

The Characteristics of *Muttaqin* in the Qur`an and its Implication on the Aim of Islamic Education

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Abstract—The research aims to describe the characteristics of those who *taqwa* according to the Qur`an and their implications for Islamic Education. The study method uses thematic digital Qur`an. This method seeks to understand the meaning of religion (in this case *taqwa*) by understanding the messages of the verse from the terms of the same religion from all verses of the Qur`an. The study found that, the meaning of *taqwa* is to seriously carry out God's commands and avoid all His prohibitions. Degree of *taqwa* is higher than the degree of faith. The main characteristics of the *muttaqin* (the person who *taqwa*) are *ma`rifatullah*, establishing prayers with special *khusyu`*, giving his beloved property to those who may receive it, holding back anger, even forgiving mistakes and doing *ihsan*; be patient in various circumstances and keep promises when he promises. I to specify the pedagogical implications, the purpose of Islamic education in increasing piety needs from the characteristics of *taqwa* in the fields of faith, worship, and noble character.

Keywords—*taqwa*; *muttaqin*; digital Quran; the aim of Islamic education; implication on education

I. INTRODUCTION

The term *taqwa* and *muttaqin* (the person who *taqwa*) is no stranger to the Muslims people. The aim of Indonesian national education is to develop the potential of students to become human beings who believe and *taqwa* (peaty, fear) to God Almighty, have a good character, and so on. On this basis then the true meaning of *taqwa* must be sought.

Taqwa is generally interpreted as a fear of God. There are five other meanings, namely: faith, repentance, obedience, leaving immorality, and sincerity [1]. This meaning is not clear. How educators form the character of *taqwa* for their students is difficult. They must fear what from God it must explain this problem? Just being interpreted by faith is not right because *muttaqin* (the one who is fear Allah) is above the believer. Therefore, the word *taqwa* is often revealed in the Qur`an after the word faith. These five meanings are not right because these five Islamic values must be in the believer or *taqwa*.

Other researchers mention the word *taqwa* is a set of all goodness and a collection of rights and obligations [2], deep fear of God and the Hereafter [3], and a strong fortress of heart that encourages deeds of virtue, self-defense from evil and sin as manifested on their behavior [4]. These meanings are even

broader and blurred because *taqwa* is interpreted with all the teachings of Islam. Therefore, it is necessary to look for a clearer and more operational meaning of *taqwa* so that us can use it as a formulation of the objectives of Islamic education. A more appropriate way is to allow the Qur`an to explain the meaning and characteristics of those who *taqwa* what they are, do not interpret them. Researchers is to follow the logic of the Qur`an to explain the meaning and religious message of each of the verses of Al-Qur`an.

II. METHODS

The study uses thematic digital Qur`an methods. First install the digital Qur`an verse 3.1 program in Arabic, Indonesian and English. Then create a table with five columns: sequence number, QS ... verses ..., Translation of the Qur`an, message of verses, and temporary conclusions.

The first column just needs to write the serial number, the second column just needs to write the verse number, the third column just copies the Qur`an translation, the fourth column, write the operational sentence from the verse translation, and the fifth column, arrange the sentence that is easier to understand from a verse. The conclusions about the meaning and characteristics of the *taqwa* are taken from all temporary conclusions [5].

III. RESULTS AND DISCUSSION

A. The Meanings and Characteristics of the *Muttaqin*

The word *taqwa* with all its derivatives (like *muttaqin*) that is 208 terms (about 208 verses). However, the phrase *taqwa* in Al-Qur`an is mostly related to the virtues of piety, the command to be cautious, and praise to those who fear. The meaning of *taqwa* can be clearly known after knowing the characteristics of people who are cautious in the Qur`an. By using the thematic digital Qur`an approach, the characteristics of the *muttaqin* are in table 1.

TABLE I. THE CHARACTERISTICS OF THE MUTTAQIN

No	QS ... Verse ...	Translate the Qur'an	Message the verse	Tentative conclusion
1	2: 2-4	2. This Book (the Qur'an), there is no doubt in it, is a guide to those who <i>taqwa</i> (who guard against evil). 3. Those who believe in the unseen and keep up prayer and spend out of what We have given them. 4. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.	The <i>muttaqin</i> are: Those who believe in the unseen Keep up prayer Spend out of what We have given them. who believe in that which has been revealed to you and that which was revealed before you They are sure of the hereafter	The characteristics of <i>muttaqin</i> are: Those who believe in the unseen Keep up prayer Spend out of what We have given them. who believe in that which has been revealed to you and that which was revealed before you They are sure of the hereafter
2	2: 177	177. It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).	The <i>muttaqin</i> are: Believe in Allah and the last day and the angels and the Book and the prophets, Give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, Keep up prayer, Pay the poor-rate; The performers of their promise when they make a promise, The patient in distress and affliction and in time of conflicts	The characteristics of <i>muttaqin</i> are: Believe in Allah and the last day and the angels and the Book and the prophets, Give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, Keep up prayer, Pay the poor-rate; The performers of their promise when they make a promise, The patient in distress and affliction and in time of conflicts
3	3: 133-134	133. And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil). 134. Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).	The <i>muttaqin</i> are: Who spend (benevolently) in ease as well as in straitness, Who restrain (their) anger and pardon men;	The characteristics of <i>muttaqin</i> are: Who spend (benevolently) in ease as well as in straitness, Who restrain (their) anger and pardon men;
4	3: 179	Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.	Only the Apostle can know the Substance of Allah. Believers and cautious people can also know God, namely by asking the Prophet. The	Only the Apostle can know the Substance of Allah (<i>ma`rifatullah</i>). Believers and cautious people can also know God, namely by asking the Prophet. The
5	5: 8	O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.	The <i>muttaqin</i> are always uphold the truth because of God; To be witness fairly even to the hated people.	The characteristics of <i>muttaqin</i> are always uphold the truth because of God; To be witness fairly even to the hated people.
6	49: 12	12. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful. 13. O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).	The <i>muttaqin</i> are: Steer clear of prejudices. Not looking for someone else's fault; 3. Not gossip about others	The characteristics of <i>muttaqin</i> are: Steer clear of prejudices. Not looking for someone else's fault; Not gossip about others
	53: 31-32	31. Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best. 32. Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.	The <i>muttaqin</i> keep away from great sins and vile deeds, except for minor sins. However, in another verse, it is explained that they always repent.	The characteristic of <i>muttaqin</i> keep away from great sins and vile deeds, except for minor sins. However, they always cover up the small sins by repenting.

By looking at the above characteristics, the meaning and a value of *taqwa* can be clearly known. First, the value of *taqwa*

is high. The aspect of faith from *taqwa* is not just ordinary faith, but is higher than faith. The degree of *taqwa* is above the

level of faith. Worship is not just worked, but doing it seriously. Likewise, morals, not just manners but have a noble character that is perfect.

The meaning of faith is not just believing but more than that. The existence of God was witnessed. They modeled the Angels in their obedience to the Apostles, their sincerity in worshipping Allah, and their success in killing their passions. They live the commands and prohibitions of God in the Scriptures. They made the Apostle a teacher, and they modeled him. The End Times is prepared from this day forwards by increasing worship and good deeds; and he likes good or bad *taqdir* to get various goodness from Allah. In the prayer, it is not just done but enforcing it with devotion. Then there are many prayers, they couple which with circumcision prayers and evening prayers. In fasting is not just holding back hunger and thirst but controlling lust. It is also not just paying zakat but general alms, *jariyah* alms, and *infaq*. Morals are not just manners but more than that. The *muttaqin* are always patient in various circumstances, can resist angering until forgive him and do well to people who are wrong, fulfilled promises, and always uphold justice even to the hated people.

This finding is in line with semantic studies that the basic meaning of *taqwa* is fearful. However, the contextual meaning has two consistent and balanced dimensions between believers and *al-Birr* (virtue) [6]. In the six pillars of faith, for example, the first pillars of faith are not just believing in Allah but *ma`rifat bi dzatillah* (knowing the substance of Allah) [7]. To reach this stage requires a long journey in religion [8]. Ibn Araby said have to know the God he witnessed, not to know the God he defined [9]. To reach *ma`rifatullah*, Imam Ghazali had to experience pain for six months. His anxiety, how can I always worship God, but I never recognize His Substance? [10]. So, the faith in *taqwa* is *ma`rifat*, which can reassure and revive the soul [11]. The meaning of faith in angels is not just believing but imitating them who always obeys the Apostle, always worshipping God, and never get bored in worship. The meaning of believing in the Scriptures is not just to believe but to carry out all of God's commands and avoid all His prohibitions in the Qur'an. Believing in the last day is not just believing but must prepare stock for the last day from now [12]. Those who are *taqwa* will always to obey the Apostle, not follow the passions, devil, and besides the Apostle; because humans reject the Apostle. Humans prefer a religion that is received from their parents and ancestors, follow the religion embraced by the majority or their idol [13].

B. Reaching Taqwa as the Purpose of Islamic Education

The Purpose of Education in the Western world and Islam is different in terms of orientation. However, the purpose of Education from the Western world can be utilized by the Islamic world because of its operational and usefulness. The aim of education in the West was first planned by Dewey [14]:

The purpose of education has always been to everyone, in essence, the same—to give the young the things they need in order to develop in an orderly, sequential way into members of society. This was the purpose of the education given to a little aboriginal in the Australian bush before the coming of the white man. It was the purpose of the education of youth in the golden age of Athens. It is the

purpose of education today, whether this education goes on in a one-room school in the mountains of Tennessee or in the most advanced, progressive school in a radical community. But to develop into a member of society in the Australian bush had nothing in common with developing into a member of society in ancient Greece, and still less with what is needed today. Any education is, in its forms and methods, an outgrowth of the needs of the society in which it exists [14].

The education committee in 2015 made a priority for education goals, it bases which on the Dewey formula [15].

Compare with the objectives of Islamic Education. It held the First-World Islamic education conference at King Abdul Aziz University, Jeddah (Saudi Arabia), March-April 1977. The conference discussed all formal and non-formal education issues and all branches of knowledge. It divides the purpose of Islamic education into two parts: First, the purpose of education related to religion. They focus this goal on the formation of a Muslim person who can carry out Islamic Shari'a through a process of spiritual education towards adherence to Allah. Second, they relate the purpose of education to worldliness, namely to realize a prosperous life [16]. So, the purpose of Islamic education emphasizes the world and the hereafter.

The objectives of Indonesia's national education are in line with the objectives of Islamic Education. How to describe *taqwa* in Indonesia's national education goals? Referring to the findings on the characteristics of the *muttaqin* (righteous person), the details of the purpose of the education of *taqwa* are as follows.

First, the educational objectives of piety related to faith need to be specified as follows:

- Students achieve a certain level of faith, namely reaching *ma`rifatullah* [17], not just believing in the existence of God;
- Students try to find the meaning of the Qur'an explained by the Prophet;
- Students achieve belief in the Last Day, which is the Last Day they feel from this day forwards, not just believing day will occur [18];
- Students always uphold the truth because of God.

Second, the educational goals of *taqwa* related to worship need to be specified as follows:

- Students can establish prayers in a special way (can present God in their hearts), remember God throughout prayer (*dhikrullah*), and prayers that influence avoiding immorality and mischief not just praying [19];
- Students will pay *infaq* when a lot or lack of assets, not just pay zakat;
- Students view property as God's property that is entrusted to them, so they will fulfill God's orders to give their beloved property to their relatives, orphans, poor people, travelers (who need help), people who ask,

and to free the slaves (through other treasure services, such as general alms and *jariyah*/charity).

Third, the purpose of the education of *taqwa* relating to the perfection of noble character needs to be specified:

- Students can be a patient in a variety of circumstances [20], with pleasure in God when facing difficulties in life and disaster, instead of complaining and despairing; because patience is a high core character [21];
- Students be witness fairly even to the hated people;
- Students can control themselves by holding back anger, forgiving mistakes, to do *ihsan* (do good to people who make mistakes) [22];
- Students do not easy to give promises, consider the heaviest risks when promising, and fulfill a promise even though it is hard to carry it out, do not break promises;
- Students Steer clear of prejudices, not looking for someone else's fault, and not gossip about others.

IV. CONCLUSION

The true meaning of *taqwa* is to truly practice worship properly and sincerely. The main characteristics of the *taqwa* are *ma`rifatullah* (knowing the substance of God) and always remembering Him. By knowing the Substance of God, he can establish prayer in a special way (constantly looking at God). Even outside prayer is in conditions such as when establishing prayer, which always remembers God.

The state and nation of Indonesia have had national education goals that are in line with the goals of Islamic Education, namely the development of potential students to become human beings who are faith, *taqwa*, and have a noble character. Muslim experts and educators is to operational the meaning of faith, *taqwa*, and noble character. The meaning of *taqwa* that needs to be agreed upon by Muslim educators is *mujtahidun fi ibadatihi bi shidqin wa ikhlashin*; that is to be seriously in worship properly and sincerely. True worship is worshipping God who is truly God, namely God whom he witnesses is not God defined. Then the worship must be carried out sincerely, without accompanied by the world (such as *riya* and the hope of fulfilling the needs of the world) and the afterlife (counting the reward, fear of going to hell, and wanting to enter heaven). The person whose worship is sincere is merely expecting God, not expecting God's gift. Something to fight these two things (true and sincere in worship) are needed for in Islamic education.

ACKNOWLEDGMENT

We would like to thank Universitas Islam Bandung, Universitas Pendidikan Indonesia and the Ministry of Research, Technology, and Higher Education of Indonesia for supporting this research in 2017-2018 (Financed by: Directorate of Research and Community Service Directorate

General of Research and Development Reinforcement Ministry of Research, Technology and Higher-Education).

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