft-hearted and love his brother who was late. In fact, he often calls his brother who has just arrived and invites him to sit near him. The verse continues saying; "Allah will certainly make room for you.¹⁹"

This means that a person's heart must first be open to receive friends. This openness will then make all the difficulties faced easier. This is in line with the famous saying, "Sit alone in a narrow space, sit in a large number of spaces." This means that when someone sits alone, his mind will become narrow because he doesn't know what to do. But when someone sits together, their hearts and minds will become more open.

And if it were said to you; "Stand up!", then stand up!" Hamka quoted Ar-Razi's view in interpreting the continuation of the verse as including two things: (1) If you are asked to stand up to give place to someone else who is more entitled to your position, stand up immediately! In other words, if you are asked to stand up because you have been sitting too long to give other people who haven't had a chance to get a chance, then you should stand up immediately. If you are advised to stand, don't act "heavy-tailed," as if you were sitting where you are and are reluctant to give someone else the chance.²⁰

b. According to Abudinnata

The word tafassahu in this verse has the meaning tawassa'u, which means expanding and welcoming each other. While the words "yafsaillahillahu lakum" mean that Allah will give them sustenance and mercy. Unsuzyu means humbling each other to give opportunities to everyone who comes. Yarfa'illahu ladzina amanu means Allah will raise the rank of those who glorify and have knowledge in the afterlife according to the glory and height of their position²¹.

¹⁸Ibid, Pg. 26

¹⁹Ibid, Pg. 27

²⁰Ibid, Pg. 28

²¹Abuddin Nata, MA, Tafsir of Educational Verses, (Jakarta: PT Raja Grafindo Persada, 2009), Pg. 152-153.

Meanwhile, the meaning of *idzaa qiila lacum tafassahuu fil majalis fafsahu*, means that if you are asked to stand up while in the assembly of the Prophet, you must immediately stand up because the Prophet sometimes looked at each person's condition to find out their religious level, or because the Prophet wanted to give a special task that was impossible to do. by other people²².

In the next verse, *Yarfaillahulladziina amanu minkum wa-l ladziina uutul 'ilma darojat*. the meaning is that Allah will elevate believers who follow His commands and the commands of His Messenger by giving them a high level in terms of reward and His pleasure.²³.

In summary, it can be interpreted that every believer is encouraged to make room for his brother when he is in a congregation. If friends come later or are asked to leave, then leave the place immediately. Do not assume that this command will eliminate their rights, because Allah will not ignore whatever form of charity they do.

c. According to Quraish Shihab in the tafsir al-Misbah

The words *افسحوا* and *تفسحوا* come from the words "فسح", which means spacious, and "انشزوا", which means high place. At first, the command indicates to move to higher ground. The point is to move to another place to give people who are more deserving the opportunity to sit or do a positive activity. In addition, some argue that it means leaving the Prophet's house and not staying there because there might be other interests that the Prophet would face²⁴.

The word "مجالس" is the plural form of the word "majlis" which originally meant to sit. In the context of this verse, this is where the Prophet Muhammad sat to give religious guidance. However, here it can also be interpreted as a place of existence as a whole, whether sitting, standing, or even lying down. Because the purpose of the command or guidance of this verse is to give a reasonable place and yield to people who are respected or weak, including non-Muslim parents, if a young person sits on a bus or train while the non-Muslim parent does not get a seat, then It is natural and civilized for someone to stand up to give him a seat²⁵.

Teaching morals and morals is the essence of this verse. If the previous verse talks about secret conversations, then in this verse it concerns actions and attitudes that should be carried out at a meeting. The verse above provides directions on how to establish good relationships at a meeting. Allah says, "O you who believe, if you are asked to give someone else a place in the assembly, either a seat or a non-seat, then make room for someone else willingly." This means that if someone does so, Allah will

²²Ibid. Matter. 153-154.

²³Ibid. Matter. 154.

²⁴M. Quraish Shihab, Tafsir Al-Misbah, (Jakarta: Lentera Hati, 2003), p. 79

²⁵Ibid.

give him space for everything in his life. If it is said to someone, "Stand up in another place, or sit in another place, or get up to do something like prayer and jihad, then stand up and get up, surely Allah will exalt those who believe among you, O you who This guidance is permitted, and those who are given knowledge have degrees of glory in this world and in the hereafter, and Allah is All-Knowing of what you do.²⁶

d. According to Ahmad Al-Maraghi

There are at least three things that can be understood from this verse: (1) that the friends tried to get closer to each other when they were in the assembly of Rasulullah SAW so that they could listen to advice and knowledge which was considered to have very deep goodness and extraordinary privileges. (2) that the order to make room for each other and expand their space while at the assembly is to avoid crowding and crowding each other. This will create closeness and close brotherhood among those present at the Prophet's assembly. (3) that if someone makes it easy for fellow servants of Allah who want to go on the path of goodness and peace, then Allah will give them a lot of goodness both in this world and in the hereafter²⁷.

In summary, this verse contains the command to give others the opportunity to do every good thing and make all Muslims happy.

In the next verse, we return to discussing the secret conversation that was revealed in the previous verses 7-10, and which is punctuated by demands when someone is in a majlis. The verse above again discusses this as an explanation of the command to carry out conversations that contain virtue and piety. It is important to know that before the revelation of this verse, many of the Prophet's companions came to him to convey their special matters and needs. The Prophet SAW was reluctant to refuse them, but on the other hand, of course it was very troublesome and even bothered him.

So the 12th verse came down. Allah says: O you who believe, if you want to hold a special conversation with the Messenger, then you should give some time - before you deliver the special conversation - alms for the poor which can be conveyed through him or distributed directly yourself. This is better for your religion and purer for your soul, because alms will be able to purify your wealth and soul; If you do not get what you can give in charity, then Allah will not burden you, for indeed Allah is Forgiving, Most Merciful.

The scholars are of the opinion that people who attend the assembly must obey the rules set by the assembly or the people responsible for organizing it. If you pay close attention, the verse above aims to provide an

²⁶Ibid. Matter. 77-78.

²⁷Ahmad Musthafa al-Maraghi, Tafsir al-Maraghiy, Volume X, (Beirut: Dar al-Fikr, tp. Th.), Pg. 16.

understanding of the provisions stipulated in this verse, namely that people who attend a ceremony, whether they arrive on time or are late, always maintain a good atmosphere with each other, full of brotherhood and tolerance. Whoever arrives first must fill the front seat so as not to make things difficult for people who arrive late by stepping over or disturbing people who have already arrived. Meanwhile, people who arrive late must be prepared for existing conditions, such as not having a seat.

3. Experts' conclusions regarding al-Mujjadi verse 11

When the Prophet was in the assembly, the companions tried to get closer to him so that they could more easily listen to his discourse which was considered to have very deep goodness and great privilege. Then orders came down to expand each other's places for those who arrived late. The order is to make room for each other and expand their space when in the assembly, not to have to crowd or be crowded together. This is due to the fact that this can create familiarity among the people in the assembly, who can listen to the teachings of the Prophet Muhammad. together. Therefore, this action can be carried out as long as possible.

The moral value of this verse is that if someone helps a servant of Allah who wants to go to the path of goodness and peace, Allah will give him more goodness both in this world and in the afterlife. In short, the verse above contains the command to do every good thing and make all Muslims happy. Therefore, the Prophet said that Allah will always help His servants as long as the servant always helps his brother. Apart from that, this verse also contains the meaning of respecting the Apostle and talking to him with etiquette. This verse also explains that alms given before talking to the Apostle have great benefits for poor people. This is intended to distinguish hypocrites who love wealth and want worldly pleasures from believers who truly believe and want the blessings of the hereafter and eternity with Allah.

DISCUSSION

In Surah al-Mujjadi verse 11, many scholars and interpreters have explained the contents as explained by the author above. So in this chapter the author tries to find and relate the values of moral education contained therein. There are at least several educational values contained in it, including:

a. Open your heart

At the beginning of the verse, Allah SWT calls his servants by the name "believers" because their hearts are open and he loves his brother who came late. Occasionally he was called and asked to sit near him. The hearts of both parties will be equally open because their hearts have been opened in advance to receive friends, as stated in the next verse, "Allah will certainly

make room for you." Then all subsequent matters will be easier if both parties understand each other with an open heart²⁸.

b. Establish harmonious relationships

This verse provides procedures for establishing harmonious relationships in a meeting with everyone who is in it. Allah's Word: O you who believe, if it is said to you by anyone: Be roomy, that is, try really hard, even though sometimes you have to force yourself to make room for other people in meetings, namely one place, either a seat or not to sit, if you are asked to do that then make room for the other person with a sincere heart.

c. Giving alms

As previously explained, it is important for us to know that many of the Prophet's companions came to him to ask for guidance or convey their special things before the revelation of this verse. As a person with commendable morals, he was reluctant to refuse them. But on the other hand, this would be troublesome and even disturb the prophet. So Allah ordered them to give alms before asking the Prophet for guidance. And it should be noted that the alms issued are not for the prophet, but are intended for the poor.

d. Mutual respect

In the verse quoted, and when it is said: "Stand up to go to another place, or to sit in your place for someone more worthy, or get up to do something like prayer and jihad, then stand up and get up, Allah will exalt those who There are believers among you, O those who convey this guidance and those who have been given knowledge, degrees of glory in this world and the hereafter, and Allah is All-Knowing of what you do now and in the future.

This attitude of mutual respect in Islamic teachings is included in noble morals. And this was one of the great missions of the Prophet Muhammad SAW. As in the hadith of the Prophet Muhammad, narrated by Imam Ahmad, it was stated that the Prophet was sent to the world to perfect morals.²⁹ By understanding his hadith above, we can understand that morals cannot be separated from Islamic teachings, in the sense that they are inherent in every practice.

e. Glorify each other.

As we know, people who glorify other people are noble people, conversely, people who humiliate other people are despicable people. If

²⁸Hamka, Tafsir Al Azhar, (Jakarta: Pustaka Panjimas, 2000), p. 27.

²⁹Musnad Imam Ahmad, v, (Dar al-Fikir, Cairo, Egypt: 1976), p. 75.

someone truly has faith and knowledge then he will not demean other people, on the contrary, he will glorify other people.

The end of this verse shows that people who believe, are obedient and obedient to Allah, carry out His commands, stay away from His prohibitions, and try to create an atmosphere of peace, security and tranquility in society will be elevated in rank by Allah, just like those who do. knowledgeable people who use their knowledge to enforce His words. Allah gave orders to His Messenger to utilize His knowledge. Then He confirmed that He is All-Knowing of everything that humans do, nothing is hidden from Him, and He will give a just reward for every human action. Good actions will be rewarded with rewards in heaven, while bad and unlawful actions will be rewarded with punishment in hell.

As educators, whether parents or teachers, we are obliged to educate our children or students by cultivating good morals. Because this is a form of great responsibility that is our obligation as educators³⁰. So the concept of educational values contained in Surah Al-Mujjadi verse 11 can be applied using at least two approaches, namely: 1) Stimulus-response or what is called a conditioning process so that automation occurs and can be done through training, through questions and answers and through continuous imitation. Because instilling character is not possible to do just once in a while, but requires continuous continuity until the character is formed according to what is desired.³¹ 2) Cognitive, namely the presentation of theoretical information which can be done such as: through preaching, through lectures, and through discussions.

After a behavioral pattern is formed, products will emerge from that pattern, both material (artifacts) and non-material (conceptions, ideas). Therefore, good morals or *akhlakul karimah* are ways of behaving that are based on the principles of faith, Islam and *ihsan*.³² So the product values from this verse include: expanding your heart, establishing harmonious relationships, giving alms, respecting each other and glorifying each other. After studying the values of moral education above, we can start by trying to apply them by giving space to fellow Muslims in our relationships, trying to do good deeds and goodness, trying to please our brothers, helping, and doing other things. as recommended by the Prophet SAW. We can know the level of success in instilling moral education values after seeing changes in attitudes or behavior shown by students, whether material or concepts from their thoughts that have been expressed in the form of daily attitudes.

³⁰Yasir Qadhi, 7 Graces of Good Morals, (Jakarta: Mizan Publica, 2018), p. 175

³¹Imas Kurniasih and Berlin Sani, Character Education: Internalization and Learning Methods in Schools, (Surabaya: Kata Pena, 2017), p. 5.

³²Abu Ahmadi and Noor Salimi, MKDU Basics of Islamic Religious Education, (Jakarta: Bumi Aksara, 1996), p. 199.

CONCLUSION

a. Conclusion

Moral education is something that is very important for us to instill in an era like today. The main source of moral education is the Koran. One of the important verses about morals is Surah al-Mujjadi verse 11. After the author analyzed the content based on the opinions of scholars and interpreters, the author can conclude that there are at least several moral education values contained therein. Among these morals are: expanding your heart, establishing harmonious relationships, giving charity, respecting each other and glorifying each other.

In implementing and instilling these moral education values, it can be done using a stimulus-response approach or also called a conditioning process that causes automation. Apart from that, it can also be carried out through exercises, questions and answers, modeling and conveying theoretical information which can be done, among others: through preaching, through lectures and through discussions.

Through this article, the author hopes that educators can instill and develop the values of moral education in anyone, especially students. Bearing in mind, the increasing erosion of moral values in the modern era like today. Because the ultimate goal of education is to change certain mental attitudes and behavior, such as becoming a strong Muslim so that he can carry out the role of caliph in worshipping Allah. However, there is also a need for teaching in the process of moving in this direction. Therefore, teaching is one way to achieve educational goals.

b. Suggestion

To make teaching and learning activities enjoyable and effective, educators must be able to understand the potential and psychology of their students. Patience and tenacity are needed to instill values and educate their morals in accordance with the guidance of the Koran.

Bearing in mind the importance of studying moral education in the modern era like today which is in accordance with the perspective of the Qur'an, the author hopes that there will be further research on education and moral values found in other letters and also hadiths. - Hadith of the Prophet which examines the practical aspects of implementing moral education.

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