

## Education of Morals in the Qur'an (Study the Story of the Prophet Noah)

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### ABSTRACT

The story in the Koran has contributed a lot to the development of Islamic education, especially in matters of morality. The stories that are presented in the Koran are in part the stories of the prophets and messengers. This research only focuses on the story of the Prophet Noah in educating his people. This research was conducted to determine moral education in the story of the Prophet Noah. This study uses a qualitative research method through literature study (library research with AbdHayy al-Farmawi thematic interpretation approach. Based on the results of this study, the researchers obtained some moral education values in the story of the Prophet Noah. Some commendable moral values that should be emulated from the Prophet's personality. Noah is *ihsan*, *tawakal*, *sincere*, *patient*, *gratitude* and *pray* a lot. Some of the despicable moral values that are dangerous and must be avoided are being a liar, wrongdoer, arrogant, wicked, disobedient, deceitful, insulting, and defies the orders of Allah and Rasulullah Furthermore, researchers also obtained several methods of moral education in the story of Noah, namely the lecture method, the *tahdzir* method (warning method), the advice method, the *targhibwatarhib* method (the motivation and intimidation method), the *jadal* method (the debate method), and the *qudwah* method (exemplary method) Furthermore, the researcher concluded that moral education in the story of the Prophet Noah is relevant and it is important to be actualized by every Muslim, especially in today's education.

**KEYWORDS:** Moral Education, The Story of the Prophet Noah

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### I. INTRODUCTION

Islamic education is an effort to create Muslim personalities who have a solid and perfect mentality (*aqidah*), good and many *amaliah* (*fiqh*), and noble morality (*Akhlaq*). The process can improve spiritual intelligence, intellectual intelligence, moral intelligence, emotional intelligence, and social intelligence.<sup>4</sup>

This becomes very important, because no matter how smart a person is, if it is not balanced with faith and piety it will only lead people to something that is contrary to the teachings of the Koran and Hadith. Because Allah swt. only judge His servants based on piety and righteous deeds (good morals) he did. People who have noble morals will be respected by society, so that everyone around them feels comfortable with their existence and that person becomes noble in their environment.

This is still in line with Law number 20 of 2003 article 1 paragraph (1) which establishes education as a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, , personality, intelligence, noble character, and skills needed by him, society, nation and state.<sup>5</sup>

In an effort to build up morals that have so degenerated, it is very important to take 'ibrah from the stories of the Prophets contained in the Koran. Among them is the story of the Prophet Noah. He was a prophet who had unlimited patience when dealing with his people because his struggle was not a matter of days, months or years or decades but for hundreds of years. Almost any age that Allah gave him.<sup>6</sup>

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<sup>5</sup>Undang-undang tentang Sistem Pendidikan Nasional nomor 20 tahun 2003 pasal 1 ayat (1).

<sup>6</sup>Muhammad Muhtar Arifin Sholeh, *Pola Penyimpangan Muslim Terhadap Ajaran Agamanya (Perspektif Pendidikan Islam)* (Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam Volume 1 Nomor 1 Februari 2018), p. 2.

He earnestly used it in an effort to straighten out the faith that had fallen into disbelief. Every effort is made clearly and clearly, with eloquence, brings out the perfect proof. The greatness of the power and oneness of Allah he calls on his people, but very few who justify and believe in Allah for his preaching.<sup>7</sup>

Among the most important things in moral education in this research are the values of moral education and methods of moral education that ensure the delivery of a learning or moral education to students. The story of the Prophet Noah is filled with many moral values and methods of preaching. Among the moral values that can be exemplified from his story is his gratitude for Allah's favor in every situation (Surah Al-Isra / 17: 3). Meanwhile, one of the methods he used in delivering his preaching was the lecture method. This is in accordance with what Allah has explained in the Koran, Q.S. Noah / 71: 5-9.

Meaning: "Noah said: " O my Lord, I have actually called my people night and day, so my cry only adds to them fleeing (from the truth). And in fact every time I call them (to faith) so that You will forgive them, they insert a finger. them into their ears and cover their clothes (their heads) and they remain (deny) and boast very much. Then verily I have called them (to faith) in an open way, then verily I (call on) them (again) with light - openly and in secret. "

Thus, this research will look for the values of moral education and methods of moral education in the Koran that analyze them based on the story of the Prophet Noah. Researchers believe that by re-examining the Koran and exploring the story of the Prophet Noah, a solution to current moral problems will be found, especially the problem of cultivating moral values and using appropriate methods.

## **II. RESEARCH METHODS**

This research uses qualitative research methods through library research. Library research is a study that is carried out by conducting a study of books related to the subject matter which is discussed descriptively.<sup>8</sup> This research concerns moral education in the Koran, so the approach that becomes the reference is the approach of education and interpretation through verses of the Koran. There is a lot of moral education in the Koran, so the focus of this research is on the verses of moral education on the story of the Prophet Noah in the Koran by using a thematic interpretive approach by analyzing verses related to the problem and taking the most appropriate opinion in its interpretation.<sup>9</sup>

Some of AbdHayy al-Farmawi's steps related to this research are:

1. Define the problems to be discussed
2. Compile the verses related to the problem
3. Arrange the discussion in a perfect framework
4. Complement the discussion with hadiths that are relevant to the subject matter,
5. Study the verses in their entirety.

## **III. RESEARCH RESULTS**

The results found specifically in the research that researchers have done are as follows:

1. The Values of Moral Education in the Story of the Prophet Noah.

In principle, the values of moral education can be divided into two types, namely praiseworthy and despicable morals. The two moral values mentioned above can be found in the story of the Prophet Noah. As a Prophet as well as a Messenger of Allah, he had a very good relationship with God almighty. (hablumminallah) and to other people, namely humans (hablumminannas). Almost all of his life he used for preaching to his people who had deviated from the path of truth and had committed kufr and shirk. The hardness of the hearts of his people that was faced by Prophet Noah did not necessarily make him disobedient to Allah, even made him stronger and still struggled in preaching.<sup>10</sup>

In the relatively long life story of the Prophet Noah, there are many values of moral education that are commendable from his personality or his followers. However, there are also many despicable moral values that can be seen in their people and their consequences that can be used as an afterthought to be abandoned. The values of moral education include:

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<sup>7</sup>Ali Audah, *Nama dan Kata dalam Alquran: Pembahasan dan Perbandingan* (Pustaka Nasional: Litera AntarNusa, t.t.), p. 42-44.

<sup>8</sup>Masri Singarimbun dan Sofian Effendi, *Metode Penelitian Survei*, (Jakarta: LP3ES, 1989), p. 70.

<sup>9</sup>Hasballah Thaib dan Zamakhsyari Hasballah, *Tafsir Tematik Alquran*, (Medan: Pustaka Bangsa, 2007), p. viii-ix.

<sup>10</sup>Hasballah Thaib dan Zamakhsyari Hasballah, *Tafsir Tematik Alquran*, (Medan: Pustaka Bangsa, 2007), p. viii-ix.

**a. Commendable moral**

Praiseworthy morals are the nature of spontaneity in doing noble things in accordance with its standards, namely the Koran and Hadith. After studying the verses about the story of the Prophet Noah in a long story. Researchers found several commendable moral values including ihsan, tawakal, sincerity, patience, gratitude and a lot of prayer. These values are ultimately very useful for students or society in general to train themselves or train self-spontaneity to have commendable morals. Because, having a commendable attitude is a human victory against a stunted soul and destructive lust.

1) Doing good (ihsan)

In QS. An'am / 6: 84 which means: "And We have bestowed Ishaq and Ya'qub on him. We have given both to each of them instructions; and to Noah before that (also) We have given instructions, and to some of his descendants (Noah), namely David, Solomon, Ayyub, Joseph, Moses and Aaron. Thus We reward those who do good."

As for the explanation of the above verse, it explains that the Prophet Noah (as) had his name inserted so that it would not appear that the gift was obtained because of the rights of Prophet Ibrahim (as). prohibits idolatry.<sup>11</sup>

The prohibition against idolatry is the best thing to do and it turns out that according to the information contained in the Koran, Noah was the first person. Thus, it is very natural that Prophet Noah was performed as a chosen human, part of those who are ihsan (good deeds) and including humans who are always loved by Allah even to their descendants who also get glory with what he has done.

2) Tawakal / surrender

Tawakal as a commendable character can be interpreted as complete submission to Allah after trying. For Sufis, all plans and efforts are uncertain, but having to surrender to Allah does not work or does not. In this case, al-Ghazali once revealed that humans plan and try, but God determines the outcome.<sup>12</sup>

In QS. Yunus / 10: 71-72 which means "And read to them the important news about Noah when he said to his people:" O my people, if it is hard for you to stay (with me) and warn me (to you) with the verses of Allah, then to Allah is my trust, therefore make your decision and (gather) your allies (to destroy me). Then do not make your decision a secret, then do it to me, and do not you give tough to me. If you turn away (from my warning), I do not ask for any wages from you. My wages are nothing but from Allah alone, and I was ordered that I belong to the class of those who surrendered (to Him)."

The verse above, shows the sincerity of the prophet Noah who will not stop preaching, whatever the threat by remaining completely surrendered to Allah after maximum efforts. The prophet Noah was also a sincere servant, saying that "My reward is nothing but from Allah alone, and I was ordered to belong to a group of Muslims who surrender steadily to Him."

3) Ikhlas

In moral education values can not be separated from the name sincere. Etymologically, ikhlas is rooted from the word "khalasha" which means clean, clear, not mixed. Meanwhile, in terminology, what is meant by sincere is to do charity solely hoping to please Allah.<sup>13</sup>

Prophet Noah was a servant who was full of sincerity. In accordance with QS. As-Syu'ara / 26: 109: It means: "And I do not ask you a reward for this invitation; my reward is none other than the Lord of the worlds."

Ash-Shabuni said that the interpretation of the above verse shows that Noah did not expect rewards from his people who disbelieved. He told his people that he did not ask for wages for the advice of piety that he preached. But only asking for wages and rewards from Allah.<sup>14</sup>

4) Be patient

Patience (*as-shabr*) is the attitude that a person has to carry out Allah's commands, stay away from all His prohibitions and is willing to accept trials given by Allah, in order to achieve the desired goal. Prophet Noah as a prophet who had infinite patience, defeated various challenges and obstacles by his people, making Noah receive the title of Prophet Ulul 'Adzmi (a Prophet who has uniqueness) and it was him Allah relied on the order for the Prophet. always be patient.<sup>15</sup>

In accordance with the word of Allah in QS. Hud / 11: 49 which means: "It is among the important news about the unseen that We reveal to you (Muhammad); never did you know and neither (nor) your people before this. So be patient; verily a good outcome is for those who fear."

Shihab explained that the verse shows that the figure of the Prophet Noah was one of the patient messengers of Allah who was even imitated by the Prophet Muhammad. according to Allah's command "then be patient" in

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<sup>11</sup>M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), vol.3, p. 531-532.

<sup>12</sup>Iqbal Irham, *Akhlaq Tasawuf*, (Ciputat: Pustaka Al-Ihsan, 2013), h. 140.

<sup>13</sup>Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: LPPI, 2016), h. 28-29.

<sup>14</sup>Muhammad Ali Ash-Shabuni, *Shafwatut Tafasir* (Jakarta: Pustaka Al-Kautsar, 2011), vol. 3, h. 737.

<sup>15</sup>Iqbal Irham, *Akhlaq*, p. 139.

conveying the guidance of the Koran and be patient in facing disturbances.<sup>16</sup> This, which later became evidence of Noah's patience, can be seen in the words of Allah addressed to Prophet Muhammad. who faced difficulties by the Quraish.

5) Give thanks

Gratitude, which is an attitude of gratitude for God's innumerable blessings. Gratitude is expressed in the form of words and deeds. Gratitude with speech is praising Allah with reading hamdalah, while gratitude for actions is done by using and utilizing Allah's favors according to necessity, such as being grateful for being given a vision by using it to read the verses of Allah both expressed in the Qur'an and implied in the universe.<sup>17</sup>

Prophet Noah is an exemplary figure of his gratitude according to QS. Al-Isra' / 17: 3 which means: "(namely) the grandchildren of those whom We brought with Noah, Verily he is a very grateful servant of (Allah)."

Based on the above verse, Prophet Noah was a very grateful servant of Allah. He is called grateful because when he eats, drinks<sup>18</sup>, dresses and in all circumstances, he always says Alhamdulillah.<sup>19</sup>

6) Pray a lot

The important thing as a message about morals is to pray a lot. Because the Prophet Noah was a person who always prayed to Allah.<sup>20</sup> And here the Prophet Muhammad swt., Was instructed to remember and also remind the story of the Prophet Noah, especially when he called, namely complaining and praying to Allah. As in QS. Al-Anbiya' / 21: 76 which means: "And (remember the story) Noah, before that when he prayed, and We allowed his prayer, then We saved him and his family from a great disaster."

Based on the description above, the prophet Noah was not an arrogant person who did not want to pray to Allah. He in his story who is known through the verses of the Koran is a servant of Allah who prays a lot. Several other verses that show that the prophet Noah was a servant of Allah who prayed a lot can be seen in QS. Asy-Syu'ara' / 26: 116, QS. Asy-Syu'ara' / 26: 117 - 118, QS. Asy-Syu'ara' / 26: 119-120, QS. Noah / 71: 1-4, QS. Noah / 71: 5-12, QS. Noah / 71: 26-28, QS. Al-Qamar / 54: 9, QS. Al-Qamar / 54: 10, QS. Al-Mu'minin / 23: 23, QS. Al-Mu'minin / 23: 26, QS. Al-Mu'minin / 23: 28-29, QS. Hud / 11: 41, QS. Hud / 11: 45, QS. Hud / 11: 46, and QS. Hud / 11: 47.

## b. Despicable Morals

Disgraceful attitude means attitudes and behaviors that are prohibited by Allah SWT. or not in accordance with the syari'at taught by the Prophet Muhammad. Therefore, these attitudes and behaviors must be abandoned by anyone who wants to become a follower of the Prophet Muhammad. In the story of the Prophet Noah, it is also inseparable from the values of bad moral education that must be known and can be avoided as much as possible. This value is reflected in the Prophet Noah himself, apart from his believing followers. Some of these values are as follows.

1) Lies

Among the despicable morals narrated in the Koran through the story of the Prophet Noah can be seen in QS. Al-A'raf / 7: 64 which means: "Then they denied Noah, then We saved him and those who were with him in the ark, and We drowned those who denied Our verses. Indeed they are a people who are blind (the eyes of the heart)."

The verse describes how the people of Noah as a people who are liars, namely in the word of Allah, "Then they denied him," that is, they insisted on denying him; and have no faith in him except a few. "They deny Our Signs." This fragment is like Allah says, "So they were drowned because of their various faults." The Word of Allah Ta'ala, "Behold, they are blind people," that is, blind to the truth, they cannot see it and do not get guidance to reach it.<sup>21</sup>

In discussing the lies committed by Noah's people, it is not only in QS. Al-A'raf / 7: 64, but there are still munasabah verses with verses in different surahs seen from the existence of a meaningful relationship such as. QS. Yunus / 10: 73, QS. Asy-Syu'ara' / 26: 105, QS. Shad / 38: 12, QS. Ghafir / 40: 5, QS. Qaf / 50: 12, QS. Al-Qamar / 54: 9, QS. Al-Hajj / 22:42, QS. Al-Mu'minin / 23: 26 and QS. Al-Furqan / 25: 37.

<sup>16</sup>Shihab, *Tafsir Al-Mishbah*, vol. 5, p. 645-646.

<sup>17</sup>Matondang, *Al-Islam*, h.137-142.

<sup>18</sup>Abu al-Fida' al-Hafiz ibn Katsir, *Tafsir al-Qur'an al-Karim*, (Beirut: Dar al-Fikri, 2009), vol. 3, p. 1079.

<sup>19</sup>Muhammad al-Husain al-Baghawi, *Ma'alim al-Tanzil*, (Beirut: Dar al-Fikri, 1979), vol. 3, p. 138.

<sup>20</sup>Shihab, *Tafsir Al-Mishbah*, vol. 7, p. 93.

<sup>21</sup>Muhammad Nasib Ar-Rifa'i, *Taisiru al-Aliyyul Qadir li Ikhtishari Tafsir Ibn Katsir, terj. Syihabuddin*, (Bandung: Gema Insani, cet. 1, 2000), vol. 2, p. 380-381.

In essence, these morals are the morals of the Prophet Noah, who denied Allah's apostles. Lies for all messengers is attributed to their people because the rights of all apostles are the same, that is to believe and obey their message.

2) wrongdoing

Talking about wrongdoing is oppression is a very dangerous part of despicable morals. Zalim means committing persecution, being unfair in deciding cases, being biased in actions or taking the rights of others. This action is caused by several factors, namely feelings of hate and love, and prioritizing their own interests.<sup>22</sup>

After being studied, Noah's people were among the wrongdoers. This is in accordance with the word of Allah in *QS. Hud/ 11: 37 and 44* which means: "And make the ark with the supervision and guidance of Our revelation, and do not speak with Me about the wrongdoers; indeed they will be drowned. And it was said, "O earth, devour your water, and O heavens (rain) stop," and the waters were lowered, the command was completed and the ark was anchored on the hill of Judi, and it was said, "The wrongdoers perish". "

Based on the above verse, it explains that "And it was revealed by Allah to Noah that after this no one would believe among your people who had been stubborn and rejected your apostolate, other than those who had truly believed before this. "Don't be sad about what they always do, such as rejecting your apostolate, disobeying your guidance, and hurting your heart because soon we will punish them and in fact they will be drowned."

Thus, the people of Noah were very wrongdoers. They not only wronged Noah but also the followers of the Prophet from among the weak. It's just that by Allah the injustice that they did Allah returned to them. Allah let them feel strong and satisfied because they had wronged the Prophet Noah, but in essence they were only wronging themselves.<sup>23</sup>

3) Arrogant

Talking about arrogant, means talking about despicable morals. The verses and hadiths above show that there is a correlation about moral values that are despicable because textually, what is explained in the verses and hadiths is arrogance. Being arrogant is considering yourself more and belittling others. An arrogant person will reject the truth, if the truth comes from a party whose status is lower than himself. In fact, he will not accept criticism and advice from others and turn a blind eye to his weaknesses. In the story of the Prophet Noah, researchers found that Noah's people were arrogant people, as explained in the Qur'an *QS. Noah / 71: 7* which means: "And indeed whenever I call on them (to faith) so that You will forgive them, they put their finger in their ear and cover their clothes (kemukya) and they remain (deny) and boast very much. . "

The verse explains that the word "And indeed every time I call them (to faith) that You will forgive them, but the people of Noah, they still (deny), that is constantly in their polytheism," and boast very much. " they are people who feel superior and do not want to submit to the truth."<sup>24</sup>

5) Wicked

The next despicable character is wicked. Wickedness is caused by a person who always violates Allah's rules, commits fraud, is ingrained for him is iniquity, and is outside the corridors of the true Islamic religion. In the Koran it is explained that the Prophet Noah's people were wicked according to *QS. Zariyat / 51: 46* which means: "and (We destroyed) Noah's people before that. Surely they are a people of the wicked. "

The verse explains that Allah destroyed Noah's people, because of their cheating, immoral behavior, and violating Allah's prohibitions. Such is the law of God towards mankind, past and future. Thus it can be concluded that Noah's people were despicable human figures with their wickedness.

6) Durhaka

To study about disobedience means to study one of the despicable morals. Durhaka according to the Big Indonesian Dictionary is disobeying commands (God, parents, etc.); disloyal to the legal power (state). In the Koran it is explained according to *QS. An-Najm / 53: 52* which means: "And the people of Noah before that. In fact they are the most wrongdoers and most disobedient. "

The interpretation of the above verse is that in fact they, namely Noah's people, they are specifically or the three mentioned above are the most wrongdoers and most disobedient compared to the two groups mentioned earlier, or other people, and the countries The land of the people of Lut who was overturned, He also destroyed Him, and then covered it with rocks that fell from the sky, and how terrible the closure was.<sup>25</sup>

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<sup>22</sup>Didiek Ahmad Supadie, dkk., *Pengantar Studi Islam*, (Jakarta: Raja Grafindo Persada, 2012), p. 227.

<sup>23</sup>Shihab, *Tafsir Al-Mishbah*, vol. 5, p. 623-624.

<sup>24</sup>Rifa'i, *Taisiru al-Aliyyul Qadir li Ikhtishari Tafsir Ibn Katsir*, vol. 4, p. 817-819.

<sup>25</sup>Shihab, *Tafsir Al-Mishbah*, vol. 13, p. 212-213.



In the story of the Prophet Noah, it is also inseparable from the iniquity of his children, wives and people. It is even stated in the Koran that the people of Noah are the most disobedient (QS. An-Najm / 53: 52). With the amount of iniquity that his people committed, gave the Prophet Noah essential confidence that his people would not change for the better.

7) Deception

Conscious or not deceitful is one of the moral values that despicable. Whoever in his life is accustomed to trickery, then what he will get from it is only punishment from Allah and ends in mere destruction. (SuratFathir / 35: 10). In the story of the Prophet Noah, it is said that the people of Noah were a people who always tricked Noah. In accordance with the word of Allah in QS. Noah / 71: 22 which means: "and do very great deceit."

Based on this verse, it is clear that the people of Noah were the ones who committed great deception. The deception meant was the tribal leaders and leaders, they were said to be deceitful because of what they said about not leaving their God and worshiping the God of Prophet Noah. In this case it is clear that the people of the Prophet Noah were very deceitful, but no matter how they were deceived, Allah failed. At the end of the story Allah saved Prophet Noah and his followers and drowned others.

8) Insulting

The Prophet Noah was a people who mocked or insulted Noah and his followers. This is in accordance with the word of Allah in QS. Hud / 11: 38 which means: "And Noah began to build an ark. And every time the leader of his people walked past Noah, they mocked him. Said Noah: "If you mock us, then we (also) mock you as you mock (us).

Shihab explained that the Prophet Noah started to make an ark very skillfully because he made it under Allah's supervision. And every time the leader of his people walked past him, that is, past Prophet Noah, they mocked him. Because they did not know what the purpose of the ark was for, moreover they considered that the great Prophet had changed his profession to become a carpenter.<sup>26</sup>

By looking at the description of the condition of the Prophet Noah at that time, it is clear that their disbelief had blinded their eyes and hearts from seeing the truth. As a lesson for us, do not our ignorance of someone or our hatred make us humiliate other people like the people of Noah did in the past.

## **2. Methods of Moral Education in the Story of the Prophet Noah**

Efforts to build noble morals during the time of the Prophet Noah were not light things. The quality of human morals at his time was far from the values of the Koran. If we study more deeply, it will be found that all of this happened because of the distance between Prophet Noah and the teachings of Prophet Adam which was up to 10 generations apart.

In making it easier for the Prophet Noah to convey the message of Allah's values and the process of imparting morals to his people he carried out various methods. Researchers see in the story of the Prophet Noah several important methods as follows:

a. Lecture Method

Prophet Noah as a Prophet and Rasul should have an obligation to convey religious messages to his people. Knowing the correct treatise will give oneself signs for doing things more carefully.

One of the methods he used in delivering his preaching was the lecture method. This is in accordance with what Allah has explained in the Qur'an, QS. Noah / 71: 5-9 which means: "Noah said:" O my Lord, I have actually called my people night and day, so my cry only adds to them fleeing (from the truth). And actually every time I call them (to faith) so that You forgive them, they put their finger in their ears and cover their clothes (kapatya) and they remain (deny) and boast very much. Then verily I have called them (to faith) in openly ways, then verily I ( called on) them (again) openly and in secret.

Based on the verse, it is intended to use the lecture method because he preaches using an appeal. The call or da'wah is carried out secretly and sometimes openly, and sometimes it is also a combination of hidden and open preaching.<sup>27</sup>

b. Tahdzir Method

In preaching, the Prophet Noah often told his people that he was a warning that would happen. As stated in the Q.S. Hud / 11: 25 which means: "And verily We have sent Noah to his people, (he said):" Behold, I am a real warning to you. "

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<sup>26</sup>Shihab, *Tafsir Al-Mishbah*, vol. 5, p.626-627.

<sup>27</sup>Ahmad Mustafa Al Maragi, *Tafsir Al-Maragi* ( Semarang: Toha Putra Semarang, 1989 ), Juz. XXIX, h. 144.

Based on this verse, Prophet Noah used the method of warning. This method is considered to be stronger in limiting the objectives of the treatise and bringing it to the feelings of the listeners.<sup>28</sup> This means that by being given a warning, the recipient will think twice about doing what he has been reminded of.

c. *Methods of Advice*

Advice is a true and beneficial statement with the aim of avoiding harm to the person being advised and showing it in a way that brings happiness and benefits. Giving advice is a method that provides educators with many opportunities to direct students to goodness and benefit.

In the story of the Prophet Noah that researchers found in the Koran with an interpretive approach, a Prophet, Noah, could not be separated from using the method of advice. He conveyed messages from Allah through advices. As Allah SWT said: which means: "I convey to you the messages of my Lord and I give advice to you. and I know from Allah what you do not know."<sup>29</sup>

d. *TargibwaTarhib method*

Prophet Noah was one of the pioneers in using the uslub al-Targhibwanal-Tarhib method. Prophet Noah in his preaching to his people provided motivation (Surah Nuh / 71: 10-20). The prophet Noah in his preaching conveyed the benefits of asking for forgiveness and repentance for sins, Allah will rain on you continuously, so that you can plant whatever you like, the fertility of the income that is beneficial to you in your life will increase, both in the form of seeds. seeds and fruits and there will also be peace, security and pleasure for you, because of the fulfillment of what you desire, which is the cause of happiness and guidance. And Allah will add to you wealth and goodness of all kinds and kinds. And Allah will also add to you children. Besides that, he also did not forget to remind and frighten his people with a painful punishment. Allah says in Q.S. Al-A'raf / 7: 59 which means: "Verily We have sent Noah to his people and he said:"<sup>30</sup> O my people, worship Allah, may there be no God for you but Him ". Verily (if you do not worship Allah), I am afraid that the punishment of the great day (doomsday) will suffer you. "

e. *The JadalMethod*

Jadal is a form of denial or dialogue. Prophet Noah in dealing with his people and preaching to them besides using the previously mentioned method, Prophet Noah also used the jadal method. In accordance with what is implied in the Koran in Q.S. Hud / 11: 32 which means: "They said" O Noah, verily you have argued with us, and you have extended your arguments against us, so bring to us the punishment that you threaten to us, if you are among the righteous. "

Prophet Noah used arguments, evidence, rational and natural reasons so that the leaders of his people gave up and left the discussion and debate. This shows weakness packed with power. This is according to the information in the previous paragraph, because the Prophet Noah was known to be very wrongdoing and very ungodly accompanied by very strong opposition from the people so that he used the jadal method and finally cornered his people.<sup>31</sup>

f. *Qudwah Method*

The Qudwah method is another name for the exemplary method. In the life of the Prophet Noah is reflected in a person who is gentle in speaking, full of patience, tawakal, a lot of gratitude, always does good, a high level of concern for his people and a tough and unyielding attitude and others are figures worthy of being imitated by today's educators.

In his story too, actually if Noah's people saw all the figures that were in Noah, they might believe in Allah and Prophet Noah believed to be his messenger with Allah's permission. That is the fact that they are closed from seeing the truth conveyed by the Prophet Noah because of their great pride.

### **3. The Relevance of Moral Education in the Story of the Prophet Noah with Islamic Education**

The Prophet Noah has carried out this educational mission so that his people are closer to Allah SWT. he had no intention of being respected by his people. The education he gave only invited his people to be closer to Allah Almighty. and for no other purpose. That was what bored Noah and continued to educate his people over the centuries. From there it can be used as a lesson for educators and preachers that the struggle is solely directed at Allah SWT. will not saturate themselves in carrying out their duties. Conversely, if their struggle is only to seek status or to seek glory, then their struggle will not last long.

The overall value of moral education in the story of the Prophet Noah, such as praiseworthy and despicable morals, if we see its relevance, it will be found that its relevance is not only national but also global in nature. The values of good moral education such as gratitude, patience, tawakal, sincerity, ihsan, and lots of

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<sup>28</sup>Sayyid Quthb, *Fi Zhilalil Qur'an, terj. As'ad Yasin, et.al.*, cet.1 (Jakarta: Gema Insani Press, 2003), jilid. VI, p. 212.

<sup>29</sup>Q.S. Al-A'raf/7: 62.

<sup>30</sup>Maragi, *Tafsir Al-Maragi*, Juz. XXIX, p. 146-147.

<sup>31</sup>Q.S. Hud/11: 32.

prayer are very important values for the educator's personality. In addition to educators, these values must also be continuously instilled in students and included in teaching materials.

Regardless of the good morals that must be owned. Disgraceful moral values are very important to emphasize to educators or students to distance themselves from despicable traits such as lying, arrogant, making mistakes, rebelling, being cruel, insulting, and opposing. So it is very relevant to be used for educational institutions, especially schools that are under the auspices of the Ministry of Religion or the Ministry of Education and Culture.

This is in order to achieve educational goals, among others, to make humans have noble morals. In addition to the moral education values in the story, the application of the method in the story is also very relevant to current educational methods. Given that at his time students were full of despicable moral values, Prophet Noah gave them in the form of warning methods, advice methods, lecture methods, *Jadal* methods, *TarghibwaTarhib* methods, and exemplary methods. Thus, researchers believe that the story has a very close correlation and is able to instill educational values regarding noble morals and lessons to be implemented in everyday life, moreover this story comes from a source of Islamic law which is unquestionable and haram to doubt its truth, namely The Koran, especially today with an increasingly complex moral decline. By carrying out some of the methods that he applied in his time, it must be very useful for educators to overcome the various problems of moral depravity at this time.

#### IV. CONCLUSION

After the researcher describes the Moral Education in the Koran (Study the Story of the Prophet Noah) above, the conclusions of this study are as follows:

1. Researchers found several moral values contained in the story of the Prophet Noah. Some praiseworthy moral values that should be exemplified from the person of the Prophet Noah in dealing with his people, both by educators and students, include *ihsan*, *tawakal*, sincerity, patience, gratitude and a lot of prayer. Some of the despicable moral values reflected in the people of Noah who are dangerous and must be avoided are being a liar, wrongdoer, arrogant, wicked, disobedient, deceitful, insulting, and opposing the orders of Allah and *Rasulullah*.
2. Researchers found several methods of moral education that the Prophet Noah used in his preaching to his people, namely the lecture method, the *tahdzir* method (warning method), the advice method, the *TarghibwaTarhib* method (the method of motivation and intimidation), the *Jadal method* (the method of debate), and *Qudwah* method (exemplary method).
3. Moral education in the story of the Prophet Noah is very relevant to various objective conditions, various gaps and various problems that arise in society today cannot be separated from the conditions and educational processes that were in the past. Therefore, the values of Islamic education in the story of the Prophet Noah, such as the commendable moral values of *ihsan*, *tawakal*, sincerity, patience, gratitude and lots of prayer as well as some despicable moral values such as liars, unjust, arrogant, wicked, disobedient, deceitful power, like to insult, and oppose the orders of Allah and the Messenger of Allah regarding Islamic education. This is because Islamic education emphasizes the importance of moral education as the fruit of faith and worship. Thus, all these things deserve to be actualized in the life of every individual Muslim. This means that every individual Muslim is actually very appropriate to actualize the values of moral education in it and stay away from the reprehensible character in the story of the Prophet Noah. Furthermore, there are also methods that can help educators today in delivering moral education such as the lecture method, the *tahdzir* method (warning method), the advice method, the *TarghibwaTarhib* method (the motivation and intimidation method), the *Jadal* method (the debate method), and the *Qudwah* method (exemplary method). In the end, every aspect of life will have the nuances of a good Islamic education collectively.

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