



Inner Beauty Concept of Fatimah Az-Zahra as A Basis of Moral Education

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Abstract

Fatimah Az-Zahra's concept of beauty towards moral education highlights the importance of understanding beauty in two dimensions, True beauty is not only limited to physical appearance, but also involves the goodness of the heart, morals, and attitudes. physical appearance, but also involves the goodness of the heart, morals, and attitudes of a person. a person. There is also a research method used in this This research is a literature study with a character study approach, and data analysis using the content analysis method. data analysis using the content analysis method. With an understanding of about the concept of inner beauty, it is hoped that it can help in building the next generation that has noble morals and awareness as a person. build the next generation that has noble morals and awareness as a caliph, as well as strengthening religious and social values in the world of education. khalifah, as well as strengthening religious and social values in the world of education. Fatimah Az-Zahra's inner beauty concept provides a holistic view of the goodness and beauty in human beings. of goodness and beauty in human beings, which can affect the way individuals respond to the environment and live their lives. individuals respond to the environment and live their daily lives.

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INTRODUCTION

Beauty and aesthetics are human nature that have existed within him since he was born. Humans have always admired beauty and the tendency towards beauty has become human nature. As mentioned in the word of God which reads:

"He created the heavens and the earth in truth, He formed you and then beautified your form, and to Him will (your) return." (At- Taghabun : 3) (Adim, 2019).

As Imam Ghozali said in his book "Ihya Ulumuddin":

“And no one denies that beauty is loved (by everyone) instinctively” (Al-Ghazali, 2020).

According to Muhammad Kamil Hasan al-Muhami, "Beauty means an inner atmosphere that encourages someone to accept something wholeheartedly, because a feeling of liking has been embedded in the soul."

A similar thing was once said by Imam Ibn Taimiyah that "Humans are naturally to love beauty and hate ugliness. So beauty is loved and ugliness is hated" (Al-Mahami, 2008).

Abu Hamid al-Ghazali in *Ihya Ulumuddin* stated that when we see flowers in bloom, butterflies of various colors flying, beautiful in appearance and shape, no one denies that our hearts are happy. Well, that's what beauty is. Something that is loved instinctively. In this case, Abu Hamid emphasized that beauty is something that pleases the heart. That by seeing butterflies and flowers in bloom, people become happy, meaning according to al-Ghazali, butterflies and flowers can be said to be beautiful, because they make the heart happy (Al-Ghazali, 2020).

Humans can basically be said to be perfect if they have been able to fulfill and balance the dimensions that exist within themselves, both material and spiritual, so if you want to calculate beauty as a whole, do not judge it only from an external or physical perspective, but must be seen from an internal perspective or what is also known as "*inner beauty*", namely inner beauty or inner beauty, which includes beauty of the heart, soul, personality, attitude, and also morals (Fadilla, tt).

Inner *beauty* is the real true beauty, and it will last for a lifetime, it will not disappear with age like physical beauty. Inner beauty is the imperfection of existence that will be covered, and will radiate elegance that makes others amazed and fascinated. This is the beauty standard that has been taught by God's beloved Prophet Muhammad SAW, as he said:

" Indeed, Allah does not look at your appearance and your property, but He looks at your deeds your actions and your heart". (HR. Ibnu Majah)

The hadith above emphasizes that physical beauty and wealth are not the standards of beauty that have been set by Allah and His Messenger, but kindness and noble morals are the standards of a person's beauty (Fahrudin, 2012). Thus, a person's beauty in Islam can be seen from the quality of his/her personality as a Muslim which is reflected in his/her faith, morals, piety and way of thinking.

Inner beauty is more meaningful than mere physical beauty. Because what is the use of someone who is physically beautiful but hated by people because of their bad morals. Therefore, inner beauty is indeed more important to protect one's self-image. Protecting inner beauty means protecting ethics and good character and also using body parts for good things according to the perspective of Islamic law.

For example, beautiful lips are not only physically attractive but also necessitate the utterance of good words and polite words. Polite speech and good words leave a deep impression on others.

Allah firmly states that among the characteristics of His good servants are those who are good in their speech. Those who, when insulted or cursed by ignorant people (without knowledge), do not respond except with good and gentle words. (Fardiana, 2014). The word of Allah in the Qur'an, Surah Al- Furqan: 63;

"The servants of the Most Merciful God are those who walk on the earth humbly and when ignorant people greet them (with insulting words), they say, "Salam." (Qs Al-Furqan: 63)

And ironically, the fact that is happening at this time is that the implementation of education is experiencing so many crises, both for educators and students. Cases of violence, rape, promiscuity, brawls between students, and the proliferation of motorcycle gangs in educational institutions are sad news for education. Will But what is clear is that education has a tough challenge for the world of education at this time to change the paradigm of thinking and direct them back to the straight and true teachings of Islam.

Attention and thoughts on educational issues have always emerged throughout the ages because education is essentially a basic human need. This is increasingly felt to be quite urgent when various problems arise in human life concerning the improvement of welfare and happiness inwardly. This condition has been seen for a long time by Muslims, this is what raises awareness of how urgent it is to solve problems not only rationally but also based on religious and social values or norms, so that later the best solution to realize this requires balanced combinations in the world of education between academic values and religious and social values. Like a proverb, science without being balanced by religion is blind, religion without being balanced by science is lame (Jaelani, 2013).

The target of Islamic education is to make humans have awareness as caliphs, which is seen not from their physical appearance, but from their behavior. So, in other words, in essence the goal of Islamic education is to build *inner beauty*. Building humans who have the skills to manage their hearts, skilled at acting according to what is approved by Allah (good deeds) (Yahdi, 2016).

With the concept *inner beauty* is expected to be able to make the next generation of the nation with noble morals. Fatimah az-Zahra is a figure who is very relevant to the concept of education of a child, mother and pious woman in the Qur'an. The criteria for someone who is obedient and maintains personal purity. Fatimah is an exemplary figure who practices it in real life practice. He realized that women have a position high and noble position. He even proved that gender is not a barrier to a person's perfection. Allah has given him difficult responsibilities and heavy tasks in life. Fatimah has also fulfilled his obligations and set an example main topic about *Inner Beauty* (Fardiana, 2014).

Fatimah received her education directly from her father. Fatimah's soul and personality knew the most noble concept of life, on the side of the great personality of the Prophet Muhammad and herself had also been purified from sin, The personality of Fatimah az-Zahra is an exemplary example in everyday life for mankind, especially

women. The way of life she lives is a pure Islamic way. Fatimah is given the name "az-Zahra" which means radiant, sparkling and blooming fragrant (Embong, 2018).

Fatimah az-Zahra, is an exemplary woman of all time, not only beautiful in appearance, but has extraordinary *inner beauty that can be used as a model* for education.

METHODS

This research is a literature review research with a character study approach. Secondary data sources are obtained from various written works that are relevant to the theme of this research. The analysis of this research data uses the content analysis method, this effort is made to clearly reveal his views about the inner beauty of Fatimah az-Zahra.

The approach used to explain various problems is done through a historical, socio-cultural, and philosophical approach, in order to reduce misperceptions. Historical approach The Historical Approach is a source that is directly related to historical research studies. so that the research conducted can conclude historical events accurately and according to the facts and socio-cultural. Meanwhile, the philosophical approach is expected to be able to reveal personality in an effort to understand the exemplary behavior that becomes a role model for the development of the perception of the inner beauty of life in today's era (Nur, 2023).

RESULT AND DISCUSSION

Fatimah Az Zahra was a daughter of two great people, Rasulullah SAW and Sayyidah Khadijah, and the wife of Imam Ali bin Abi Thalib. She came from the descendants of Bani Hashim and had the surname Quraysi. Fatimah Az Zahra was the youngest child of Rasulullah SAW from several of his daughters. After Zainab, Umm Kulsum, Ruqayyah, then Fatimah. Rasulullah SAW loved Fatimah very much, until Fatimah came to him, he (Rasulullah SAW).

Fatima was a woman born with impressive beauty and intelligence. Her character is also full of patience, obedience to parents, and independence. From an early age, she had to take over the role of mother to take care of the prophet's needs, Fatimah's expertise is marked by her nicknames. Her main nicknames are az-Zuhra (Light), Batul (Virgin), Kaniz (Quiet), at-Thahirah (Pure), umm al-A'immah (Mother of the Imam), Sayyidah (Noble Leader, Prince), Nisa' al-'Alamin (feminine generic) and many other nicknames (Inayah et al., 2023).

The Prophet always paid attention to Fatimah's education so that she could learn a lot from him in the form of manners, love and straight guidance. As his mother, Khadijah, had obtained, in the form of pure qualities and a commendable character. With that foundation, Fatimah grew up on perfect purity, nobility of soul, love for goodness and good manners. He was able to take a high role model from his father in all actions and behaviors.

Fatimah was born at a time when women did not have a role in society, also a great humiliation when giving birth to a daughter, especially to the point of burying their newborn daughter alive, so as a path of purification, she was born in the era of ignorance.

Fatimah only had the opportunity to enjoy her mother's presence and care for five years. After Khadijah died, Fatimah was educated by her father, the Prophet Muhammad SAW. He received direct education from his father Muhammad, Rasulullah SAW, who had special morals, a great soul, great enthusiasm, courage and all the advantages that the Prophet had which is known to every Muslim. (Khoiroh, 2022).

The birth of Fatimah az-Zahrah was a blessing and happiness for her family, especially for her parents. She grew and developed under the protection and guidance of Islam. Her personality was formed in all goodness until she was able to fight for Islam since she was little. Whenever and wherever she would always help. and defended his father in upholding the Islamic religion.

Fatimah Az-Zahra not only has a beautiful face but she also has *an Inner* that is commendable thanks to the perfect guidance of her father and mother. *The Inner Beauty* that he possesses includes:

1. Good Moral Fatimah az-Zahrah

Fatimah az-Zahra is the youngest daughter of the Prophet who is most similar to her father from her manners, the way she walks and speaks. As for the good morals that Fatimah az-Zahra has, among others:

a. Honesty, Humility and Trust

Aishah Umm Mu'minin, one of the wives of the Messenger of Allah ﷺ, who is almost the same age as Fatimah az-Zahra and whose house is the closest, once said, I have never seen anyone more honest in speaking than Fatimah, except for the Messenger (fi al Islam, tt).

the example of Fatimah az-Zahra's humility and her daily life of being willing to sweep the house until her clothes were full of dust. Fatimah az-Zahra also fetched water herself until there were scratches on her neck. She also milled wheat herself without any servants to help lighten her work. In fact, Fatimah az-Zahra was the beloved daughter of the Prophet Muhammad, the only woman who gave birth to grandchildren of the Prophet Muhammad's descendants as well as the mother of noble and honorable children. (Wakhidah, 2013).

Her own husband, Ali bin Abi Thalib also sang praises for Fatimah az-Zahra, she ground wheat until her hands were sore. She fetched water until there were scratches on her neck and swept the house until the color of her clothes changed because they were full of dust.

One day when the Prophet was ill, Fatimah was called to see her father. as usual, even though he was sick, the Prophet always greeted the arrival of Fatimah az-Zahra with happiness, when the Prophet whispered something in Fatimah's ear, so that she cried and moaned until she left the house, as if what her father had said was very sad (Ash-Shaikh, 2021). Then the prophet whispered back in Fatimah's ear, for a moment a smile of happiness appeared on Fatimah az-Zahra's face. Outside, the Prophet's wives were paying attention to both of them, and they wondered what the Prophet had said, making Fatimah az-Zahra cry and then laugh. Feeling better, the Prophet went to the mosque. At that time, Fatimah was about to return to her home, the

Prophet's wives, but Fatimah even replied "I will not spread the secret that has been entrusted to me".

Such is the nature of Fatimah az-Zahra in keeping secrets that have been entrusted to her, who want to keep secrets, even though the questioners are the wives of the Messenger of Allah, for Fatimah az-Zahra a secret remains a secret, must be guarded and must not be leaked or overheard by others. She always strives to be a trustworthy daughter of the Prophet.

b. Simplicity and asceticism

The attitude of asceticism and simplicity that Fatimah az-Zahra lived throughout her life was exactly the same as that exemplified by her father, the Prophet ﷺ. The best example to be followed from a leader and great figure in the ascetic attitude. He is a big and well-respected person, even so the Prophet did not lavish himself with worldly ornaments even though he was actually able (Assari, 2019).

One of the behaviors that show Fatimah az-Zahra's asceticism is as narrated by Asma bint Umais, "Asma bint Umais was telling that she was at Fatimah az-Zahra's place when suddenly the Messenger of God entered Fatimah az-Zahra's house and then on Fatimah's neck there is a gold necklace given by Ali from the portion he obtained.

The news reached the Prophet, and he was also happy (Sulaeman, 2023). Fatimah az-Zahra understands and appreciates the true values of life. He also understood well how it should be to experience this earthly life. It can be said that he is not at all tempted by worldly pleasures and other pleasures of life. With a very simple household and everyday life that is all heavy until his humble, test-resistant and patient nature is formed.

c. Patience and Perseverance of Fatimah az-Zahrah

az-Zahra learned and lived well is patience in all situations and conditions. Fatimah saw the best example of patience directly from her own father, the Prophet. In fact, the patience shown by the Prophet Muhammad SAW is almost impossible to reason and does not cross the mind or logic of humans at all, because there has never been a human being who was willing to be patient like the Prophet Muhammad in bearing all the burdens and distractions he received throughout his life. Fatimah is a witness to the patience of the Prophet.

Fatimah az-Zahra truly achieved the fruit of prophetic education that taught patience and good and noble character. She was also educated to endure all the trials and hardships that alternately hit her, hit her parents, family and those closest to her. Although the trials hit her endlessly, all of that still did not shake the faith and belief that had been deeply embedded in her heart.

Fatimah az-Zahra was very patient in living her difficult life. He faced it with Qana'ah character. He always praised Allah for his life. He is happy with his situation and willing to live his life (Hikmawati, 2016).

Fatimah az-Zahra is very patient with the reality of her difficult life. She is patient with the hardships of life and is satisfied with the halal things

she owns even if it is little. That's why he became a human being who pleased God and was pleased by God.

d. Philanthropist

Fatimah Az-Zahra is a person who prioritizes others over herself because she imitates the sunnah and behavior of her father and she also preserves that noble nature. He is one of *the ahlulbait* who is known for his high authority.

Ibnu Al-Jauzi narrated, " The Prophet managed to make a piece of clothing for Fatimah on her wedding night because all she had at that time was a patched piece of clothing. Suddenly someone stood at the door of his house and begged him for a piece of clothing that was suitable to wear. At first Fatimah would give the patched clothes.

Fatimah az-Zahra then gave the clothes to him with his new shirt. On the eve of the wedding, the angel Gabriel came and gave her a dress made of green silk. That night, many Jewish women declared themselves to be converted to Islam. The actions of Jewish women then were accompanied by their husbands (Masturi, tt).

One day Fatimah az-Zahra and Ali were visited by an old man. Fatimah asked, "Who are you?" Then he replied, "I am an old man from Arabia, I have met your father, the leader of mankind. I arrived from a far country. My body is shirtless and my stomach is hungry. Please help me, I hope Allah SWT has mercy on you.

At that time Fatimah az-Zahra, Ali and the Prophet had not eaten for three days and the Prophet also recognized the condition. Fatimah took the tanned sheepskin that Hasan and Husain usually used as a bed. Fatimah said: "Take this, O my guest, Hopefully Allah will provide something better for you." But the Bedouin said, "O girl of Muhammad, I told you I am very hungry. But you gave me sheepskin. What can I do with that sheepskin? " Then Fatimah took the necklace that was around her neck. The necklace was a gift from her uncle's girl, Hamzah bin Abi Thalib.

Then he gave the necklace and said, "Take this and sell it. Hopefully God will give you something better." The Bedouin took the necklace and went to the Messenger of God and said, " O Messenger of God, Fatimah has given me this necklace. He asked me to sell him in the hope that I could get something better from him." Seeing that, the Prophet shed tears. (Wisdom, 2016).

e. The courage and tenacity of Fatimah az-Zahrah's soul

The noble personality and character of Fatimah az-Zahrah were reflected in her behavior and attitude. She became a very strong and steadfast person in the face of critical and difficult events that she often faced. One of them was the attitude she showed in front of the Quraysh polytheists who hurt the Prophet even though, at that time, Fatimah was only a very young girl.

As soon as Fatimah found out that the polytheists of Quraish had fallen the dirt and innards of livestock on the back of Rasulullah who was

prostrating, at that moment Fatimah rushed to clean the dirt from the Prophet's back, then criticized the immoral actions committed by the Quraish officials, directly in front of all of them. (Wakhidah, 2013)

2. The Sincerity of Fatimah az-Zahrah

Persistence in worship is a special character for the members of the *ahlulbayt*, the Messenger of Allah in everyday life. Persistence in worship for them is the highest level of happiness and the clearest bond with God and is the main purpose of life.

Hasan bin Ali said "I watched my mother wake up in her *mihrab* on Friday night, and she kept bowing and prostrating until dawn." I watched him pray for the believing men and women. He prayed a lot for them, and did not pray a single thing for himself. Until I asked her, "Mother, why don't you pray for yourself as you pray for others?" He also responded, "My son, my neighbor before and then my own home (Assari, 2019).

Fatimah Az-Zahra as a woman who is full of devotion, she often performs worship to Allah as a form of devotion and her sincere surrender to Allah. It is normal for Fatimah to be like that because she grew up in a house where the Qur'an was revealed. She was raised by revelation and the leader of all the Apostles who worshipped Allah until her feet were swollen.

3. The Intelligence of Fatimah Az-Zahra

Fatimah az- Zahra is also the daughter of the Prophet narrates a hadith from the Messenger of Allah. Fatimah Zahra has narrated 18 hadith from Prophet Muhammad SAW. in the book of *Shahihain* it is narrated that there is one a hadith from him that has been agreed upon by Bukhari and Muslim in the narration of Aisha. The hadith was narrated by Tirmidhi, Ibnu Majah, and Abu Dawud. Ibn Jauzi once said:

"We do not know of any of the daughters of the Messenger of Allah, peace and blessings be upon him who narrated more hadith from him besides Fatimah"

At the time, Fatimah az-Zahrah was already known as a pious person, because she was believed to teach religious knowledge to women, her knowledge was sourced from revelation and was among the most narrated hadiths from her father, the Prophet Muhammad. Directly. He succeeded in educating the women by teaching various religious obligations for women. Fatimah taught and gave understanding to women with patience, among one of the educations taught by her, able to become a Qur'anic woman. The woman's name is Fidhal. He became a student of Fatimah, for 20 years, the woman had a wide understanding of religion. He does not speak except to say the verses of the Qur'an, and he also explains with the Qur'an when he wants to explain something.

For Fatimah, personality depends on the education given by her parents. Every action and behavior of parents will affect the soul of a child who is subtle (Putri et al., 2021) . Fatimah knows the method she must use to educate her child, in general she is guided by the Qur'an and al-Hadith, what a

great woman, Fatimah is able to educate and produce seeds, namely Hasan and Husen who are able to benefit all people.

4. **The Humor of Fatimah az-Zahrah**

Apart from being a mother and wife, Fatimah az-Zahra is also active and directly involved in society in the fields of preaching and education. Fatimah always answering questions from the women of the city of Medina about Islamic law. Once One day a woman came to Sayidah Fatimah Zahra, to ask various laws. Once a woman wanted to ask Fatimah az- Zahra, "O daughter of the Messenger, I have an old mother. She has many children. question about prayer, that's why he sent me to ask this to you," said the woman. 'Ask,' said Fatimah Zahra, then the woman asking various laws and problems, until he was embarrassed to ask again because of the many questions raised. But Fatimah still answered all the questions, and didn't feel burdened by these questions, he even said "I get a reward for every answer to the question asked exceeding the distance between the earth and the throne of jewels and pearls, then am I worthy feel burdened by these questions?"

Such was the harmonious attitude of Fatimah az-Zahra towards people who asked her questions, she was never burdened in the slightest by them, she considered that the reward for the answers she gave exceeded the distance between the earth and the throne of jewels and pearls.

5. **Fatimah Az-Zahra's Optimism**

Once upon a time, Fatimah az-Zahra was short of food and often cried. Because of hunger, little Fatimah was often sick, her body was thin, and Even in this very miserable condition, little Fatimah remained patient and steadfast, and Allah SWT continues to strengthen Fatimah Zahra since she was little, through the hardships of life with all the difficulties he faced, until the end of his period of exile by Raulullah Saw's family and Muslims (Khulaisie, 2016).

Even though he was always optimistic, Fatimah was still very young, he had seen directly the suffering felt by his family and also the Muslim community, not Rarely does He feel the suffering that continues to be inflicted on you polytheists, Even so, Fatimah Zahra remains steadfast and patient with all trials and tribulations the test that is in front of him. Because he believes that Allah SWT will not test servant unless the servant is able to face the test.

When Khadijah died, Fatimah never felt the embrace and love of a mother again, she had lost a very important woman. loved and who always gave a sweet smile, and now he doesn't anymore felt the rebuke of the woman who had given birth to him.

But he did not feel hopeless and discouraged, over the loss of his mother. because the sadness felt by Fatimah Zahra has been replaced by the love of her father, the Prophet Muhammad SAW. He always accompanied little Fatimah, giving full affection and repeating the remnants of affection from Khadija (Manik, 2018).

Even though he was always optimistic, Fatimah was still very young, he had seen directly the suffering felt by his family and also the Muslim community, not Rarely does He feel the suffering that continues to be inflicted

on you polytheists, Even so, Fatimah Zahra remains steadfast and patient with all trials and tribulations the test that is in front of him. Because he believes that Allah SWT will not test servant unless the servant is able to face the test. And when her mother died, Fatimah never gave up because she knew that she never lost her mother's love because it had been replaced by her father who was always by her side.

6. Maintaining personal purity

Among the Islamic teachings that received special attention from Fatimah az-Zahra was protecting honor and beauty among women through adhering to Islamic dress codes. Fatimah realized that crimes, social disasters, and harassment were caused by the removal of the hijab and freedom of association.

Ibn al-Maghazili said in his book, *al-Manaqib*, that Ali bin al-Hasan said, “When a blind man asked permission to enter Fatimah’s house, but Fatimah always spread the hijab (covering barrier) between the two of them. The Messenger of Allah saw her actions and asked, “Why do you always spread the hijab between you while he cannot see you?” Fatimah replied, “Messenger of Allah, it is true that he cannot see me, but I can see him and he can smell my fragrance.” Hearing this, the Prophet said, “I bear witness that you are part of me (Choiriyah, 2023).”

If there is a man who wants to talk to her, she wants to serve him from behind a curtain or hijab that separates her from that person, so that in that way she can be protected from the sight of other men who are not her mahram (TANURIANTI, 2021). She is so holy that she also advised that when she dies she must be tightly covered from the sight of people who are not her mahram. Fatimah considered that the tradition at that time which covered the face of a female corpse, but left the middle part open from the cloth that covered it was a great disgrace.

When Asma' binti Umais told her that all female corpses of Abyssinian women were covered tightly, Fatimah praised the way of managing female corpses like that. He ordered that he should also be covered like that later, so that he would be free from the eyes of men who were not his *muhrim*.

Fatimah Az-zahra, the education of the revelation that developed in the prophetic education, she knows the methods of Islamic education. He did not ignore it and did not forget his influence on the child, from feeding his child with his own milk to his behavior, actions, and words. Fatimah knew that she had to educate the leaders that she would present to the community as a living example of Islam, as a reflection, the reality and a moving model of the Qur'an. (We are dkk., tt).

Fatimah's superiority is not only because she is the daughter of the Messenger of God, but her superiority and glory are indeed supported by several important things such as the superiority of noble morals, extensive knowledge, eloquence that excels even among men, patience, perseverance, simplicity, asceticism, hardness of heart and others.

Based on the results of the analysis obtained on how the education Fatimah received from the Messenger of Allah who can shape the personality of Fatimah Az-Zahra.

An educator is not only able to transfer knowledge to his students but educators must also be able to produce a generation with noble character in accordance with the teachings of the Qur'an and hadith. According to some good morals contained in Fatimah az-Zahrah, the author summarizes several of these things: 1) Maintaining Trust 2) Simplicity and Asceticism an educator must exemplify modest behavior, simple in dress, also simple in speaking to students and always humble, 3) Responsible for the personality of the educator because educators are a mandate that should be given exemplary nature to their students both in the quality of their profession in teaching and in the character of their personality. Educators must realize that the success or output of students is seen from who produces education which is none other than the second parent at school, namely the teacher, 4). Intelligence of Fatimah Az-Zahra Educators must be intelligent people, as stated by Imam Al-Ghozali and Ibn Sina, one of the requirements that must be present in educators is intelligence. As intelligent people, Allah has given several titles, there are the titles *Ulul Albab* and *Alin Nuba*, these titles indicate that someone is intelligent, Fatimah az-Zahrah's Humor 5) Fatimah az-Zahra's Patience Patience is one of the attitudes or criteria to be able to test people whether they are good people or bad people , 6) Devoted to parents 7) Simplicity Fatimah Zahra 8) Optimistic Fatimah Az-Zahra .

CONCLUSION

Concept of *inner beauty* towards moral education. Fatimah Az-Zahra is an exemplary figure with extraordinary inner beauty, which is not only limited to physical beauty, but also involves noble morals, extensive knowledge, eloquence, patience, fortitude, simplicity, asceticism, and stubbornness.

Based on research conducted regarding the concept of Fatimah Az-Zahra's inner beauty towards moral education, it can be concluded that:

1. Fatimah Az-Zahra is an exemplary figure with extraordinary inner beauty, which involves noble morals, extensive knowledge, eloquence, patience, fortitude, simplicity, asceticism, and stubbornness.
2. Fatimah Az-Zahra's concept of inner beauty provides a holistic view of the goodness and beauty within humans, which can influence how individuals respond to their environment and live their daily lives.

Thus, the concept of Fatimah Az-Zahra's inner beauty has great relevance in the context of moral education and the formation of individual characters with noble morals.

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