



Comprehensive Study of the Values of Islamic Education Contained in Q.S. Al-An'am Verses 151-153

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Abstract

The central issue in this study is based on the many things found in people's lives that are far from the guidance of Islamic law. As a result, many forms of deviations in faith and morals are found in society, such as deviations in faith, namely believing in shamans and objects that are considered sacred, some even leave Islam. In terms of morals, many are found today, namely children who are disobedient to their parents, even abusing and killing their parents, murders occur everywhere, adultery and sin are rampant. Allah SWT sent down the Qur'an as a guide for humans, in it contains complete knowledge and regulations that will lead humans to the path of salvation in the world and the hereafter. One of the contents of the Qur'an contains 10 wisdoms and advice in Q.S Al-An'am Verses 151-153. Based on the findings, it can be obtained that the values of faith education contained in Q.S. Al-An'am verses 151-153, namely: a) prohibition of associating partners with Allah, b) prohibition of killing children for fear of poverty, c) prohibition of not killing souls, d) commandment to keep promises to Allah, e) commandment to take the straight path based on the Qur'an and hadith. The values of moral education contained in Q.S. Al-An'am verses 151-153 are: a) commandment to do good to both parents, b) prohibition of approaching and committing vile deeds, c) prohibition of taking the property of orphans, d) prohibition of cheating in measuring scales, e) commandment to always tell the truth.

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INTRODUCTION

Education is basically the transformation of knowledge towards the improvement, strengthening, and refinement of human potential (Indana, n.d.). Character Education is something that involves actions that are educational and beneficial for both oneself and others and have a positive impact. With good character, it is hoped that a person will apply religious teachings in accordance with what should be applied. (Azizah & Maghfirotn, n.d.)

Islamic Religious Education is an effort made by teachers in the learning process and outside the learning process to form students' noble morals and live their worldly lives well and correctly. In this day and age, it is found in people's lives that they are far from the guidance of Islamic law. As a result, many forms of deviation from faith and morals are found in society (Daradjat, 1991). There are forms of deviation from the faith in the form of belief in shamans and objects that are considered sacred, some even leave the Islamic religion. Many media and news reports that there are Muslims who pawn their faith to seek treatment from shamans in hopes of healing. (Al-Munawwar, 2005)

The form of moral deviation found at present is children who are disobedient to their parents, even abusing and killing their parents, murders occur everywhere, adultery and immorality are rampant,

every day such acts occur, this indicates that human morals at present have begun to deviate from the corridor that they should be. (Bakry, 1984) Based on the various events of deviation from the values of faith and moral values above, it is necessary to review the implementation of Islamic education as it should be, because in its implementation it must refer back to the foundation that has been given by the Qur'an.

The values of the Qur'an are values that originate from the Qur'an as the highest source of Islamic teachings. The values contained in the Qur'an are very many and varied from the relationship between humans and Allah, the relationship between humans and the relationship between humans and the universe. Among the values of the Qur'an in life that the author will discuss are the values of worship, moral values, and scientific values. In applying the values of the Qur'an, educators must understand that the students they face are creatures consisting of physical, intellectual, and spiritual elements so that they must be viewed, faced, and treated with all their elements simultaneously in terms of material, method, and time of delivery. With the values of the Qur'an obtained by students, they will form good individuals who can create harmony in society (Yunus, n.d.).

Of the many letters contained in the Al-Qur'an, almost all of the letters contain elements of Islamic educational values, including Surah al-Fatihah, Surah Luqman, Surah al-Mujjadi, Surah al-'Alaq and many other letters in the Al-Qur'an which contain Islamic education, including Surah al-An'am verses 151-153 which the author will examine, because in this verse there are many calls from Allah SWT regarding faith and morals.

According to M. Quraish Shihab, the letter contains 5 commands and 5 prohibitions. The 5 commandments contain God's commands to humans, and the 5 prohibitions contain God's prohibitions on humans not to carry out these actions (Shihab, 2003). The translation of Surah al-An'am verses 151-153 is as follows: Meaning: Say: "Come, let me recite what has been forbidden to you by your Lord, namely: do not associate anything with Him, be kind to both parents, and do not kill your children for fear of poverty. We will provide sustenance for you and for them, and do not approach abominable deeds, whether they appear or hidden, and do not kill souls which Allah has forbidden (killing them) except with something (for) the right thing. This is what you have been commanded to understand (151). And do not approach the wealth of an orphan, except in a more beneficial way, until he reaches maturity and perfect the measure and the balance with justice (your) relatives, and fulfill your promises This is what Allah has commanded you to remember. (152). And that (what We have commanded) is My straight path, so follow Him, and do not follow (other) paths, for they will scatter you from His path. Allah has commanded this so that you may be pious (153).

Translation of Q.S Al-An'am verses 151-153, namely, do not associate partners with Him, then you are commanded to do good to parents, do not kill children for fear of poverty. Allah will give you sustenance. Stay away from all His prohibitions and do good to each other, and do not approach an orphan's property unless it is beneficial for him, do not do evil to fellow humans, and act fairly in every action. In Q.S Al-An'am there are character values that must be applied in each person's life, whether it is being filial to parents, doing justice between others, being disciplined in actions. Because Allah SWT has promised that there will be no burden for children who are dutiful to their parents and do good to them mankind, so implementing character values from an early age is very important for creating good behavior in children in the future (Rossa & Delmata Ardilla, 2023).

Based on the meaning of the verse that has been conveyed above, the purpose of this study is to find out the concept of moral education in the letter al-An'am 151-153 and can be used as a reference in the era of globalization. The issue of faith and moral education has always been an urgent object of study. (Yakup, n.d.). This study examines the concept of moral education based on the Qur'an, Surah Al-An'am 151-153 and its relation to the era of globalization so that humanity behaves and lives its daily lives in line with Islamic teachings. (Rosyad, 2019)

The author's considerations in choosing QS. al-An'ām verses 151-153 are because they are in the content of the QS. al-An'ām verses 151-153 have the meaning of education of faith and morals, it discusses the 5 commandments and 5 prohibitions for humans which are very interesting and need to be studied in depth, and this verse is relevant to the deviations that are rife in society (Hamka, 2001).

After reviewing the importance of having commendable morals and staying away from despicable morals in the Al-Qur'an Surah al-An'ām Verses 151-153, it is hoped that as educators you can use the Al-Qur'an as a reference and guide in the context of forming and fostering faith and morals.

These values are in line with development, so that the Koran can distinguish between what is right and what is false, and a good way for every problem in life that is faced is truly a guide, a divider. (Zein et al., 2022), Related to the background that the author has described previously, the author raises the issue of the values of Islamic education contained in Q.S. Al-An'am verses 151-153 Suharto, S. (2020). This problem was then used as the focus of a study entitled: "The Values of Islamic Education Contained in Q.S. Al-An'am Verses 151-153".

This study aims to identify, analyze, and describe the values of Islamic education contained in these verses, as well as explore their relevance and application in the context of contemporary Islamic education. Thus, it is hoped that the results of this study can provide a significant contribution to the development of Islamic education based on the Qur'an in an authentic and contextual manner.

METHODS

This research is pure library research. Library research is research conducted using library literature, including books, notes, and research reports from previous studies (Syafrianto & Mahmoed, 2024). The data source of the study in this writing uses information data that is in the form of library literature, therefore the writing method chosen is library research, which is sourced from relevant interpretation books and educational books, especially those related to the discussion.

This research also uses an interpretive approach. The tafsir approach is an effort made to understand the meaning contained in the Koran and several figures' thoughts regarding verses of the Koran that are related to the theme in this research (Kartini, 1996). The data sources here are primary data sources and secondary data sources. Primary data sources are data sources that are directly related to the research, namely the Al-Qur'an Surah Al-An'am verses 151-153 and their interpretations according to the scholars. Among the tafsir books that are the material for study are Tafsir Al-Munir (Wahbah Az-Zuhaili), Tafsir Al-Maraghi (A. Mustafa Al Maraghi), Tafsir Ibnu Katsir (Ismail Ibnu Katsir), and Tafsir fi zhilalil qur'an (Sayyid Quthub). Secondary data is a data source that contains and complements primary data sources, which are taken by searching, analyzing books, journals and articles. (Nurjanah et al., 2022).

FINDINGS AND DISCUSSION

Surah Al-An'amayat 151-153 contains elements of faith and moral values that must be explored and developed further along with the development of the times. The meanings in their delivery must be deep and conditional in their application, adjusting to the existing social climate so that they can be easily accepted. (Sadiyah, 2022). In this letter there is a meaning that must be explored more deeply related to: piety, justice, compassion, responsibility. In each of these values, is it a complex character that is needed in straightening the morals of the current generation?

Al-An'am is the 6th chapter of the Qur'an and consists of 165 verses, and is also included in the Makiyyah chapter, revealed in Mecca before the Prophet Muhammad SAW migrated to Medina (M. Quraish Shihab, 2013). Although in some verses there are some scholars who give exceptions, namely around six verses after the migration, verses 90-93 and 150-153 (M. Quraish Shihab, 2001).

It is called surah al-An'am because in verse 136 and the verses after it, the word "al-An'am" is mentioned which means (Livestock) because it is related to the ajahiliyah which has livestock and explains many laws related to livestock (Hamka, 2011). According to Quraish Shihab, this surah is included in the Makiyah chapter, because it was revealed in Mecca before the Prophet SAW migrated to Medina. But verses 151-153 are madaniyyah verses (M. Quraish Shihab, 2001).

Munasabah verses 151-153 surah al-An'am, namely, after explaining the food that has been eaten It is forbidden to refute a polytheist, which means that anything is forbidden to oneself which is permitted to be eaten by Allah, Allah SWT. explain some of the main things it is forbidden both morally and materially, whether in speech or deed. Ibn Mas'ud said, "Whoever wants to know the final will of the Messenger of Allah, let him read this verse." Ibn Abbas has said, "In surah al-An'am there is a muhkam verse which is general of the book or main body of the book)."

1. The Values of Faith Education Contained in Q.S. al-An'am verses 151-153.

The values of faith education contained in Q.S. al-An'am verses 151-153 are: a) prohibition of associating partners with Allah, b) prohibition of killing children for fear of poverty, c) prohibition of killing souls, d) commandment to keep promises to Allah, e) commandment to take the straight path based on the Qur'an and hadith.

a. Prohibition of Associating Partners with Allah

It is forbidden to associate Allah with something else, there is no God but Allah, He has such great praiseworthy attributes, no one can reach Him. In relation to this, Al-Maragi stated that it is not permissible to associate Allah with anything, even if their form is great like angels, prophets, and pious people, because their greatness cannot remove them from their form as creatures of Allah who submit to Him with His power and pleasure.

Regarding the act of associating partners with Allah, Shalih Bin Fauzan said that shirk is said to be the greatest sin and the greatest injustice because it equates creatures with Khaliq (Creator). What humans generally do is associate partners in Allah's uluhiyah, namely in things that are specific to Allah, such as praying to other than Allah in addition to praying to Allah, or diverting a form of worship such as slaughtering sacrifices, making vows, and so on to other than Allah. Therefore, whoever worships and prays to other than Allah means that he places worship in the wrong place and gives it to those who are not entitled, this is the greatest injustice.

b. Prohibition of Killing Children for Fear of Poverty

Ibn Kathir explained that Allah swt. prohibits killing children as Allah SWT also entrusts parents to provide inheritance for their children and also Allah guarantees that Allah determines their sustenance.

M. Quraish Shihab (2007) explained that children are a trust from Allah that must be looked after, you must not kill children because it is haram and you must not be afraid of poverty because of children, because the only one who will provide sustenance to all creatures is Allah SWT. who is most merciful and most merciful.

c. Prohibition of Killing Souls

Even though the act of not killing a soul is prohibited from being killed, it is strictly prohibited in Islam. However, the fact is that there are still some Muslims who commit this act, such as how easy it is for someone to take another person's life by carrying out acts such as robbery, with this act many of these robbers kill their victims without mercy, even though Allah has forbidden the shedding of each other's blood.

Based on the opinions of the above commentators, it can be concluded that this testament reminds humans not to easily justify the blood of others just because of differences in race, tribe and belief. This is a vile behavior that gives birth to misery in the world and the hereafter. Someone who has a strong faith will understand that the life, life and death of a person is the right of Allah towards His creation.

d. Keeping Promises to Allah

The act of keeping promises to Allah is an act that must be fulfilled and carried out by a Muslim. However, the fact is that there are still some Muslims such as officials who have promised in the name of Allah and promised in the name of the Qur'an, but they do not fulfill their promises, instead they betray the promises they have made. Clearly this act is an act that is hated by Allah.

Based on the discussion, it can be understood that Muslims who promise must keep their promises when someone keeps a promise, indirectly he has respected his promises and commitments with his words. If the promise is broken, then the consequences are sanctions in the world and the hereafter.

A person who has instilled the value of faith in his life will always keep his promise to Allah SWT. by carrying out all His commands and avoiding all His prohibitions, wherever and in any condition so as to always remember His Allah.

e. Following the Straight Path

The act of taking the straight path is an act that is highly recommended by the Islamic religion in Islam. However, the fact is that there are still Muslims who do not do the right thing, this can be seen from the rampant bribery activities in legalizing various activities.

Thus, it can be concluded that this verse contains a general principle concerning all the demands of virtue, namely following the path of peace, the path of Islam, and warning not to seek a path of happiness that deviates from the path of Allah.

The habit of living in accordance with the principles of the Qur'an is very important in human existence because it allows a person to carry out useful life tasks without using much energy or time. with the principles of the Qur'an is very important in human existence because it allows a person to carry out useful tasks without using much energy or time. The Qur'an uses habits, which have been balanced into habits from time to time, to help the presentation of information achieve the intended purpose.

In today's life, there are still many people who seek worldly happiness in the wrong way, anything will be done to achieve their desires. Such as gambling, theft, bribery and so on.

2. Moral Education Values Contained in Q.S. al-An'am verses 151-153

The moral education values contained in Q.S. al-An'am verses 151-153 are: a) the command to do good to both parents, b) the prohibition to approach and commit vile acts, c) the prohibition to take the property of orphans, d) the prohibition to cheat in weighing, e) the command to always tell the truth

a. Do Good to Both Parents

After Allah commanded humans to believe in monotheism and not to associate partners with Him, then Allah commanded humans to do good to both parents. This sequence clearly explains how important it is to be good to both parents, even though they are wrong or tell their children to associate others with God, but a child must still be good to them in this world, and must politely refuse the orders or invitations of parents to associate others with God. In relation to this, Ahmad Mustafa Al-Maragi stated that being good to parents is done with perfect and complete goodness, without hesitation or objection. This attitude requires a person's attitude not to do anything bad, no matter how small. So, hurting parents' feelings is a major sin. So, this command teaches humans about the need to respect the intermediary cause, namely parents are the intermediary cause that allows a person to be born in the world, live and develop as a human being. Therefore, respect for parents in Islam is very closely related to worship of Allah. Even Allah's pleasure is hung in the pleasure of both parents.

b. Prohibition of Approaching Vile Acts

Vile acts are major sins that are bad, both those that are visible and those that are hidden. This means that one should not approach vile acts that are visible or hidden or that are related to the physical and spiritual. The prohibition of approaching vile acts is deeper than the prohibition of doing them because it includes the prohibition of the means and means that serve as a bridge

to vile acts. It is certain that all types of sin are vile and unjust acts, because these acts are a form of denial of Allah, even no matter how small the type of sin is.

The above acts are acts that must be avoided by everyone, because they can bring bad things to their lives. Allah forbids all these acts because they contain social values, where a safe and peaceful life will be created in the environment if the community can avoid these reprehensible acts.

c. Prohibition of Taking the Property of Orphans

Doing good and not oppressing orphans is a priority in being grateful for Allah's blessings. Especially for the Prophet Muhammad SAW it was very noticeable, how he became an orphan but was loved and honored by the people around him.

So, it can be concluded that what is meant by the prohibition here is the prohibition of every act that erodes the property of orphans and violates their rights. Eating the property of orphans is forbidden and it is not permissible to maintain and guard the property except for people who can maintain the law of Allah SWT. who will supervise it. People who become guardians or caregivers of orphans must guard their property and manage it well.

d. Prohibition of Cheating in Measuring Scales

God's command to perfect the measure and scale is merely according to the ability that is usually carried out in this matter, because God does not burden His servants but according to their ability. What is important is that there is no element of deception. What is meant by the obligation to speak fairly even to family is every word, especially in giving testimony and legal decisions. This is very important for every development, especially in the field of morals and social without differentiating other people from relatives.

So, fulfilling the scales and measures must be done at two times, namely when selling and buying, so that a person will be willing to others as he is willing to himself. Everything that has been explained in the Qur'an must be carried out and especially for traders must know the laws related to trade

e. Speaking Honestly

Speech related to the determination of the law, including in conveying the results of measurements and scales, especially because humans are often selfish and side with their families. For that, it is stated that if someone speaks like determining the law, testimony, or conveying news, then do not cheat and lie. Be fair without considering kinship and closeness.

This means that if someone says something that is in the nature of deciding or punishing or a testimony or straightening out a case, then that statement should be sourced from truth and justice without tending to lust or deviating because of a certain benefit, which is because the truth has more right to be followed.

It can also be said that most of the wills in the first verse use the wording of prohibition, namely preventing, so it is very natural that it is closed with a word that contains the meaning of prevention, namely *ta'qilun*, because reason is a "rope" that binds something so as to prevent its freedom. Reason in humans is something that prevents and prevents someone from falling into error. As for verse 152, most of the wills are conveyed in the form of commands, while the prohibitions it contains are not explicit/clear and real. To heed these wills, continuous memory is needed. Therefore, it is closed with the sentence so that you remember continuously

Meanwhile (Shihab, 2003), other scholars consider that the closing sequence of the three verses above, namely being rational, remembering and being pious, shows a cause and effect relationship. The result of using reason is to be continuously alert and remembering, while those who are continuously alert and remembering will be protected from disaster and punishment, and that is the meaning and the expected end result or in other words that is piety. There are still many opinions about the secrets contained in the three verses above, both in terms of meaning and wording. It is not surprising because the verse can be considered a summary of the basic principles of Islam

CONCLUSION

Based on the results of the analysis of Q.S. Al-An'am verses 151-153, it can be concluded that these verses contain very fundamental Islamic educational values and are relevant to be applied in the context of today's education. These values include respect and obedience to parents, a prohibition on committing murder without just cause, a prohibition on committing major sins, an order to act justly, and an encouragement to do good and avoid acts that harm oneself or others.

The Islamic educational values contained in these verses are not only moral and ethical guidelines for individuals, but also function as a foundation in the formation of the character of students who are noble, responsible, and socially just. Thus, these verses have a strategic role in strengthening character and spiritual education in the Islamic education system.

The values of akidah education contained in Q.S. al-An'am verses 151-153 are: a) prohibition of associating partners with Allah, b) prohibition of killing children for fear of poverty, c) prohibition of killing souls, d) commandment to keep promises to Allah, e) commandment to take the straight path based on the Qur'an and hadith.

The values of moral education contained in Q.S. al-An'am verses 151-153 are: a) commandment to do good to both parents, b) prohibition to approach and commit vile deeds, c) prohibition to take the property of orphans, d) prohibition of cheating in weighing, e) commandment to always tell the truth

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