

Character Education in the Perspective of Hadith Interpretation Focus on Al-Mu'minun verses 1-11

Wasman Wasman

Assoc. Prof., Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia.

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ABSTRACT

The importance of the study of character education is also based on the fact that in this modern era there is a decline in the moral quality of the nation's children. In the Law of the Republic of Indonesia Number 20 of 2003, the basis for national education is Pancasila and the 1945 Constitution which are rooted in religious values, Indonesian national culture and are responsive to the demands of changing times. The Al-Qur'an and Hadith which is a guide for every Muslim in carrying out an action, is no exception for Muslims in Indonesia. In the Al-Qur'an there is a letter containing the values of character education, one of which is the letter of Al-Mu'minun. This study aims to examine character education in the Al-Qur'an, namely Al-Mu'minun verses 1-11 in the perspective of Hadith Interpretation by Al-Misbah and An-Nur. The research method of this article is descriptive research using library research. The data analysis in this article is content analysis. The method of interpreting the Hadith and the verses of the Al-Qur'an in this article uses the *muqāran* method. The results of the study show that the values of character education contained are: (1) Religious, (2) Discipline, (3) hard work, (4) Social care, (5) Responsibility.

Keywords: Character Education, Hadith Interpretation, Al-Mishbah, An-Nur, Al-Mu'minun

INTRODUCTION

Education for every human being is an activity that has a critical value (Madakir et al., 2022; Odiljonovich, 2021; Supriatin et al., 2022), especially regarding its usefulness for the future of humans

themselves (Gumiandari et al., 2022; Huriyah & Hidayat, 2022). In the Law of the Republic of Indonesia Number 20 of 2003, the basis for national education is Pancasila, and the 1945 Constitution (Kholil et al., 2022; Rochmat et al., 2022), which is rooted in religious values, and Indonesian national culture and are responsive to the demands of changing times (Wartoyo, 2022). Furthermore, national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Arifudin & Ali, 2022; Fajarianto et al., 2023; Pratomo & Kuswati, 2022).

One of the countries with a majority Muslim population is Indonesia (NASIR et al., 2022; Pratomo, 2022; Rosmalina et al., 2023). The Al-Qur'an and Hadith is a guide for every Muslim in carrying out an action (Kambali et al., 2023; Khaidir & Suud, 2020; Retnasari et al., 2023), is no exception for Muslims in Indonesia. The contents of the Al-Qur'an in the form of everything regarding the world or the hereafter, without exception are related to primarily character education or what is called moral education (Djubaedi et al., 2022; Khomaeny & Habibie, 2020), which is also contained in the goals of Indonesian national education.

The Prophet Muhammad, who was the last prophet, was given the task by God to educate people to have good character and character (Tabroni & Rahmania, 2022). In the Al-Qur'an there is a letter containing the

values of character education, one of which is the Al-Mu'minun. In the Al-Mu'minun contains many things related to the value of character education that should be owned by every human being. This is an attraction for researchers to examine the literature of Al-Mu'minun, especially in verses 1-11.

This study of Al-Mu'minun is seen from the perspective of Hadith *Tarbawi* interpretation, in the perspective of the book of interpretations of Al-Mishbah and An-Nuur. This book of interpretation of Al-Mishbah was written by Muhammad Quraish Shihab, who is a prominent scholar and also a professor in the field of interpretation. Muhammad Quraish Shihab is a prominent educator who has a very good reputation among the people of Sulawesi, Indonesia. The book of interpretation of An-Nuur was written by Muhammad Hasbi Ash-Shiddieqy who is a well-known commentator in the Aceh region, Indonesia (Doeka, 2011).

The importance of the study of character education is also based on the fact that in this modern era there has been a decline in the moral quality of the nation's children (Anditasari et al., 2023; Suryadi, 2017). This is evidenced by a lot of news in the mass media related to juvenile delinquency. According to the Indonesian Child Protection Commission (KPAI) in 2016, 34.8% of teenagers in Indonesia committed naughty acts. Therefore, it is very important to study character education (Harahap, 2019).

MATERIALS & METHODS

This article is a descriptive study using library research. The data analysis in this article is content analysis (Djubaedi et al., 2023). In the method of verse interpretation, this article uses the muqāran method. The muqāran method is a method of interpreting the verses of the Qur'an that discusses a problem by comparing between verses and verses or between verses and hadiths both in terms of content and editorial or between the opinions of scholars' interpretations by

highlighting certain differences from object being compared (Hamdani, 2015).

RESULT

1. Hadith Interpretation of Al-Mishbah on Al-Mu'minun verses 1-11

1.1. Verses 1-2

According to Shihab (2012) in Surah Al-Mu'minun verse 1-2 explains that "actually it has been" that is, it must be "lucky" to get what it wants "believers", which must have good faith and they show proof of its truth by good deeds, namely "those who are humble in their prayers", ie calm, humble physically and mentally, and their attention is directed to the prayers they are doing. The term "khasyi'un" (people who are solemn) comes from the word *khusyu'* which means spiritual and physical politeness, which is carried outwardly by the human body when it is in the presence of the creator (Faqih, 2006). In this case the Qur'an not only considers the implementation of the obligatory prayer itself as a sign of believers, but also considers solemnity in prayer as one of their characteristics.

Ar-Raghib al-Asfahani in Shihab (2012) states that there are two kinds of happiness, namely worldly happiness and *ukhrawi* happiness. Worldly happiness is getting things that make worldly life comfortable, among others, in the form of eternal life, wealth and glory. While the happiness of hereafter consists of four things, namely eternal existence without extinction, wealth without need, glory without humiliation, and knowledge without ignorance.

The word "*shotrainim*" attributes the prayer to the performer, not to Allah SWT, even though in essence the prayer is addressed to Him. This is because this verse intends to underline the activities of the perpetrators, especially those who will benefit from their prayers, not Allah SWT. The word "*khoshi'una*" is taken from the word "*khosya'a*" which in terms of language means silence and calm. Patron, the word used in this verse, shows the perpetrator who is steady in doing that devotion (Shihab, 2012).

1.2. Verse 3

In Surah Al-Mu'minun verse 3, Shihab (2012) states that correct and good prayer keeps the perpetrator away from bad things even those that should be eliminated, the next trait called is not paying attention to things that are not useful. From the verse it states "and", in addition to those mentioned in the previous verse, including those who will get happiness are "those who are against al-laghw", i.e. things that are not useful are "those who are not indifferent"., namely not paying attention or distancing oneself physically and mentally from these things.

The word "al laghw" is taken from the word "lagha" which means cancel, which is something that should not exist. Laghw are basically permissible things, i.e. something that is not forbidden, but there is no need or benefit to be gained from doing so. Furthermore, the word "mu'ridzhun" is taken from the word "al u'ridzh" which means side. Someone who does not pay attention to something, he will not see and put it aside (Shihab, 2012).

1.3. Verse 4

In the letter Al-Mu'minun verse 4, according to Al-Biqai in Shihab (2012: p. 321) the mention of zakat expenditure after it was previously stated that they distanced themselves from al-laghw because avoiding it was not easy. The word "zakah" in terms of language means holy and growing. This is because spending wealth leads to purity and the sanctity of the soul of the provider. In addition, he became the developer of the treasure. The Qur'an often uses this word in the sense of alms, namely in the letter At-Taubah verse 60.

1.4 Verses 5-7

In Surah Al-Mu'minun verses 5-7 it is stated that in humans the first and foremost thing that must be purified is the genitals, because adultery is the peak of moral ugliness and the successor of generations and society. According to Shihab (2012: p. 323) the believers who will get happiness are those

who maintain their genitals, in other words they channel their biological needs through things and ways that are justified and approved by religion. They channel it to their partners or slaves they already have. And if they vent their lust not against their partners or slaves they have, then they are the ones who transgress

1.5 Verse 8

In Surah Al-Mu'minun verse 8 explains that the believers who will get happiness are those who are always responsible for the mandates that have been entrusted to them. The mandate that lies on the shoulders of humans includes four aspects. First, between humans and God, for example, vows. Second, fellow human beings for example in the form of deposits, secrets and others. Third, between humans and their environment, for example maintaining a clean environment for future generations. Fourth, to himself, for example regarding his health (Shihab, 2012: p. 328)

1.6 Verse 9

In Surah Al-Mu'minun verse 9 explains that one of the most important regarding the mandate and promise is prayer. Therefore, in this verse the prayer service is emphasized again, among others, in the context of maintaining its implementation at the appointed time. Believers who always maintain their prayers are a cover of commendable traits that will lead them to happiness. Indeed, in the second verse it is also called prayer, but in a different context. In the second verse contains about solemnity and in this verse about the maintenance of prayer as a whole and for each time (Shihab, 2012: p. 329).

Thahir Ibn Asyur in Shihab (2012: p. 330) states that if we pay attention to the characteristics of the believers above, we will find that what is commanded are things that lust is usually driven to ignore, such as being solemn in prayer, leaving laghw, and maintaining biological drive. In addition, there are also traits that humans usually want to maintain, such as spending wealth

or carrying out a mandate that usually wants to be kept by the owner and by those who are given the mandate. Thus, the commendable qualities above reflect two main things that must adorn every Muslim, namely having the ability to carry out and the ability to restrain himself.

1.7 Verses 10-11

The previous verse mentions the commendable qualities of the believer who will get happiness or luck, while the Surah al-Mu'minun verse 10-11 states that it is they who will inherit paradise and they will remain in it forever. The words "alwaaritsuuna" and "yaritsuun" are taken from the root words consisting of the letters wau, ra, and tsa. Its meaning revolves around "the transfer of something to something else". There are those who understand this verse in the sense that believers, whose nature is as described in the previous verses, will inherit, that is, they will be transferred to heaven, which Allah SWT had prepared for all humans. However, because there are among them who disbelieve, they are not entitled to it and thus, the paradise that Allah SWT has prepared for the disbelievers is inherited by the believers (Shihab, 2012: p. 330-331). Paradise is referred to as the best heaven and the highest position compared to other heavens. After mentioning the most outstanding qualities of believers, the Qur'an says that their final fate is to become heirs who will inherit Paradise and live in it forever.

2. Hadith Interpretation of An-Nur on Al-Mu'minun verses 1-11

2.1. Verse 1

Ash-Shiddieqy (2000) explains in Al-Mu'minun verse 1, Allah gives victory to all believers. Namely, people who Allah has characterized with six attributes as stated by Allah in Al-Mu'minun verse two to verse nine.

2.2. Verse 2

Al-Mu'minun verse 2 describes one of these six attributes. First, those who pray when their bodies are calm and their souls are solemn Ash-Shiddieqy (2000: p. 2724). Gratitude in stages, the minimum is the tranquility of the limbs so that they do not move outside the prayer movement unless it is urgent and not more than three times in a row, or even once if the movement is very large (Shihab, 2012: p. 538-539).

Signs of solemnity are not turning to the left or right, not yawning, not covering your mouth with your hands, not playing with your beard, or doing anything that is *Makruh*. Being solemn in prayer will be obtained by the person who performs the prayer by making up his mind and detaching himself from other than praying. At that time, there was only prayer in his heart and soul, so that prayer could be the antidote to realizing peace of mind.

The solemn prayer is praying perfectly, sequentially, calmly, concentrating, and not thinking about worldly things (El-Sutha, 2016). Being solemn in prayer will be obtained by the person who performs the prayer by making up his mind and detaching himself from other than praying. At that time, what was in his heart and soul was only prayer, so prayer was the antidote to realizing peace of mind (Ash-Shiddieqy, 2000: p. 2724).

2.3. Verse 3

Al-Mu'minun verse 3 describes one of these six attributes. Second, those who keep away from everything that is not useful and all talk that is not worth it, such as lying, cursing, and other useless words (Ash-Shiddieqy, 2000: p. 2725). Believers who will get happiness are those who stay away from useless behavior, including shirk, disobedience, and useless things involving words and deeds (Rifa'i, 1999).

The true believer always abstains from invalid speech and all actions that do not give good. He felt it was hard to carry out the responsibilities that he had to carry, and it was hard to carry out the obligations that

lay on his shoulders. He felt assigned to keep the mandate. Therefore, he feels unsatisfied if he has not completed or fulfilled the mandate, so he does not have time to play around with doing useless work.

2.4. Verse 4

In Surah Al-Mu'minun, verse 4 also describes one of the six. Third, those who purify their wealth by paying Zakat. Zakat is giving a living (Infaq) in the way of Allah, not Zakat which has been determined by the Nishab and the amount (obligatory Zakat, Maal, or Fitrah). Such Zakat is only required in the second year of the Hijriah. In Mecca, Muslims are ordered to spend in the way of Allah SWT. In Surah Al-An'am, God asserts: "*And give him his right on the day of the harvest (harvest)*" (Ash-Shiddieqy, 2000: p. 2725).

Obligations concerning assets that have social functions are also Taklif An-nafs (personal obligations). Because issuing Zakat is a burden that involves one's soul and self. A person will find it hard to take out some of the wealth he feels is his and the results of his hard work. In this case, greed and love of wealth have always been an obstacle to the implementation of Zakat. Zakat's benefits are eradicating greed and excessive love of wealth so that humans have a genuine, generous nature (Nasution & Nasution, 1992)

2.5. Verses 5-6

Al-Mu'minun verses 5-6 also explain one of these six attributes. Fourth, those who guard their private parts against unlawful acts (Zina) do not plunge themselves into actions Allah forbids. Do not approach (have intercourse) except with a wife who has been made lawful for them (legal). People who come or have intercourse (sexual) with partners that are lawful by Allah are indeed not reproached (Ash-Shiddieqy, 2000: p. 2725-2726). Allah supported it by Al-Isra verse 32: "*And do not approach adultery; Indeed, adultery is a heinous act. And a bad way.*"

Zina is sexual intercourse or sexual relations carried out without going through a legal marriage contract, according to the Shari'a. Islam views Zina as a heinous act that must be shunned by humankind and, at the same time, regards it as an act of serious crime (major sin), which is also threatened with severe punishment. There are two kinds of Zina, namely *Zina muhsan* and *Zina ghairu muhsan*. *Zina Muhsan* is adultery committed by people who are married (already married) and have also had sexual relations during their marriage. Meanwhile, *Zina Ghairu Muhsan* is adultery committed by those who have never been married (girls or virgins) or have never had intercourse even though they have been married.

2.6. Verse 7

In Al-Mu'minun verse 7, it is explained that whoever has intercourse with his wives and enslaved people, which is lawful for him (when slavery has not been abolished), then is the one who transgresses. Likewise, women who have intercourse with men who are not their legal husbands are also acts that exceed limits (Ash-Shiddieqy, 2000: p. 2726).

2.7. Verse 8

In Al-Mu'minun, verse 8 describes one of these six characteristics. Fifth, according to Ash-Shiddieqy (2000:2726) that those who are trusted with a mandate do not betray them. They will convey or carry out the mandate to those who are entitled. When they agree, they will carry it out well. Breaking a promise is the nature of a hypocrite, as emphasized by the Prophet Muhammad, which means: "*Has told us Sulaiman Abu ar Rabi' said, has told us Isma'il bin Ja'far said, has told us Nafi' bin Malik bin Abu 'Amir Abu Suhail from his father from Abu Hurairah from the Prophet Sallallaahu 'Alaihi Aasallam, he said: There are three signs of a hypocrite, namely when he speaks lies, when makes a promise violates it and when is trusted with a message he betrays*".

The broad concept of the mandate also includes messages from Allah SWT, the prophets, and the people in general. Each of the gifts of Allah SWT is His mandate. The true religion, the books of the heavens, the teachings and practical instructions from the leaders of the path of truth, the possessions, the responsibilities that we carry, and the social position that we have are all His mandate which believers give and maintain so that it remains fulfilled (Faqih, 2006).

2.8. Verse 9

Al-Mu'minin verse 9 also describes one of these six attributes. Sixth, bring those who constantly pray and perform at the appointed times by maintaining the conditions, courtesy, and pillars. Allah SWT begins this surah by explaining the problem of prayer (salat) and ends it also by describing the problem of prayer. It shows that a blessing is a basic form of worship (Ash-Shiddieqy, 2000: p. 2726.) Salat is the highest education towards awareness of the soul and heart and ensures that the performer will stay away from sin. In short, if prayer is integrated with all its rites, it will become a sure foundation for all good and righteous deeds (Faqih, 2006).

2.9. Verses 10-11

Al-Mu'minin verse 10-11 explains that the believers with the characteristics with main characteristics as described above, that is, the person who deserves to occupy the highest dignity of heaven (paradise) as compensation for his meritorious deeds while living in the world. They are eternally in paradise forever, and these are the traits that make up the personality of a human being (Ash-Shiddieqy, 2000: p. 2727).

This verse uses the word "inherited," which indicates that believers will get it without difficulty, just like people who get an inheritance without going through hardship or hard work. Of course, reaching the high places in heaven requires self-improvement, purification, and struggle. However, the great rewards made these efforts seem small, that the believers obtained paradise

without going through any difficulty and pain (Faqih, 2006).

DISCUSSION

3. Character Education through Hadith Interpretation by Al-Mishbah and An-Nuur Focus on Al-Mu'minin verses 1-11

The results of the study of Al-Mu'minin verses 1-11 based on a study of the Hadith interpretations of Al-Mishbah and An-Nuur that the values of character education are as follows:

3. 1. Religious

This verse shows the religious value contained in verse 2. The verse shows the value of character education in the form of religious values. Religion is an obedient attitude and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Fadlillah & Khorida, 2013). Religion is also an appreciation and implementation of religious teachings in daily life (McGuire, 2008; Susilawati et al., 2022).

3. 2. Discipline

The verse that shows the value of discipline character education is found in five verses, namely verse 3, verse 5, verse 6, verse 7, and verse 9. Discipline is the attitude of obeying the rules and regulations that have been set without strings attached (Naim, 2012). The five verses in the letter Al-Mu'minin mentioned above contain the value of character education, namely discipline, because it begins with the 3rd verse, which states "*and those who keep away from useless (actions and words).*" This verse shows the disciplined attitude of the believer who always distances himself from useless actions and words.

The 5th verse, 6th verse, and 7th verse have the translation "*and those who guard their private parts,*" "*except for their wives or their slaves; So verily in this, they are not blameworthy*" and "*Whoever seeks behind it, then they are the transgressors.*" These

three verses contain the value of character education in the form of discipline because it has been said directly that believers who constantly guard their genitals except for their wives or enslaved people have and those who seek behind it are people who transgress. In other words, it can be said that the believer avoids Adultery. Adultery is an irresponsible momentary sexual relationship and must be avoided by every human being aware of the glory of human dignity (Sabiq, 1984). Adultery can be started with small things, such as Adultery of the eyes (seeing obscene pictures, watching pornographic films) (Zuhriah, 2019), Adultery of the ears (listening to inappropriate things) (Baroroh, 2023), and other minor Adultery.

3. 3. Hard work

The verse in Al-Mu'minun, which shows value in hard work, is the fifth, sixth, and ninth verses. Hard work is a behavior that shows a genuine effort to overcome various learning and task barriers and complete tasks as well as possible (Alkrienciehie & Salahudin, 2013). The fifth and sixth verses of Al-Mu'minun show the value of character education in the form of hard work because avoiding adultery takes hard work. Allah SWT commands every believer to guard their private parts except their wives or enslaved people. In other words, believers are prohibited from having intercourse except under the auspices of marriage, and enslaved people are free.

The 9th verse of Al-Mu'minun also shows the value of hard work because to maintain or maintain the prayer, and a person requires hard work. Without it, someone will find it easy to pray. For example, it is stalling for time to do prayers, and what happens next is not doing the prayers that are their obligations.

3. 4. Social care

The fourth verse in Al-Mu'minun contains the value of social care. Social care is an attitude and action that always wants to give help to other people and people in need (Fadlillah & Khorida, 2013). The fourth

verse shows the value of social care because by giving zakat to people entitled to receive it indirectly, we have assisted them. Zakat expenditure helps help others in need and as a means of purifying the soul and the property that has been owned (Handoyo & Khanifa, 2020). The wealth that is owned while living in the world is only a deposit from Allah SWT, which will not be eternal, and we take it with us when we die.

3. 5. Responsible

Verses that show the value of responsible character education are verses 5, 6, 8, and 9. Responsibility is the attitude and behavior of a person to carry out his duties and obligations that he should do to himself, society, the natural, social and cultural environment, the state, and God (Fadlillah & Khorida, 2013). Every human being has different responsibilities. Humans are responsible to Allah SWT on the Day of Judgment because on that day, and humans will be held accountable for their actions while living in this world. Likewise, humans have responsibilities to society, nature, society, and culture. Responsibility to society and society can be in the form of adaptation or interaction between humans with one another. If we know our rights and obligations in society, then we will always be held accountable for our actions.

The fifth and sixth verses show the value of character education in the form of responsibility because they will not have sexual relations except for their wives or enslaved people. They avoid adultery because it is a major sin, and the punishment is hefty. Humans should avoid adultery, eye adultery, ear adultery, and other adultery. Humans are indeed created to have passions, one of which is sexual desire, but we must underline that we must manage these sexual desires well. For example, married people can distribute it to their wives or enslaved people, but this cannot be done if the wife or enslaved person is menstruating or giving birth. For people who are not married and the desire to

have sexual relations is often uncontrolled, Islam provides a solution by fasting.

The 8th verse shows the value of responsibility because they always keep the mandate and promises. They convey the message as it is without any additional elements of their own opinion. In addition, they always try to keep the promises they have made. If humans do not have these two qualities, they are called hypocrites. A hypocrite is a person whose outward appearance reveals something (speech, deed, or attitude) that is contrary to what is hidden in his heart (Nasution, 1992, p. 690). Al-Qur'an and hadith both hate hypocritical behavior and threaten hypocrites with severe punishment, as in the word of Allah SWT in Surah An-Nisa/3:138.

The 9th verse, "and those who keep their prayers," contains the value of responsible character education. It is because every believer who maintains his prayer is like praying at the beginning of time. Believers maintain their prayers as a form of their responsibility to Allah SWT, as in His word in Surah Adzariyat/51:56

4. Similarities and Differences in Hadith Interpretation Al-Mishbah and An-Nuur Focus on Al-Mu'minun verses 1-11

Based on the results of the study, the similarities between the commentaries of Al-Mishbah and An-Nuur in interpreting Surah Al-Mu'minun verses 1-11, according to the author, are that the two commentaries both reveal that believers have characteristics such as: 1) Those who are solemn in prayer, 2) Abstaining from things that are not useful, 3) Purifying the soul and property through zakat, 4) Avoiding adultery, 5) Conveying the mandate, 6) Always maintaining prayer in terms of the time of its implementation as well as the conditions, pillars, and etiquette. The difference between the two Tafsir of interpretation lies in the number of traits possessed by believers who will inherit paradise.

In Al-Mishbah, these qualities are seven. First, those who are solemn in prayer.

Second, keep away physically and mentally from things that are not useful. Third, purify the soul and property through zakat. Fourth, stay away from adultery. Fifth, maintain, fulfill and seriously carry out the mandate received. Sixth, maintain promises and commitments (mandates), including the agreed time. Seventh, pay attention to implementing prayer time, pillars, conditions, and etiquette. However, in the book of commentary, An-Nuur mentions the nature of the believers only numbering six, namely first, people who pray solemnly. Second, abstain from anything that is not useful. Third, purify their wealth through zakat. Fourth, stay away from adultery. Fifth, convey the message. Sixth, praying according to the specified time and maintaining the conditions, etiquette, and pillars.

The difference between the two interpretations above is the different nature of the believer who will inherit paradise in the Al-Mishbah commentary, namely the nature of maintaining a mandate or promise based on an agreed time. In contrast, the book of An-Nuur does not provide further elaboration regarding maintaining the mandate.

CONCLUSION

Based on the study results above, it can be concluded that there are several values of character education in Surah Al-Mu'minun verses 1-11, which are seen from the book's perspective of Hadith Interpretation of Al-Mishbah and An-Nuur. The values of character education are: 1) Religious. Religion is one of the values of character education related to the relationship between humans and God. If someone has a religious attitude, he is far from the threat of hellfire. He always remembers Allah SWT wherever and whenever he is. 2) Discipline. Discipline can also be referred to as obedience, namely obeying Allah's commands' rules, obligations, and prohibitions. In Al-Mu'minun verses 1-11, which show the value of discipline, there are several verses, namely in the 3rd, 5th, 6th,

7th, and 9th verses. 3) Hard work. Working hard is the value of character education that every human must own. Hard work shows a severe attitude toward achieving something and never giving up. In Al-Mu'minin verses 1-11, which show the value of hard work, there are three verses, namely the 5th verse, 6th verse, and 9th verse. 4) Social care. As social beings, humans cannot live alone without the help of other humans and their natural surroundings. Because of that, it is appropriate for humans to have a caring attitude toward other people and the natural environment. In Al-Mu'minin verses 1-11, one verse shows the value of social care, namely in the 4th verse. 5) Responsibility. On the Day of Judgment, Allah SWT asks people to be responsible for their actions while they live in this world. The mouth that testifies to their actions and the whole body will testify before Allah SWT. The Al-Mu'minin verses 1-11 show the value of responsibility in the 5th verse, 6th verse, 8th verse, and 9th verse.

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