



EDUCATIONAL MATERIALS USING SHIDQ PERSPECTIVE IN THE QUR'AN

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ABSTRACT

This study is a response to the failure of moral education as a result of worldwide breakthroughs in science and technology, which have an effect on the entire human life system, including the world of education. In the realm of education, we should conduct moral development, of which one part, namely the aspect of honesty, has failed. This research seeks to establish the existence of shidq verses in the Qur'an and their relationship to moral education content. The method of research employed is descriptive analysis, with data derived from literature studies. According to the findings of the study, the shidq verses describe the virtues of mah easy or noble moral education material, which include faith, monotheism, piety, istaqamahan, patience, a willingness to sacrifice to seek Allah's pleasure, honesty, perseverance in worship, prayer, promise, and legal discipline. The verses of shidq also emphasize the dangers of mazmumah or despicable moral education materials, namely, including accusations against the Prophet making up the Qur'an, lying or hypocrisy, doubting, shirk, impunity, even to kufr

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1. INTRODUCTION

As a holy book, the Al-Qur'an has become a resource for many parts of life. The Qur'an is seen as representing the presence of Allah not just when it was revealed to the Prophet Muhammad *sallallahu 'alaihi wasallam*, but also as a written text. The text of the Qur'an is still capable of representing His presence, regardless of whether it is studied with various scientific disciplines, read, or internalized by its meaning (Mulyadhi Kartanegara: 2011).

As a result of the Qur'an's status as a holy book, its authenticity and purity will be kept forever until the Day of Judgment. The Prophet Muhammad *sallallahu 'alaihi wasallam* said, "The best among you are those who study and teach the Qur'an." (Muhammad Ibn Islamil)

This study is a response to various types of moral damage caused by failures in moral education as a result of the influence of global scientific and technological advancements as well as excessive authority given to the ratio and excessive attention paid to the needs of the body, while the soul's need for noble character is increasingly neglected. This has an effect on the strengthening of the materialistic and secularistic system in the entire system of human life, including the education system. Our education should foster moral or character development; nevertheless, one part has failed, namely the development of an honest character.

Through the study of Qur'anic verses containing absolute and non-negotiable shidq lafadz, possess lofty moral ideals and abstain from deplorable morals. The verses containing the shidq lafadz in all of its derivational forms are revealed a minimum of 155 times in various surahs of the Qur'an. The author selected 59 of the 155 verses containing the word shidq as the subject of the study. The selection of a specific derivation as the focal point is designed to facilitate the author's analysis of the relevant verses so that the study objectives can be met.

According to the Qur'an, the noble morality described in the above shidq verses is a mirror of individuals who believe and are devout. In the eyes of Allah Subhanahu wa Ta'ala, a devout believer will attain the highest status if he is able to adhere to this quality regardless of the circumstances.

Material for moral education through the study of verses containing shidq words is an urgent need and is expected to be able to raise the awareness of all components of the nation in order to construct a solid national foundation in the face of the demoralization and degradation of knowledge that have so severely plagued this nation.

2. METHODS

This sort of research employs library research with a content study methodology to conduct an in-depth investigation of textual material. There are both main and secondary data sources. The 59 *shidq* verses in the Qur'an are the primary data that directly supports this study. Secondary data are data that indirectly assist this study, such as books of interpretation, hadith books, *mu'jam*, and other books.

3. RESULTS AND DISCUSSION

1. The Study of *Sidq* in the Qur'an

The word *shidq* and its derivations are revealed in the Qur'an repeatedly. Although not as much as *al-kadhib* in the Koran revealed 277 who are his opponents. The word *shidq* which is revealed in the Qur'an and its derivation (*isytiqaq*) is 155 times. The derivations in question are *fi'il madhi*, *fi'il mudhari*, *fi'il amr*, *isim mashdar*, *isim fa'il*, *isim tafdhil*, and *shigah mubalaghah* (Muhammad Abdul Baqi: 1407H).

Thus it is intended that each form of *lafadz* contains certain characters and aspects. So the many forms of words used in the Qur'an are intended to indicate certain stresses and affirmations as well. The forms of *fi'il*, both *madhi*, *mudhari* and *amr*, for example, contain certain times such as past, present and future times.

Fi'il madhi from one point of view implies that the intended object has done something, both the previous people, before the people of the Prophet Muhammad *sallallahu 'alaihi wasallam* and describes one of two things, namely the beauty or the ugliness of the act and the event. In addition, *fi'il madhi* also contains information about the term *shidq* (true or honest) which is expressed in this form is very diverse, which is 24 times of the various derivations of *fi'il madhi* itself. We can see this in each letter, al-Baqarah verse 177 and 280, ali-Imran verse 95 and 152, al-Maidah verse 45 and 113, at-Taubat verse 43, Yusuf verse 26, al-Anbiya verse 9, an-Naml verse 27, al-Ankabut 3, al-Ahzab verse 22 and 23, Saba 'verse 20, Yasin verse 52, ash-Shaffat verse 37 and 105, az-Zumar verse 33 and 74, Muhammad verse 21, al -Fath verse 27, at-Tahrim verse 12, al-Qiyamah verse 31, and Surah al-Lail verse 6.

While *fi'il mudhari* contains actions that are in progress or that will be carried out or will occur, generally this form is related to the habituation of Allah which is not done unjustly in the slightest. Some of the *shidq* actions that occur are expressed with this word form 6 times, each in Surah an-Nisaa' verse 92, at-Taubah verse 75, al-Qashash verse 34, al-Waqi'ah verse 57, al-Munafiqun verse 10, al-Ma'arij verse 26,

By using this verb *mudhari*, the Qur'an wants to describe how noble the act of *shidq* is and believing in the verses of Allah *subhanahu wata'ala*.

While *fi'il amr* is an expression that shows an order. *Lafadz shidq* which shows the *fi'il amr* in question is only revealed once in the Qur'an, namely in the letter Yusuf verse 88.

While the forms of *isim mashdar*, *isim fa'il* and *isim maf'ul* do not tie events to a certain time, the form of *isim mashdar* only shows events without any connection with time. The *shidq* verses in the form of *isim mashdar* from their various derivations are revealed repeatedly in the Qur'an 30 times, respectively in the letter Yunus verse 2, 37, and 93, Maryam verse 50, ash-Syu'araa' verse 84, az-Zumar verse 32 and 33, al-Ahqaf verse 16, al-Qamar verse 55, al-An'aam verse 115, al-Maidah verse 119, al-Ahzab verse 8 and 24, al-Baqarah verse 163, 196, 264, 271 and 276, an-Nisaa' verses 4 and 114, at-Taubah verses 58, 60, 79, 103, and 104, al-Mujadilah verses 12 and 13, and Surah Yusuf verse 111.

Meanwhile, the form of *isim fa'il* is somewhat more complete than the other forms, because this *isim* shows three things at once, namely the existence of an event, the occurrence of the event and the perpetrator of the event itself (Abdullah Al-Azhari). This means that the act has become his nature and is united in him (Badr al-Din al-Zarkasy: 1975). The *shidq* verses which are expressed in the form of *isim fa'il*, refer to people who have noble qualities. *Shidq* in the form of *isim fa'il* is revealed in the Qur'an more than any other derivation, namely 87 times, respectively in Surah Maryam verses 41, 54, and 56, Az-Zariyaat verse 5, Ghafir verse 28, Al-An'aam verses 40 and 92, Yusuf verses 17, 27, 46, 51, 82 and 88, Al-Hijr verses 7 and 64, Al-Ancost' verses 38, An-Nur verses 6, 9, and 61, Ash-Syu'araa' verse 31, 101, 154, and 187, An-Naml verse 49, 64, and 71, Al-Qashash verse 49, Al-Ankabut verse 29, As-Sajadah verse 28, Al-Ahzab verses 8, 24, and 35, Saba' verse 29, Yaasin verse 48, Ash-Shaffat verse 52 and 157, Ad-Dukhan verse 36, Al-Jatsiyah verse 25, Al-Ahqaaf verse 4, 12, 22, and 30, Al-Hujurat verse 15 and 17, Al-Hasyr verse 8, Al-Baqarah verse 23, 31, 41, 89, 91, 94, 97, 101, and 111, Ali-Imran verse 3, 39, 17, 50, 81, 93, 168, and 183, An-Nisaa' verse 47,

and 69, Al-Maidah verse 46, 48, 75, 119, Al-An'am verse 40, 92 and 143, Al-A'raaf verse 70, 106, 194, At-Taubah verse 119, At-Tuur verse 34, Al-Waqi'ah verse 87, Al-Jumu'ah a yat 6, Al-Muluk verse 25, Al-Qalam verse 41, Al-Hadid verse 18 and 19, Fathir verse 31, Yunus verse 38 and 48, Hud verse 13 and 32, Ash-Shaf verse 6.

The *shidq* verses in the form of *isim tafdhil* are only mentioned 2 times, each in Surah An-Nisaa' verses 87 and 122.

And finally, the *shidq* verses contained in the Qur'an are the form of *shigat mubalaghah* which shows many meanings. This form almost all denotes people who are trusted, the most justified, *shiddiqin* because of their characteristics. We can see this in the words of Allah in Surah Maryam verses 41 and 56, Al-Hadid verse 19, An-Nisaa' verse 69, and Surah Al-Maidah verse 75.

From the verses that say *shidq*, the author has chosen the *lafadz* which is the focus of the study. The selection of a particular derivation as the focus is intended to make it easier for the author to analyze the verses in question so that the research objectives can be achieved. The classification in the derivation in question is only the *isim fa'il tsulatsi mujarrad*, namely *lafadz shâdiq (mufrad)*, *shâdiqûn (jama' muzakkar salim marfu')*, and *shâdiqîn (jama' muzakkar salim manshub and majrur)* which were revealed 59 times (Muhammad Abdul Baqi :1407).

As it is known that every derivation or *lafadz* in Arabic must contain certain meanings and aspects. Therefore, the many derivations of *shidq* used in the Qur'an are intended to indicate certain stresses and affirmations as well.

2. *Shidq* Perspective Moral Education Materials in the Qur'an

a. *Akhlaq* Definition

According to (Rahmat Lutfi Guefara and Soffan Rizqi: 2020) in quoting Yunahar Ilyas, the word morality comes from Arabic, plural of "*khuluqun*" which according to language means character, temperament, behavior or character. As stated in the Qur'an surah al-Qalam verse 4,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

It means, Verily you (Muhammad) really have a great character. Morals in everyday terms can be equated with character, decency, courtesy.

According to (Rahmat Lutfi and Guefara and Soffan Rizqi: 2020) that in the concept of morality, everything that humans try is judged to be good or bad, commendable or despicable, because the Qur'an and *Sunnah* judge it. This means the Qur'an and *Sunnah* as a measuring medium to judge something.

In this case, it is known as *ethicos* or *ethos*, which means etiquette. Routines, inner feelings, and heart tendencies in actions. For *Ibn Maskawaih* in *maktabah syamilah*, morality is a state of the soul as an impetus to do things without the need for thought or consideration. According to (Syamsul Rizal Mz: 2018) "That good morals are actually part of the essence of religion and at the same time the fruit of the sincerity of those who are pious, as well as training for people who are experts in matters of worship to draw closer to Allah. Bad morals are like a killer toxin and are ready to destroy mankind, keep people away from Allah, and for humans who have them can be shackled by the bonds of Satan.

b. Moral Education

Ibrahim Bafadhol (2017) in "*Jurnal Edukasi Islami Jurnal Pendidikan Islam*" said that *akhlaq* education is an endeavor or effort by adult humans to direct students to become human beings who fear Allah *Ta'ala* and have good character".

And this Islamic education system specifically provides education about the morals that a Muslim should have in order to reflect his personality (Fadlil Yuni Ainusysyam: 2009). So the Prophet Muhammad *sallallaahu 'alaihi wasallam* prayed a lot to Allah so that he would be decorated with noble character and temperament. He prayed, "O Allah, improve my face and morals (Said Eve: 2005).

Thus, it can be concluded that moral education is a conscious and planned effort to instill moral values that are internalized into people or students so that it is hoped that the formation of a noble character is expected.

c. Moral Education Materials using Perspective *Shidq* Verses

The material for moral education based on the verses with *shidq lafadz* in the Qur'an consists of the material of *mahmudah* (noble) and *mazmumah* (despicable) morals.

1. *Mahmudah* (noble) Moral Education Materials

Mahmudah moral education material means noble which is implied in the *shidq* verses in the Qur'an including faith, monotheism, piety, *istiqamahan*, patience, willing to sacrifice to seek Allah's pleasure, honesty, perseverance in worship, prayer, promise, and discipline in law.

First, the material of morality on faith based on *shidq* verses cannot be separated from the pillars of faith itself, namely faith in Allah, angels, books, apostles, the Day of Judgment, and faith in *qadha* and *qadar*.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

Verily, those who believe are only those who believe (believe) in Allah and His Messenger, then they do not doubt and they strive (jihad) with their wealth and their souls in the way of Allah. They are the right people. QS. Al-Hujuraat (49): 15

Second, the material of Mahmudah Morals about monotheism for Muslims is a familiar principle, monotheism for them is something of worship that must be carried out in everyday life and which was first realized before others. *Tawhid* means to unite Allah with something special for Him, whether in *rububiyyah*, *uluhiyyah*, or *asthma'* and His attributes. The *shidq* verses that explain the monotheism of *rububiyyah* are as follows:

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْهَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Or who created (humans from the beginning), then repeats them (again), and who (also) gives you sustenance from the heavens and the earth? Is there a god (other) beside Allah? Say: "Show me your proof of truth, if you are indeed the truthful." An-Naml (27) : 64

Tawhid rububiyyah means to embody everything that God does, whether creating, providing sustenance, turning on and off. Allah is the Lord and Lord of all things. The polytheists also admit that but they also set idols which they consider as helpers, they rely on them and make them as intercessors.

While monotheism *uluhiyyah* means to unite Allah *subhanahu wa ta'ala* through all the work of servants, in that way they can get closer to Allah *subhanahu wa ta'ala* if it is prescribed by Him, such as praying, *khauf* (fear), *raja'* (hope), *mahabbah* (love), *dzabih* (slaughter), *nadzar*, *isti'anah* (ask for help), *istighatsah* (ask for help in difficult times), *isti'adzah* (ask for protection). All these and other acts of worship must be performed to Allah alone and sincerely for Him, as Allah says:

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ إِنَّنِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنزَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say: "Explain to me about what you worship besides Allah; show Me what they have created from this earth or are they affiliated (with Allah) in the (creation of) the heavens? Bring to Me the Book that was before (the Qur'an) 'an) this or a legacy of knowledge (of the ancients), if you are the truthful" QS. Al-Ahqaaf (46): 4

Tawhid al-asma' wash shifat by determining what Allah has ordained for Himself and what has been decreed by His Messenger Muhammad *sallallahu 'alaihi wa sallam* for Himself.

Third, the Mahmudah materials' morality on taqwa; *taqwa* is actually an indicator of someone's faith in Allah. So, faith and piety in several verses are always mentioned at once, to show the integrality within a person.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Artinta, "O you who believe, fear Allah, and be with those who are true." (Surat At-Taubah: 119).

This is emphasized in the interpretation of *al-Aisar* "Be fearful of Allah by following all his commands and leaving all His prohibitions and be among those who are right in intention, word and deed, surely you will be with the righteous in the hereafter with the Prophet Muhammad *sallallahu 'alaihi wasallam*, Abu Bakr, Umar, all the prophets, the righteous, the martyrs and the righteous (Shaykh Abu Bakr Jabir Al-Jazairi: 2008)."

Fourth, the material of Mahmudah Morals about istiqamah is the belief of the heart, oral truth and sincerity in charity are elements of faith that can be carried out properly with *istiqamah*. *Istiqamah* means firmness in holding principles. *Istiqamah* is to continue to commit to the truth and continue to worship.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

And a man who believed among the followers of Pharaoh who hid his faith said: "Are you going to kill a man because he says: "My Lord is Allah when he has come to you with evidence from your Lord. And if he is a liar then he is the one who bears (the sin) of his lie; And if he is a righteous man, some of the (disaster) he has threatened you with will befall you. Verily, Allah does not guide those who transgress and are liars." Surah Mu'min (Ghafir) (40): 28

According to Wahbah Az-Zuhaili "This is an eternal story that was shown by a believer from the family of Pharaoh who concealed his faith from him, Allah set his story in the manuscripts because of the words he conveyed in the *majlis* of disbelief, Allah praised him all the time. That person said, "How do you kill a man who has no sin other than he said, Allah is my Lord? Even though he has come to you with real miracles that show the truth of his *prophethood* and message. People like this do not need to be killed." So Pharaoh failed to kill Moses (Az-Zuhaili: 2012)."

Fifth, Mahmudah Morals Material on Patience; Patience means holding back and controlling oneself from everything that is faced in life, including being patient in accepting life's trials, being patient from lustful desires, being patient in Allah's commands and prohibitions, and being patient in association.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

(i.e.) those who are patient, righteous, who remain obedient, who spend their wealth (in the way of Allah), and who ask forgiveness at dawn. QS. Ali-Imran (3) : 17

The verse explains that they are people who are patient in obeying Allah, both in times of trouble and joy. They also ask forgiveness at dawn to the most forgiving of all sins, precisely in the last third of the night (Aid Al-Qarni: 2007). This is confirmed by the word of God:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Verily, Muslim men and women, believing men and women, men and women who are obedient, righteous men and women, patient men and women, humble men and women. , men and women who give in charity, men and women who fast, men and women who keep their honor, men and women who mention (name) Allah a lot, Allah has provided for them forgiveness and a great reward. QS. Al-Ahzaab (33) : 35

The verse explained above that Allah gave them an incomparable great reward, namely paradise with its high and good levels, its rivers, its beauty, and its eternal pleasures (Az-Zuhaili: 2012).

Sixth, the material of Mahmudah morals is about being willing to sacrifice in order to seek the pleasure of Allah. As stated in the word of God,

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

(Also) for the poor people who emigrated who were expelled from their hometowns and from their property (because) seeking bounty from Allah and His pleasure and they helped Allah and His Messenger. They are the ones who are right. QS. Al-Hasyr (59): 8

Aidh Al-Qarni said, "They are the ones who correct their words with real actions and convince their words with actions. That will be a witness to the truth of their faith (Aid Al-Qarni: 2007).

Seventh, the material of Mahmudah Morals about Honesty is the main provision to achieve blessings. Honesty is only attached to people who have strong faith values. As Allah says:

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

And tell (O Muhammad to them) the story of Ismail (that one) in the Quran. Actually he is someone who is true to his promises, and he is a Prophet and Apostle. QS. Maryam (19): 54

قَالَ مَخَبٌ إِذْ رَأَوْهُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ خَاشِئٌ اللَّهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنِ نَفْسِي وَإِنَّهُ لَمِنَ الصَّادِقِينَ
The king said (to the women): "How were you when you tempted Yusuf to submit himself (to you)?" They said: "Almighty Allah, we do not recognize a bad thing from him." Al-Aziz's wife said: "Now the truth is clear, I am the one who tempted him to submit himself (to me), and in fact he belongs to the righteous." QS. Yusuf (12): 51

Thus Allah guarantees for those who always act honestly, as confirmed in His word:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah says: "This is a useful day for those who are truthful in their truth. For them is Paradise under which rivers flow; they abide in it forever; Allah is pleased with Him. Such is the great fortune." QS. Al-Maidah (5): 119

Eighth, the material of Mahmudah easily about Perseverance in Worship is confirmed in one of God's words as follows:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Verily, Muslim men and women, believing men and women, men and women who are obedient, men and women who are righteous, men and women who are patient, men and women who are humble. , men and women who give in charity, men and women who fast, men and women who keep their honor, men and women who mention (name) Allah a lot, Allah has provided for them forgiveness and a great reward. QS. Al-Ahzaab (33) : 35

Ninth, the material of morality is easy about praying only to Allah without any elements to other than Him. Because praying to other than Allah will not be granted even it is a form of polytheism.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

Say: "Explain to me when Allah's punishment comes to you, or the Day of Resurrection comes to you, whether you call on (god) not only Allah; if you are the truthful" QS. Al-Anaam (6) : 40

And also confirmed in the word of God:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أُمْتَأَلِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Actually the idols that you call on besides Allah are (weak) creatures similar to you. So call out to the idols and then let them grant your request, if you are true people. QS. Al-Araaf (7): 194

Tenth, the material of Mahmudah easily about Promises is confirmed in the word of Allah,

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

And tell (O Muhammad to them) the story of Ismail (that one) in Al-Qur'an. Actually he is someone who is true to his promises, and he is a Prophet and Apostle. QS. Maryam (19): 54

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

They said: "When will the threat come, if indeed you are the truthful?" QS. Jonah (10): 48

This verse mentions the reasons for those who do not believe in the existence of a resurrection day or a day of vengeance. It can be noticed that the disbelievers said to the chosen Prophet, "when will the Day of Judgment come? At night or during the day? If you, O Prophet, and your followers really believe that the Hour will occur, please inform us of the exact time (Aid Al-Qarni: 2007) "

The polytheists of *Quraish* demanded the determination of the time of punishment which was threatened by the Prophet Muhammad *sallallahu 'alaihi wasallam*. Whereas what Allah has promised in His verses will surely happen, as stated in the following verses:

إِنَّمَا تُوعَدُونَ لَصَادِقٌ

Verily, what is promised to you must be true. QS. Az-Zariyat (51) : 5

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

They said: "When will the promise come, if all of you are truthful? QS. Al-Anbiya' (21): 38

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And they (the disbelievers) say: "When will the punishment come, if indeed you are the truthful." QS. An-Naml(27): 71

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And they said: "When will this promise (come) come, if you are truthful?" Saba' (34): 29

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And they say: "When (the occurrence of) this promise (the day of awakening) if you are the righteous?" QS. Yaasin(36): 48

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And they said: "When will the threat come if you are the righteous? Al-Mulk (67): 25

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْزَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

They said "O Noah, in fact you have argued with us, and you have extended your objections against us, so bring us the punishment that you threaten us, if you are among the righteous." QS. Hud (11): 32

Eleventh, Mahmudah Morals material about discipline in the law, one of which is revealed in legal issues that require a husband and wife dispute solution, as confirmed in the word of God,

وَالَّذِينَ يَزُمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

And those who accuse their wives (of adultery), meanwhile they cannot have witnesses only themselves, until that person's testimony is 4 times swearing in the name of Allah, in fact he is one of the righteous. QS. An-Nur (24): 6

This is an affirmation of the *li'an* law. According to (Rocky Marbun et al: 2012), *Li'an* etymologically means *muba'adah* (far) in the sense that this *li'an* causes couples to be far from God's grace or causes separation between the two. Meanwhile, in terms of terminology, certain sentences are used as arguments for people who wish to accuse adultery of people who have tarnished the chastity of their wives. If husbands accuse their wives of adultery, but do not have fair witnesses to confirm the truth of their accusations against their wives, then the husbands must swear 4 times before the judge by saying "I testify that in fact I am a who is honest about the accusation of adultery that I threw at him, so the wife is also given the opportunity to defend herself with a method like what is stated in the word of God which says:

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

And (oath) the fifth: if the curse of Allah be upon him if his husband belongs to the righteous. QS. An-Nur(24): 9

So the wife in the fifth oath, she must add to it by stating, "Verily the wrath of Allah will be on me if my husband is honest in the accusation of adultery he has accused me of.

When the husband pronounces these five testimonies, his wife is divorced *ba'in* and it is forbidden for him forever based on the oath called the *li'an* oath.

2. *Mazmumah* Moral Education Materials (despicable)

The *Mazmumah* (despicable) moral education material described in the *shidq* verses includes accusations against the Prophet himself for making up the Qur'an, lying or hypocrisy, doubting, shirk, impunity, even to *kufr*.

First, the *Mazmumah* Morals material about the accusations against the Prophet himself who made up the Qur'an. As Allah says:

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ

So let them bring forth sentences like the Qur'an if they are truthful. At-Thur (52): 34

Azzuhaili said, if they were right in their accusation that Muhammad invented the Qur'an, they could not all make a single surah out of it that had a particular theme.

And Allah's next objection is asking them to make like one letter, as He says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَلَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or (should) they say "Muhammad made it up." Say: "(If what you say is true), then try to bring a surah for example and call whoever you can call (to make it) besides Allah, if you are correct." QS. Jonah (10): 38

Furthermore, Allah refuted them by challenging them to make 10 *surah* such as the Qur'an, Allah says:

أَمْ يَقُولُونَ افْتَرَاهُ فَلَنْ فَاْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ

They even said: "Muhammad has made up the Qur'an", Say: "(If so), then bring 10 concocted *surah* that are similar to them, and call those who you can (call) besides Allah, if you are true people." QS. Hud (11): 13

And Allah's next form of rebuttal is for them to make a book of the Qur'an, if their accusations are true.

فَلَنْ فَاْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اُھْدٰى مِنْهُمَا اَتَّبِعْهُ اِنْ كُنْتُمْ صَادِقِيْنَ

Say: "Bring to you a book from Allah which is more (can) give guidance than the two (Torah and Al-Quran) of course I will follow it, if you are true people." QS. Al-Qashash(28): 49

The Prophet Muhammad *sallallahu 'alaihi wasallam* said:

اِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلٰى اَحَدٍ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوْا مَقْعَدَهُ مِنَ النَّارِ (رَوَاهُ مُسْلِمٌ)

Meaning, "Indeed, a lie directed at me is not like a lie to someone, so whoever lies to me intentionally, let him prepare a place for his return to hell." (Al-Imam Muslim: 2008).

Second, the Mazmumah Moral material about lying or hypocrisy is revealed in the shidq verses as an example of an honest attitude wrapped in lies. Where the brothers of Prophet Yusuf 'Peace be upon him made a conspiracy to kill their own brother, Prophet Yusuf 'Peace be upon him. As the word of Allah says:

قَالُوْا يَا اٰبَانَا اِنَّا ذَهَبْنَا نَسْتَبِيْٓءُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَتْهُ الذِّئْبُ وَ مَا اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِيْنَ

They said: "O our father, in fact we set out to compete and we left Yusuf near our things, then he was eaten by wolves; and you will never believe in us, even though we are the truthful. . Yusuf (12): 17

Mubarrid said; as if they were telling about themselves that they were honest about this calamity, because it was an exaggerated lie of them (Wahbah Az-Zuhaili: 2012).

In addition to the above cases, it was also revealed the case of the Prophet Saleh alaihissalam who became a victim of the lies of his people in the form of a conspiracy to kill him, as the word of Allah says:

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهُ وَاَهْلَهُ ثُمَّ لَنَقُوْلُنَّ لُوْلِيْهِ مَا شَهِدْنَا مَهْلِكِ اَهْلِهِ وَاِنَّا لَصَادِقُوْنَ

They said: "Swear you in the name of Allah, if we are serious about attacking him immediately and his family at night, then we will tell his heirs (if) we do not see the death of his family, and indeed we are the righteous. ." QS. An-Naml (27) : 49

The verse explains the lessons that can be drawn from the apostasy in the form of conspiracies and lies or dishonesty of the Prophet Saleh alaihissalam as described in the verse above that the nine people consulted, one of them swore to the other, "We will shocked Salih and his family by killing them through a trick at night. Then we will say to his heirs, "We were not at the scene when the murder took place, and what we say is true (Aid Al-Qarni: 2007).

Third, the Mazmumah Moral Material on Doubt; Here is one of the verses about honesty (*shidq*) which describes how Allah gives firmness to those who still doubt Allah's revelation,

وَ اِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوا بِسُوْرَةٍ مِّثْلِهِ وَاذْعُوا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ

And if you are (always) in doubt about the Qur'an which We have revealed to Our servant (Muhammad), write a surah (only) that is like the Qur'an and invite your helpers not only Allah, if you are truthful. . QS. Al-Baqarah (2): 23

The verse above emphasizes that if you still doubt this revelation that was revealed to the Prophet Muhammad *sallallahu 'alaihi wasallam*, make a surah that resembles it in terms of clarity and miracles, surely you can do that if you are right (Aid Al-Qarni: 2007).

Fourth, the *Mazmumah* Moral Material regarding shirk is confirmed in the word of Allah

اَمْ لَهُمْ شُرَكَآءُ فَلْيَاْتُوا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صَادِقِيْنَ

Or do they have allies? So let them bring in their allies if they are truthful. Al-Qalam (68): 41

This shows the denial of *taklid* and the cancellation of the belief of the polytheists (Wahbah Az-Zuhaili: 2012)

Fifth, the Mazmumah Moral Material on Immune to the Law, experienced by the Prophet Lut 'alaihissalam in the form of disobedience to the law and the bad morals of his people.

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ وَتَأْتُوْنَ فِيْ نَادِيْكُمْ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ اِلَّا اَنْ قَالُوْا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتُمْ مِنَ الصّٰدِقِيْنَ

Do you really deserve to go to your fellow men, steal and do evil in your meeting places? Until the answer of his people was nothing but saying: "Come to us the punishment of Allah, if you are among the righteous." QS. Al-Ankabuut (29): 29

The Prophet Muhammad *sallallahu 'alaihi wasallam* blamed the homosexual acts of his people and their actions of robbing people who were traveling, as well as their activities in their assemblies which were the worst actions, starting to ridicule passers-by, revealing their genitals, to vile talk that violates religion. and norms. The people of *Luth* did not answer other than "Bring us the punishment of Allah that you threaten if you are true that you will fulfill your threat (Aid Al-Qarni: 2007).

When *Luth* explicitly reminded them to leave all these vices, they also denied, stubborn and rebellious. They said, "Hurry up the torment that you threaten us if what you bully us is true. There will be no punishment and you can't afford it." They say these words because they persist in believing that *Luth* is a lie (Wahbah Az-Zuhaili: 2012).

Sixth, the *Mazmumah* Moral Material regarding *kufur* is confirmed in the following few words of Allah,

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say: "If you (think that) the village of the hereafter (heaven) is special for you in the sight of Allah, not for others, until you want (your) death, if you are indeed right. QS. Al-Baqarah (2): 94

Ibn Jarir Ath-Tabari narrated from Abu Aliyah, he said the Jews said: "Nobody will enter Paradise except the Jews." Then Allah sent down the verse, say (Muhammad), if the land of the Hereafter is with Allah, it is only for you, not for people or others (Wahbah Az-Zuhaili: 2012).

In another verse describes the feud between Jews and Christians who claim that heaven is only for their class.

وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

And they (Jews or Christians) say: "Never want to enter heaven except those (who are) Jews or Christians." That is (just) their empty wishful thinking. Say: "Show your truth if you are a true person." Al-Baqarah (2): 111

And Allah SWT will set a law between them all on the Day of Resurrection, with a just decision, regarding what they dispute and dispute (Wahbah Az-Zuhaili: 2012). So Allah warns Muslims not to be like the Jews who do not practice the contents of their holy book.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَنَاذِرَاتِي لَأُولِيَاءِ اللَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say: "O you who adhere to the Jewish religion, if you accuse that you are the only lovers of Allah and not other humans, then expect your death, if you are the truthful." Al-Jum'ah (62): 6

O Prophet say to the Jews: "If your claim that you are lovers of Allah is true then hope that you die soon so that you can meet Allah as soon as possible; because a lover always misses meeting his lover and a lover will not torture the loved one (Aid Al-Qarni: 2012).

4. CONCLUSION

Based on the descriptions above, it can be concluded that the material for moral education based on the *shidq* verses in the Qur'an consists of two parts, namely,

1. *Mahmudah* (noble) moral educational materials which include faith, monotheism, piety, istiqomah, patience, willing to sacrifice to seek Allah's pleasure, honesty, perseverance in worship, prayer, promises, discipline in the law.
2. *Mazmumah* (despicable) moral educational materials described in the *shidq* verses in the Qur'an, namely accusations against the Prophet Muhammad *sallallahu 'alaihi wasallam* who made up the Qur'an himself, lying or hypocrisy, doubting, shirk, above the law, even to the point of disbelief.

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