

The Qur'anic Perspective Of Surah Al-Humazah Manifests The Values Of Islamic Education

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Abstract

This study was inspired by a crisis of Islamic values in education that has been getting worse because of a lack of material things, social and cultural issues, and the loss of Islamic values and principles. There are real beliefs and great examples all around us. As a result, the Qur'an, which is the source of all knowledge, provides resources and useful examples for the development of value-based education. Regardless of the structure of the verse, every verse in the Qur'an has an instructive value that can be explored and expanded. Surah al-Humazah is one of the verses in the Quran that highlights the importance of education. This verse is a threat to anyone who harasses others, promotes untruth and unprofitable information, swears, or gathers money. The study of the educational ideals in the Al-Qur'an al-Humazah letters is the subject of this research, which uses qualitative methodology and focuses on the library research style (library research). To contextualize the values of education in al-Humazah's letter, we need to consider the following: The importance of moral education to God as a servant who is always satisfied with the command of his Creator. It is closely related to the significance of moral instruction to each other (humanity), which ensures that life together is always peaceful, safe, enjoyable, and life. As well as having a sense of sympathy and empathy that is a form of social education values towards each other.

Keywords: Values; Education; & Al-Humazah

Abstrak

Penelitian ini terbangun dari adanya krisis nilai islami pendidikan yang mengalami kemunduran disebabkan kurangnya keberadaan materi, masalah sosial dan budaya, hilangnya nilai-nilai dan prinsip-prinsip Islam, keyakinan nyata dan contoh-contoh yang sangat baik semuanya hadir. Akibatnya, Al-Qur'an, yang merupakan sumber dari semua pengetahuan, menyediakan sumber dan contoh yang berguna untuk pengembangan pendidikan berbasis nilai. Terlepas dari struktur ayat, setiap ayat dalam Al-Qur'an memiliki nilai instruksional yang dapat dieksplorasi dan diperluas. Surah al-Humazah adalah salah satu ayat dalam Al-Qur'an yang menyoroti pentingnya pendidikan dengan jelas. Ayat ini adalah ancaman bagi siapa saja yang melecehkan orang lain, mempromosikan ketidakbenaran dan informasi yang tidak menguntungkan, bersumpah, atau menimbun uang. Studi tentang cita-cita pendidikan dalam surat Al-Qur'an al-Humazah adalah topik penelitian ini, yang menggunakan metodologi kualitatif dan berfokus pada gaya penelitian perpustakaan (library research). Untuk mengkontekstualisasikan nilai-nilai pendidikan dalam surat al-Humazah, kita perlu mempertimbangkan hal-hal berikut: Pentingnya pendidikan moral terhadap Allah SWT (nilai ilahiyyah) sebagai hamba yang selalu puas dengan perintah penciptanya. Hal ini terkait erat dengan pentingnya instruksi moral terhadap sesama manusia (nilai insaniyyah), yang memastikan bahwa hidup bersama selalu damai, aman, dan menyenangkan. Begitu pula nilai

pendidikan terhadap alam (nilai kauniah) agar senantiasa menjaga lingkungan sekitar sehingga ekosistem tetap berjalan sebagaimana mestinya. Serta memiliki rasa simpati dan empati yang merupakan bentuk dari nilai pendidikan sosial terhadap sesama.

Kata Kunci: Nilai, Pendidikan, & Al-Humazah

Introduction

The Qur'an serves as a guide for mankind's life. It serves to guide all aspects of human life. It comprehensively discusses global issues, not leaving unlearned subjects. Furthermore, the Sunnah of the Prophet (saw) provides additional insight into these matters. (Ash-Shuyani, 2022). Education is important for Muslims because it enables them to fulfill their religious obligations following divine law. In Surah An-Nahl verse 89, Allah SWT states:

This means: And [mention] the Day when We will resurrect a witness over them from themselves among every nation. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things, guidance, mercy, and good tidings for the Muslims. (An-Nahl: 89)

According to Ibnu Mas'ud, this verse can be interpreted as indicating that the Qur'an includes explanations for all fields of knowledge and disciplines. The Qur'an clarifies the differences between what is permissible and forbidden, as well as the obligations placed on people both in this world and the hereafter (Enterprise, 2014). Thus, getting an education is considered a basic need for the individual.

The field of education under Islamic principles is currently experiencing a crisis, leading to significant losses. Observers have examined several variables that contributed to the decline in education. These causes include social and cultural crises, a lack of moral role models, the erosion of real beliefs, and a decline in the influence of Islamic principles. The Qur'an serves as a comprehensive storage of knowledge, offering valuable material and examples for a value-centered educational process (Jaffray, 2016). To gain a comprehensive understanding of the Quran, it is essential to engage in a thorough study that investigates its essence. Such an effort involves exploring the inseparable interaction between interpretation and other contextual factors, thus facilitating a deeper understanding and appreciation of meaning. Two commonly used terms in academic discourse are "*riwayah*" and "*dirayah*" (Yahya, 2015).

Islamic educational values that solely rely on the texts of the Qur'an and hadiths, without any connection to cultural realities, can lead to irrelevant and ineffective education. Humanity and universal values are often overlooked in education. Education that focuses solely on Islamic values without consideration of humanity or universe values can produce learning that is not inclusive and fails to enhance emotional and spiritual intelligence. Education that ignores cultural and regional differences can result in ineffective education that is not capable of enhancing students' beliefs, understanding, and practices.

This study examines the values of Islamic education contained in the Surah al-Fatihah. This study uses methods of documentation and content analysis to identify the Islamic educational values that are included in the verses of the Qur'an. The findings of the study show that there are Islamic cultural values such as faith, worship, Shariah, and morality

contained in the Quran. Furthermore, another study conducted by Nur Ita Qomariyah under the title “Values of Islamic Education in Surah Luqman Ayat 12-19”. The study examined the Islamic values contained in the Surah Luqman verses 12-19. The study used methods of bibliographic research and analysis of content to identify Islamic educational values that are included in the verses of the Qur’an. The difference in the above research is the Surah studied as well as different results, where this research focuses on the behavior existing on Surah al-Humazah with the analysis focus on the values of Education illahiyah, Education humanity, Education kauniyah, and Social Education by collaborating the thought of mufasir salaf and khalf.

This study aims to explain how morally reprehensible human nature can affect people's social and educational lives, including one's own, and to update the interpretation of Surah al-Humazah's content as a picture of dangerous deviations from human character. It also aims to outline negative patterns of human behavior that harm others and show how educational values should be integrated with human character to prevent deviant traits.

Research Methods

The study employs qualitative research methodology and focuses on library research. (library research). The researchers will use literary sources that show direct or indirect correlation with the subject under examination to collect primary and secondary data.

This study aims to examine themes related to the importance of education as described in the Qur'an, in particular Surah al-Humazah. This study will specifically focus on an analysis of the values of education in the context of Surah Al-Humazah. The Quran articulates this concept by delving into what, how, why, and for what purposes. To conduct a comprehensive study, the author intends to compile various interpretations, books, and journals relating to the relevance of education, such as those described by the Quran. The provided information will then undergo a thorough investigation and analysis using the methodology established in the research book. The primary goal of the researchers was to establish the importance of Islamic religious education and its educational values in Surah Al-Humazah.

The use of metaphoric interpretation methods in the interpretation of the Qur'an indicates the specific research methods used by the author in this study. The measurement method described is a user-friendly methodology, particularly useful for assessing complex difficulties related to specific subjects that require comprehensive explanation. This particular methodology, in contrast to other interpretative methods such as maudu'i, ijmal, and muqaran, is more suitable for applications in the context of this research. This phenomenon may be attributable to the fact that the topics of study mainly revolve around challenges related to certain themes in the field of interpretation of the Qur'an.

Result and Discussion

A. The Concept of Values in Islamic Religion Education Is Defined in Surah Al-Humazah From The Perspective Of The Qur'an.

In understanding the underlying principles, there are different perspectives. A variety of theoretical, empirical, and analytical perspectives influence value interpretation, making it a valuable endeavor. Understanding the meaning of the various points of advantage is very

profitable (Alkari, 2021). We can trace the etymology of the word "value" back to the Latin term "vale're," which encompasses a variety of meanings such as help, ability, activation, and validity (Sutarjo Adisusilo, 2017). Muhammad Ibrahim Kazhim said as much (Afidah, 2021), Our inherent system of values evaluates, coordinates, and regulates human behavior, including instances of fear. According to Franco, values include established criteria for behavior, beauty, justice, truth, or efficiency that serve to unite individuals and require enforcement and conservation (Franco et al., 2022).

Based on the above-mentioned perspective, one can conclude that values are the intrinsic essence of all entities, absorbing them with the ability to shape and drive individual behavior. An object or concept appears to have intrinsic value or meaning when someone other than its owner can use it. We conceptualize values as criteria, references, or norms that guide one's behavior concerning divine and other human values. Values are inherently dependent on certain ideas because they cannot exist independently. One illustrative example is moral education, which leads to the acquisition of moral values.

Al-Ghazali views education as a lifelong process that begins at conception and ends at death. (Rusn, 2019). This process entails the gradual delivery of several branches of knowledge, with the burden of teaching falling on both parents and society. The ultimate purpose of this educational endeavor is to facilitate the individual's spiritual journey toward achieving divine closeness, thus enabling them to attain the state of human perfection. (Asfuri, 2020). Islam also emphasizes the importance of lifelong learning for its followers, encouraging them to seize every opportunity for knowledge and personal growth, even before their physical death. The Quran not only promotes the pursuit of knowledge but also emphasizes the importance of engaging in scientific discussion, critical examination, and determined learning. The perception of a person as obedient and informed depends on the constant acquisition of new knowledge and skills. If one has the confidence that they have complete knowledge, they will not acquire new information (Idris & Enghariano, 2020).

The text in question is Surah al-Humazah, which is also referred to as Surah 104 in the Musshaf and Surah Makiyyah 31. Quraisy's activities, particularly their frequent use of intimidating language and humiliating references to the Prophet, prompted the issuance of the letter (Nafiza & Muttaqin, 2022). Translated as "perfect reading," the Qur'an represents God's righteous judgment. This is since no reading known to mankind is more perfect since the Quran has the same level of perfection and aesthetic appeal. The Qur'an is a widely read text that holds a unique position due to its extensive reading, reaching hundreds of millions of people who may lack skills in script or understanding the message in its writing. Individuals of different age groups, including adults, adolescents, and children, can acquire knowledge in sequence (M. Q. W. A.-Q. Shihab, 1996). The Qur'an attracts significant scientific interest, both in terms of its significance and detailed examination of various aspects such as the time (*ayat nahari and ayat layli*), the season (*ayat shoifi and ayat syita'i*), the place of descent (*ayat sama'i and ayat ardh'i*), and the Prophet's situation (*ayat naumi and ayat qiyami*) (As-Suyuthi, 1951).

B. This Study Aims To Translate The Values Of Islamic Religion Education Into The Surah Al-Humazah Perspective Of The Qur'an

The interpretation of the Qur'an has a variety of thoughts, both in the form of a *ma'sur*

¹ and a *ro'yi*². Thus, the prophet (peace and blessings of Allah be upon him) said: "Behold, I am the one who has given the prophecy to you, and the one whom you have given to me, and whom I have given you.

Given these viewpoints, the author will present an interpretation of Surah al-Humazah, examining it through the lens of Islamic education values and the Qur'anic perspective. This will involve the collaboration and compilation of various mufashirs from Indonesia and other states, fostering a *muqaranah*³ interpretation that facilitates comprehension of the sacred text. Scholars, particularly Muslims, anticipate this interpretation to serve as a valuable resource.

1. Al-Qur'an Surah al-Humazah

Surah al-Humazah verse 1- 9

Which means: "Woe to every scorner and mocker. Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them." (al-Humazah: I -9)

2. Interpretation of Surah al-Humazah

Scholars universally agree that the Prophet relocated to Medina before the revelation of this Surah. When Muslims sought the revelation of this Surah, they responded with laughter and accusations. There are many copies of Mushaf and Tafsir concerning the name of Surah al-Humazah or Surah Wail Li Kulli Humazah (M. Q. Shihab, 2012).

The content of this Surah primarily warns against individuals who engage in disruptive behavior, spread negative information, use profanity, or excessively accumulate wealth. The primary objective of this initiative is to serve as a means to encourage individuals to refrain from engaging with negative elements, with the ultimate goal of promoting interpersonal bonds and cultivating empathy among all components of society (M. Quraish Shihab, 2017). According to Al-Biqai, the primary goal of the previous surah, at-Takatsur, is to identify the individuals who will endure the greatest harm as a result of their participation in detrimental competition, and the fire of the Day of Judgment will devour the inevitable accumulation of wealth on Earth (Nata, 2022).

In this Surah, the Prophet witnessed a revelation, namely in Surah 31, sent down after Surah al-Qiyamah and before Surah al-Mursalat (Az-Zuhaili, 2016). The total number of verses in this Surah is nine. In the first verse of Surah al-Humazah, Allah Subhanahu wa Ta'ala states:

Which means: "Woe to every scorner⁴ and mocker⁵". (al-Humazah: 1)

In Tafsir al-Munir, Az-Zuhaili claims the following proposition, taking from the sentence under consideration: Individuals engaged in the dissemination of unfounded information relating to others, combined with insulting attitudes towards them, deserve punishment and warning (Az-Zuhaili, 2016).

The term "wail" refers to the expression of sadness, accidents, and events deemed inevitable. People also use the term in prayer, pleading for an accident or an inevitable event. Consequently, it can signify the presence of unfavorable circumstances in the future. Many mufis see it through the lens of disaster or imminent failure, thus making it a threat to opponents, critics, and false vows.

Accidents and events that occur are inevitable due to their nature. People also use the term in prayer, pleading for the avoidance of unpleasant incidents or events that they perceive as inevitable. Consequently, it can signify the occurrence of unfavorable circumstances in the future. Many scholars interpret it as an impending disaster or failure, making it a threat to opponents and false promises. According to scientific sources, Wail is identified as one of the valleys of hell, where people who have violated certain moral limits are said to suffer torture (M. Quraish Shihab, 2017).

The following verses in Surah al-Humazah are examples of the additional characteristics that Allah mentions:

This means: "Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal". (Al-Humazah: 2-3)

In terms of language, the word mal originally meant "tendency" or "happy." The reason why treasure has such a term is because it continuously attracts and pleases the human heart. Furthermore, Surah Ali-Imran [3]:14 affirms this. Everything of substantial value is considered property. In this temple, the word mal is written as nakiras (indefinite), and the last consonant used is tanwin, which sounds like a nun letter. Even though the voice is not made explicit, it is included in the pronunciation, along with the letter wauw, which begins the following word. This is known as Idgham Bi Ghunnah in Tajwid. Teaching academics sometimes interpret tanwin, or the only letter spoken by nuns, as indicating much, while at other times they interpret it in a limited way. As a result, the word mal in the above sentence can refer to wealth in large and small quantities (M. Q. Shihab, 2012).

Following the accusation against the collector and the slanderer in the preceding verse, the following verse indicates the understanding that one of the motives for such an act, that the slenderer is a man who accumulates a lot of wealth and often counts it, is done because he believes that his wealth will benefit him. One of the reasons is mentioned in Surah al-Hujurat verse 11, which states that the person who is mocked feels better about himself or has a better benefit than the one who mocks him. Therefore, the verse explicitly expresses this idea:

This means: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers". (Al-Hujurat : 11)

According to Az-Zuhaili's interpretation of Surah al-Humazah: 2, Humazah and Lumazah are individuals who amass wealth and actively participate in its quantification. The individual demonstrates a tendency to humiliate and disgrace, as well as an inclination to magnify himself, which stems from his admiration of his accumulated wealth (Az-Zuhaili, 2016).

Then, with this wealth, he feels superior to others, as Allah states: "*And collected [wealth] and hoarded*" (Al-Ma'aarij:18) He believes that his wealth can keep him safe (al-Humazah : 3). He was so impressed by the wealth he had accumulated that he did not consider making plans after death because he believed that his treasure promised eternal

life and that he would not die (Az-Zuhaili, 2016). It demonstrates the strength of the hypothesis by implying that immortality has been bestowed upon us, as certain as any other event. He speculates that he will continue to exist in his current form, surrounded by wealth and other supporters, or that his disdain for mortality will lead to eternity. Although he may be aware of his impending death, his lack of behavior or preparation for it suggests a hope for eternal life (Idris & Enghariano, 2020).

Therefore, God says that the punishment He has planned for the wicked will occur in the following verse:

Which means: "No! He will surely be thrown into the Crusher." (al-Humazah:4)

Az-Zuhaili says in the book Tafsir al-Munir: "But Allah disputed the man by saying, "No!" Huthamah will undoubtedly receive him. (al-Humazah:4) No doubt. The problem isn't what he thinks or believes. However, those who amass these riches will undoubtedly find themselves in hell, where their wealth will destroy everything within it (Az-Zuhaili, 2016).

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The term *yunbadzanna* originates from the term *nabadza*, which, in *gandeng* with *lam*, functions as an amplifier and typically conveys a sense of confidence and certainty. People use the term "badge" to signify an act of imprisonment based on perceived value. Those who are removed are considered unfair. There is an alternative interpretation of *la yunbadzunna* that suggests that it conveys the idea of impermanence, including the idea that all entities, including humanity and the accumulated material wealth, are destined to be forgotten. The term *al-Huthamah* derives from the etymological root *Hathamah*, which conveys the meaning destroyed. Therefore, we can interpret it as a high degree of destructivity or simply as an indication of a situation becoming destructive (M. Q. Shihab, 2012).

According to Buya Hamka in *al-Azhar* (al-Humazah: 4), his attempt to amass wealth, which he believes will protect him from illness, old age, death, or the agony of hell, is incorrect. Furthermore, he is not a man to be respected. In addition to collecting and counting objects, he also flatters, mocks, and humiliates people, engages in gossip, and uses filthy language.

Then (Hamka, 2015) explains that in the fourth verse of Surah Al-Humazah, it is very likely that the wealth collectors will submit to Huthamah's torment. He didn't have the qualifications required to earn the honor. Individuals are involved in the collection and quantification of valuables while simultaneously engaging in acts of betrayal, disguise, humiliation, ridicule, and vocalization. The individuals showed a lack of personal investment in their own lives. Hell is where he is. Then God revealed the terrible reality of Hell:

Which means "And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled," (Al-Humazah: 5-6).

The last verse supports the idea that the person who collects and counts the above things believes that they will be preserved. The above section refutes the claims while

warning concerned individuals to be careful. He will be sent to the hell of al-Huthamah, I swear. to show how terrible and torturous the suffering of hell is. The following verse affirms *wa ma adraka*, or what tells you about the nature of hell (al-Huthamah) (M. Q. Shihab, 2012). Therefore, God poses the question, "What do you know about this hell?" Explain hell. It seems like the mind is incapable of understanding hell. This is the fire of God, blazing at His command, and the benefit of ignorance and destruction lies in their alignment with the seed's condition, which includes wealth and a sense of superiority. Hell will destroy everything completely, leaving no trace behind. In this section, the Prophet of God asks questions to make him aware of the terrible message. Then, in the next verse, Allah explains the properties of speech.

This means: "Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them. In extended columns" (al-Humazah: 7-9)

Hutamah's characteristics include being a burning hell, swallowing the heart in its fire, and eating living creatures. The most uncomfortable organ is the liver. Hearts are explicitly highlighted as a source of misconduct, disgusting moral evil intentions displayed in the form of contempt and disgrace for others, as well as other evil behavior. They have no access to any windows or doors, as they remain completely closed. They won't be able to escape the abyss (Az-Zuhaili, 2016).

As Allah has said, "They will be in a hidden fire." Allah declares, "Whenever they attempt to escape, they will find themselves thrust back into it." (Al-Hajj: 22). The elongated and strong pillars are also visible in hell. Iron pillars will fortify the fire, and the gates of hell will close behind them. Nobody opened a door for them, nor did they allow any air to enter.

Layum Badzanna's words, describing hell as a deep place akin to a well, shed light on the dreadful suffering endured there. The door will not be opened to make their suffering worse. The doors are also tightly closed to make the inhabitants of hell want to escape. Hell's pillars are filled with fire everywhere. There's no chance of extinguishing the fire or reducing the heat potential (Hamka, 2015). Once they entered, they were locked to death and even given a long-range bar to prevent them from opening up, following their attitude since they were in the old world, and they locked their coffers tightly so that no one could approach them (Muhaiminin, 2006).

Individuals of this nature sometimes show a desire to surrender their loyalty to their nation, their religious beliefs, their sense of humanity, and the local people. Receiving money for collection holds a primary meaning for him. He is willing to do so if he can maintain the property gain, even if it means sacrificing his son or brother's assets.

The surah concludes with a depiction of a man who endured severe burns all over his body, enduring immense agony in the depths of hell, confined by a long pillar. This picture reminds us of a feeling of deep sadness. The early verses of this surah discuss the concept of betrayal, which includes incidents of accident, ignorance, and humiliation. Therefore, we have correctly completed the beginning and end of this surah. God is righteous in all his signs. *Wa Allahu A'lam Bishowab.*

3. Values of Education in Surah al-Humazah

Value is defined as a belief that serves as the basis for a person's decision-making process or judgment of something that has meaning in his life (Muhaiminin, 2006). The

Quran contains educational values that can serve as a reference point in the educational process.

a. The Value Of Moral Education

The field of education covers three different areas: education relating to spiritual beliefs (Ilahiyyah values), education related to human development and knowledge (human values), and education focused on the natural environment (kauniyah values). The term Kauniyah values refers to the aesthetic value or beauty inherent in moral education.

1) Values of Education to Allah SWT

The cultivation of righteous ethics aligns with the moral principles and concepts of divine destiny. Individuals openly accept it and do not express concerns about it. If a Muslim who is not liked by another Muslim receives directions from God, he shows happiness, acceptance, and patience. Individuals openly and internally affirm their confession to God as their supreme God. God's appointment is a covenant with him. Let a man be submissive to the highest, and let his soul be peaceful and quiet (Nasikhin, 2023).

From a theological perspective, one can conceptualize it as the disposition or action that individuals must take in the presence of divine beings, generally called God, in their capacity as creators. There are at least four reasons for individuals to engage in moral conduct that is contrary to God, the Almighty. One such reason stems from the conviction that God created man. Furthermore, we can regard perceptive abilities such as hearing, vision, cognition, and emotional abilities, as well as members of a strong health group, as divine gifts. Thirdly, we can argue that the provision of vital resources and tools for human subsistence, such as plant-based food, water, air, and livestock, is associated with divine beings. Furthermore, God elevates humanity by granting them the ability to live and use the land and water environment, a divine act (Waluyo, 2018).

There are some forms of worship against God, (1) such as obeying His commandments, (2) worshipping God, (3) remembering God, (4) praying to God, (5) speaking to Him, (6) tawakkal⁶, and (7) rejoicing in the will of God.

2) The value of moral education for mankind is significant

It is beneficial for a creature to avoid causing harm, to contribute, and to exhibit good character. To refrain from bothering someone means avoiding annoying them verbally or physically. Charity also includes gifts of wealth, abilities, status, and other things.

Greeting someone with a cheerful face is preferable to greeting someone with a melancholic expression or twisted cheek. For God's creatures, this is ideal morality. Needless to say, the person who does this will make his face shine without worrying or offering generously. He will, without doubt, be tolerant of unpleasant human attitudes toward him. The desired character trait is tolerance for human problems. Indeed, some individuals aspire to destroy their families through arbitrary actions, such as consuming their wealth or asserting their rights, among other things. Nevertheless, he waited patiently and prayed to God, the Most Holy and Most High, for retribution (Rochmat et al., 2022). Here is an example of morality towards fellow human beings:

a) Morality toward oneself

This is how one acts first for his own good because from here he decides what is best for others. As the Prophet commanded, everything should start with oneself (ibda'binafsih). O you who believe, protect yourself and your family from the fire.

This is how one acts first for his own good because from here he decides what is best for others. As the Prophet commanded, everything should start with oneself (ibda'binafsih). *“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded”*. (Q.S. Al-Tahrim: 6)

Sources of Islamic doctrine suggest that maintaining self-esteem, abstaining from forbidden items, including harmful ones, and maintaining a healthy diet and drinking habits are effective ways to update one's morality towards oneself. Other ways to achieve this include adopting a brave attitude towards truth and wisdom.

b) The importance of moral education for the family is paramount

Generally, morality falls into numerous categories. First, there is morality toward parents. Secondly, we should uphold morality towards children, considering them as the physical manifestations of our parents and their descendants. The best way to behave with parents is to be loyal to them both, never argue with them, and always follow their instructions.

The Qur'an Al-Isra' ayat 23 commands us to always treat our parents well and to perform the most noble deeds. And instead of saying "ah," let's speak to them with noble words. (Muhaiminin, 2006).

c) The importance of moral education for others is evident

Such behavior toward neighbors is moral, but it's important to recognize that morality extends beyond neighbors to include those who do not share the same religion, such as the government's morality toward its citizens and the citizens' morality toward their leaders. Good moral principles include Husnuzhan,⁷ Tasammu,⁸, and Ta'awun.

3) The value of moral education towards nature is significant

Humans must have a positive relationship with their environment. As creatures establish themselves as kholifatullah fil ardh, man has to protect and preserve the environment. Therefore, Islam strongly advocates moral behavior toward nature. According to Islamic perspectives, taking fruit before ripening or choosing a flower before blooming is forbidden because it prevents the flower from having a chance to fulfill its intended purpose. It means that people must understand the processes that occur and operate. Humans are held accountable for their actions to protect the environment (Sopiah, 2012).

Surah al-Humazah calls for moral conduct towards God, fellow human beings, and the environment :

- 1) It is inappropriate for a slave to curse or humiliate another slave because, in God's eyes, all slaves are equal; differences are not based on social class, position, or line of descent. Be a servant of the Almighty. A Muslim who has faith should refrain from engaging in such wicked actions.

- 2) People who often condemn, slander, condemn, or disseminate unfavorable information face serious consequences.
- 3) Despite this, it is unacceptable to discuss the ugly qualities of others unless they fall within one of the established exceptions.
- 4) Acquiring and calculating treasures for personal gain, at the expense of many other things, is forbidden. He sacrificed his friends, his family, and even his neighborhood by destroying it to achieve his goal of accumulating more wealth. The only purpose of Islam is to protect human rights for the soul (*hifdhu al-nafs*), the mind (*hifdhu al-aqli*), religion (*hifdhu al-diin*), wealth (*hifdhu al-maal*), and offspring (*hifdhu al-nasl*) (Wasehudin, 2018).

b. The value of social education

The term "social" refers to social issues or public concerns. The value of social education lies in acquiring wisdom through social behavior and a social way of life. Social behavior refers to a person's attitude towards situations involving others, other people's thoughts, and others in social relationships. The perceived reflection of society's life in the works of art indicates the need for social education. When will become aware of the need for social education when they realize how important group relations are to maintaining strong family bonds (Azzuandi et al., 2019).

How people interact with each other in society influences the importance of social education. Social values also include how one should act, deal with problems, and deal with certain circumstances (Kusoy Anwarudin, 2022). The al-Humazah letter provides social value teachings that align with this social education, such as:

- 1) If we prohibit the accumulation and diversification of wealth, and if we act greedily and selfishly to hoard and amass a large amount of wealth without taking the environment into account, we cannot survive.
- 2) It is devastating for the property owner to disregard the property's social function. According to Shariah, among other things, treasure serves the following purposes: preserving and cultivating faith and loyalty to God, Continuing the cycle of life, and building harmony between this life and the next. Encourage the pursuit of knowledge and its advancement. Promoting harmony in state and community life to divert your life responsibilities and develop friendships.

Conclusions

In conclusion of this discussion, the author draws important findings from her study of Surah al-Humazah's educational values, which include:

Values are beliefs that individuals or groups of individuals base their actions on, or evaluate significant aspects of their lives. The value of education is the culmination of all the lessons the educational process imparts, whether they are good or bad, intending to make them useful in life. Surah al-Humazah presents a variety of educational ideals that, when implemented effectively, have the potential to positively impact education, despite the ongoing challenges of loss and regression. The era's swift advancement has made the media widely accessible, yet numerous educational principles have deteriorated and even vanished, contributing to the decline in education. Only irresponsible teachers and students are to blame.

Moral education has degraded to the point where immoral behavior is accepted as the norm and even evolves into a habit, becoming more and more passed on from generation to generation. Al-Humazah identifies the following reaction as the essence of the educational principles he encountered:

1. The principles of moral education focus on God SWT (*illahiyyah value*)
God is the Creator of all things, and we believe in Him. The next principle found in Al-Humazah: 4 is to always have faith in the coming of the Last Day and the existence of Al-Khutomah to affirm that the life of this world will end with the reward for good and evil deeds, and this Surah contains the bad reward, the rewards of those who do Humazah and Lumazah.
2. The value of moral education toward fellow human beings is significant (*nilai insaniyah*)
The first verse of the Surat al-Humazah introduces the idea that respect for fellow human beings is also a value found in education. In this verse, God describes the abomination of the curse and the reproach. Therefore, the advice it contains is unquestionably to refrain from doing so and to continue upholding the principles of al-Karimah. It also suggests that we always be patient with those who hurt us and accept what honestly happens to us.
3. The importance of moral education to nature is significant (*kauniyah value*)
The second verse of the al-Humazah says that we must constantly guard the environment with care not to damage it. This is due to the fact that individuals who aspire to increase the value of their possessions will resort to any means necessary to fulfill their desires. In the end, nature will be damaged and ecosystems will disappear because nature is a source of enormous wealth and will not be exhausted if mankind handles it properly.
4. The value of social education
Surah Al-Humazah verse 2 underscores the significance of social education. It suggests that a wealthy individual solely utilizes their wealth for their own benefit, disregarding the needs of others. This is because the intention of accumulating wealth is to provide for their own salvation in this world. However, the Qur'an's preface, which asserts that wealth will save one, prohibits such behavior. People with excess wealth should constantly donate it to the nearby poor.

An educated Muslim with a high *moral al-karimah* possesses a morality towards his Creator, a morality towards others, a mentality towards the environment, and a social soul with a strong sense of sympathy and empathy, thereby emphasizing the importance of the educational values found in Surah al-Humazah in the education process.

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¹ Tafsir bil ma'sur This technique for understanding the Quran integrates the Quran's verses, the Prophet's hadiths, the Shahabat's speech, and customary practices. This methodology requires the mufasir to verify the accuracy of the historical sources used. (Adiwikarta, 2013).

² Tafsir bil ro'yi is a method of interpretation that uses rational reasoning in accordance with Arab culture's grammatical conventions and cultural norms. This approach is characterized by adherence to ijthad, or independent thinking, and logical analysis. (Adiwikarta, 2013). After the end of the Salaf era, during the third century of the Islamic calendar, a method of interpreting the Qur'an known as Tafsir bil ra'yi appeared. This period also witnessed a significant growth in Islamic culture, which later led to the formation of many schools of thought and sects within the Muslim community. Both groups are striving to deepen their understanding and persuade the Muslim community of their beliefs. Such individuals prefer to combine their own unique thinking and perspectives, which are different from those of other translators. Some translators with expertise in other fields reinforce this tendency. For example, individuals responsible for the preservation and dissemination of Balagh knowledge, such as Imam al-Zamakhshari, reinforce this tendency.(Firdaus, 2020).

³ The term "Al-muqaran" comes from the Arabic word "qarana-yuqaarinu-muqaaranatan," which includes the concepts of collaboration, contrast, and unification. The Qur'an is a tool for interpreting the Scriptures. Alternatively, we can explain this by applying an interpretative methodology that combines the interpretative conclusions of one commentator with those of another, thereby producing a new understanding of the two commentators under examination. (Adiwikarta, 2013).

⁴ Scornor is a self-destructive individual who thinks he knows everything. He may have a sweet tongue when face-to-face, but behind him someone will usually talk about his bad side. (Hamka, 2015).

⁵ Mocker view each individual's work, regardless of its superiority, as inevitably accompanied by imperfections and shortcomings. Moreover, individuals tend to ignore their own weaknesses and transgressions. (Hamka, 2015).

⁶ "In his analysis of Hadith No. 49, Ibn Rajab—may God have mercy on him—explains about the concept of Tawakal, which refers to faith and true reliance on Allah 'azza wa jalla in seeking blessing and avoiding

damage both in the world and in the hereafter. It involves surrendering all aspects of one's life to God and firmly believing that only He is empowered to give, hinder, harm, and benefit."

⁷⁷ Husnuzhan demonstrate bias or wise speculation. Suuzhan is the opposite of Husnuzhan, which shows bias towards someone.

⁸ Tasammu The Arabic word signifies "tolerance," "respect," and "reverence for one another."