

# QUR'ANI MORAL LEARNING METHODS IN SOCIETY

**Siti Shopiyah**

Institut Ilmu Al-Qur'an (IIQ) Jakarta, Indonesia

\*e-mail: shopiyah@iiq.ac.id

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## ABSTRACT

This research aims to identify the Qur'anic moral learning method applied in the community and analyze its effectiveness in shaping the character of students. This study uses a qualitative descriptive approach to provide an in-depth overview of the diversity of learning methods, their effectiveness, and their application in the social context of the community. Data were collected through in-depth interviews, participatory observations, and documentation studies of various formal and non-formal educational institutions. The results of the study show that the habituation and exemplary methods are effective in building students' character through real examples, while the *ibrah-mauizhah* and *amtsal* methods provide a deep understanding of Qur'ani values. The discussion and storytelling method creates interactive learning and encourages active student engagement. This study also emphasizes the importance of integrating learning methods with community activities to increase the relevance and impact of learning. The diversity of methods found reflects the flexibility of Islamic teachings in educating noble morals according to the social context. This study recommends the use of a combination of methods to create varied, integrative, and relevant learning, so that Qur'ani values can be well embedded in students' lives. The results of the research are expected to be a reference for educators, community leaders, and educational institutions in developing more effective and applicable learning strategies.

## INTRODUCTION

Moral education is one of the fundamental elements in shaping the character of individuals and society based on Islamic values. Morals are not only a reflection of religious understanding, but also a benchmark for the moral and social quality of the people. In the midst of the rapid development of the times, modern society faces various challenges. such as moral deterioration, identity crisis, and rampant deviant behavior (Ahmad, 2002). These challenges are becoming increasingly complex with the influence of global technology and culture that often contradict religious values. Therefore, efforts to instill Qur'ani morals have become increasingly important to build the character of a civilized and moral society (Anton et al., 2024).

Qur'ani morality is a behavioral concept that is rooted in the teachings of the Qur'an, including values such as honesty, patience, trust, and compassion. This teaching is not only normative, but also applicative, which should be realized in daily life. Although various Islamic educational institutions have tried to instill Qur'anic morals, the effectiveness of the learning methods used is still a big question. Many methods tend to be theoretical and lack practical aspects, so the internalization of moral values is often not optimal (Hakim et al., 2022).

In the community, Qur'ani moral learning is often carried out through various informal education channels, such as *taklim* councils, Islamic boarding schools, and recitation activities. However, the success in shaping the morals of participants depends largely on the methods used. Lecture methods, examples, *halaqah*, and practical approaches are some of the ways that have been applied, but not all of these methods are effective in shaping the moral character of the Qur'an. There needs to be an in-depth

analysis to find out the extent to which these methods play a role in shaping behavior in accordance with the values of the Qur'an (Hakim et al., 2022).

This research aims to identify the Qur'anic moral learning method applied in the community and analyze its effectiveness in shaping the character of students. This research is important to identify the Qur'anic moral learning methods in the community, as well as analyze the effectiveness of each method. By understanding the strengths and weaknesses of each approach, it is hoped that better and relevant learning strategies can be found to instill Qur'anic morals effectively. The results of this research are expected to be a reference for educators, community leaders, and educational institutions in developing learning programs that are more applicable and able to answer the challenges of the times.

## **METHODS**

This study employed a qualitative descriptive approach to identify, analyze, and describe the Qur'anic moral learning method in society. This approach provided an in-depth picture of the diversity of learning methods, their effectiveness, and their application in the social context. The research was conducted in various locations, including formal educational institutions such as schools and madrasas, as well as non-formal institutions like majelis taklim and religious communities, between January and June 2024.

The subjects of the study included educators (religious teachers, ustaz, and community leaders), students (students and community members), and educational institutions directly involved in learning Qur'anic morals. Subjects were selected using a purposive sampling technique, focusing on individuals with a minimum of two years of experience in learning these morals. Data collection encompassed primary data from in-depth interviews, participatory observations, and documentation of learning activities, as well as secondary data from literature, journals, and supporting documents.

Data collection techniques included semi-structured interviews to gather insights on subjects' experiences and views, direct observation to examine student interactions and responses, and documentation studies of teaching and learning materials. The data was analyzed using thematic analysis techniques, which involved data reduction, grouping by theme, and drawing conclusions. The validity of the data was ensured through source triangulation, member checks, and discussions with peers or experts.

The primary instrument of the research was the researcher, supported by tools such as interview guides, observation notes, and visual documentation. The research stages included preparation (research design, instrument preparation, and licensing), data collection (interviews, observations, and documentation), data analysis (identifying patterns and relationships between themes), and reporting results. Ethical principles were adhered to, including obtaining consent from respondents, maintaining confidentiality, and avoiding data manipulation. This method aimed to contribute to a deeper understanding and development of effective and relevant Qur'anic moral learning strategies.

## **RESULTS**

### **Qur'anic Moral Learning Method**

Learning methods are one of the crucial aspects in the educational process that play a significant role in achieving learning goals. Effective learning does not only depend on the material delivered, but also on the way the material is delivered to students. The learning method serves as a bridge between teachers and students in the process of transferring knowledge, skills, and values.

In the context of education, the selection of the right learning method must be adjusted to the characteristics of the community, learning objectives, and the material to be taught. A good method will be able to create an active, interactive, and fun learning environment, so that it can motivate the community to fully participate in the learning process. The following learning methods are explained.

### ***Learning Methods***

The discussion of moral learning methods in the Islamic context involves several important aspects to achieve the goal of forming noble character. The moral learning method must be effective in producing changes in student behavior. This can be achieved by using a variety of methods and in accordance with the learning objectives and characteristics of the material being taught. To make the moral learning method effective in producing changes in student behavior, some of the methods that can be used are: habituation method (Fadil, 2017), exemplary method (Fadil, 2017), lecture method

(Halmar, 2011), discussion method (Hardianti, 2018), question and answer method (Susiba, 2020), and story method (Khoesnan, 2018).

The habituation and exemplary method effectively enhance students' understanding and character development, emphasizing the importance of teachers as role models in moral practice and the need for a supportive school environment. To maintain student engagement and improve learning efficiency, a variety of instructional methods should be employed, including project-based learning, experiments, assignments, discussions, sociodramas, demonstrations, problem-solving activities, and field trips. By utilizing diverse methods tailored to learning objectives and the material's characteristics, teachers can enhance the effectiveness of moral education and foster meaningful behavioral changes in students.

Character education can be carried out in an integrated way with activities in the community. For example, in the community, religious activities are held, the implementation of community service / mutual cooperation, taklim council activities, study activities, compensation activities and so on can be integrated with moral learning. In these ways, the Qur'ani moral learning method can be integrated with activities in the community, so that students can understand and apply moral values in daily life.

Moral learning materials must give space to exemplary figures in their life history, especially the Prophet Muhammad (peace be upon him), his family, his companions, and righteous people. This can help students understand and internalize religious values in daily life (Dompot Dhuafa, 2023). The preparation of good elements and information in the subject matter will make it easier for students to learn it and provide a clear picture as a guide to establish teaching methods. The material must be related to the learning objectives and procedures for the formation of noble morals.

Thus, effective moral learning methods must be integrated with subjects, use habituation and example, and offer a variety of methods to increase efficiency and overcome student boredom.

### **Akhlak Qur'ani**

Qur'ani morals are morals based on the Qur'an. These moral values include the command to adorn oneself with noble morals in associating with fellow humans. Qur'anic verses about morals such as QS. Lukman: 14-15 as follows (Yulianti, 2023).

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِينَ إِنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

"We bequeath to humans (to do good) to their parents. His mother had conceived him in an increasingly weak state and weaned him in two years.598) (Our Testament,) "Give thanks to Me and to your parents." Only to Me (you) return." (QS. Lukman : 14)

وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"If they compel you to associate with Me with something of which you have no knowledge of, do not obey them, (but) get along well with them in the world and follow the way of the one who returns to Me. Then, only to Me shall you return, and I will tell you what you used to do." (QS. Lukman : 15)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"Indeed, you are truly of great virtue." (QS. Al-Qalam : 4)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

"(Remember) when We took the covenant from the Children of Israel, "Do not worship except Allah, and do good to the parents, relatives, orphans, and the poor. In addition, speak good words to people, perform prayers, and pay zakat." But you turned away, except for a small part of you, and you became rebels." (QS. Al-Baqarah: 83)

These verses provide instructions about the importance of noble character and command people to do good to parents, relatives, orphans, and the poor.

Habituation is the process of cultivating habits through repetition until actions become automatic, serving as an effective means to develop noble morals. The behavior of the Prophet Muhammad (saw) exemplifies such morals, which align with the teachings of the Qur'an. To achieve this, individuals should harmonize their behavior with Qur'anic principles, reflecting the morals of exemplary figures. The

impact of these Qur'anic morals on community life is profound, as they can shape the character of individuals and society in accordance with Islamic values. When applied throughout daily life, the teachings of the Qur'an can significantly influence personal and communal conduct.

The number of verses related to morals in the Qur'an is very large. According to the results of the research, there are as many as 1504 verses related to morals, both theoretically and practically. This shows the great attention of Islam to character education. The moral verses in the Qur'an teach about various aspects of morality, such as sincerity, patience, gratitude, forgiveness, doing what is *ma'ruf*, not caring about those who are stupid, acting justly, doing good, giving to relatives, forbidding from vile, iniquity and hostility, *su'u dzan* (suspicion), looking for the bad in people (*tajassus*), not gossiping about each other (*ghibah*), and fearing Allah (Yasin, 2019)

Thus, the discussion of Qur'anic morals involves teaching moral and ethical values inherited through the Qur'an, as well as habituation methods and their influence in shaping the character of individuals and society.

### **Community**

The discussion of society involves several important aspects related to the definition, characteristics, and functions of society. Here are some key points:

Society can be defined as a group of people who live together in a certain area, interact with each other, and have the same values, norms, and culture. They are bound by various kinds of social relationships, be it family relationships, kinship, friendship, to other social interactions (Yulianti, 2022).

Community Characteristics include:

- 1) Interrelated Interactions: Human interactions that are interconnected and form certain patterns in daily life.
- 2) Values and Norms: They share the same values and norms, which shape the behavior and habits of society.
- 3) Culture: Societies have unique and varied cultures, but they can also have similarities in some aspects.
- 4) Social Relationships: They are bound by a wide variety of social relationships, such as family relationships, kinship, and friendship.

The function of society is very important in human life. Some of the main functions of society are:

- 1) Increasing Social Awareness: By understanding the dynamics of society, we can be more sensitive to the social issues that occur around us.
- 2) Strengthening Social Cohesion: A common understanding of social values and norms can strengthen a sense of solidarity and togetherness among members of society.
- 3) Facilitating Social Change: By understanding the process of social change, we can play an active role in driving change for the better.
- 4) Building a More Inclusive Society: Understanding the diversity in society can help us build a more inclusive and tolerant society (Ramadhani, 2021).

The Community Category can be divided based on increasing population size, political centralization, and social stratification, such as:

- 1) Herds: The smallest societies or herds usually consist of only a few groups, many of which are groups of one or several large families.
- 2) Tribe: Tribal communities consist of groups related by blood or descent, generally still very simple in culture and isolated from the outside world.
- 3) Sovereignty: Sovereign societies are made up of larger groups and have a more complex government structure.
- 4) State: The state society is the largest and most complex society, with a systematically organized government structure (Dinihari, 2018).

### **Civil Society**

Civil society is a democratic society, upholding ethics and morality, transparent, tolerant, potential, aspirational, motivated, participatory, consistent, comparative, able to coordinate, simple, synchronous, integral, acknowledged, emancipated, and human rights. Civil society can see things in a structured and systematic way to achieve a transparent, democratic society, and can see things from a more positive perspective even during economic recessions (STIE STEKOM, 2023).

Thus, the discussion of society involves the definition, characteristics, functions, categories, and types of complex and dynamic society.

### **Analysis of Qur'ani Moral Learning Methods in the Community**

The analysis of Qur'anic moral learning methods in society involves several important aspects related to the teaching of moral and ethical values based on the Qur'an. Here are some of the methods and principles commonly used in Qur'anic moral education.

#### **Amts'al Method (Paryl)**

In learning, this amts'al method plays a very important role for students to achieve a goal, such as: To make it easier for students to understand abstract concepts. The amts'al method (parable) can stimulate students' impressions in accepting the implied material. To pour out the thoughts of students that are still stored in their minds, in a concrete form that can be absorbed by the five senses, and can be felt through parables or *amts'al* (Rijalttaqwa, 2012).

The Amts'al method uses parables in the Qur'an to teach Qur'anic morals. For example, the parable of people spending their wealth in the way of Allah which is stated in Surah al-Baqarah verse 261 is as follows:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*"The parable of those who invest their wealth in the way of Allah is like (those who sow a seed) that grows seven stalks, on each stalk there are a hundred seeds. Allah multiplies (the reward) for whomever He wills. Allah is Vast and Knowing."* (QS. Al-Baqarah (261))

Tafsir Jalalain describes the reward of alms as something very beneficial. The alms we give, no matter how small, will come back to us in the form of double rewards. Just like a seed that grows into a shady tree and bears a lot of fruit, so the treasure that we give will produce abundant rewards. Tafsir al-Misbah explains that those who give their wealth for goodness and obedience will receive a double reward from Allah. This situation is likened to planting a superior seed in fertile soil, which then grows into a small tree with seven grains. Each of those grains contained a hundred seeds. This picture shows how great the reward that Allah gives for infaq. God multiplies His reward to whomever He wills, for He is the breadth of His bounty and the All-Knowing of who deserves it.

The second interpretation uses the parable of a seed that grows into a tree with many fruits to describe the reward of infaq. This shows that the reward of infaq is very abundant and much greater than the wealth spent.

#### **Ibrah-Mauizhah Method (Advice)**

The Ibrah-Mauizhah method is a method by using gentle advice to teach Qur'anic morals. This advice can explain the reward or threat, so that students can better understand and internalize moral and ethical values (Tisnia, 2013). The way to apply the *Ibrah-Mauizhah* method is to use gentle advice to explain the reward or threat. Teachers provide descriptions or explanations to a number of students by taking examples/wisdom from experience, either from educators, the environment, or from the students themselves (Aziz, 2022). For example, advice for people who are bakhil, namely verses of the Qur'an that contain advice to stay away from piety and teach the importance of sharing and not being stingy, can be found in several letters. Here are some examples of relevant verses. As mentioned in the words of Allah in the Qur'an, surah Ali Imran verse 180 is as follows:

وَلَا يُحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنزَلَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*"Never let those who are miserly by the bounty that Allah bestows upon them think that (miserliness) is good for them. On the other hand, (miserliness) is bad for them. On the Day of Resurrection, they will be clothed with something with which they are miserly. It belongs to God the inheritance (that is) in the heavens and on the earth. Allah is meticulous in what you do."* (QS. Ali Imran: 180).

Tafsir al-Misbah explains that miserliness does not bring good, but heavy evil in the hereafter. The miserly will receive a punishment that sticks like a necklace around the neck. All creatures will return to Allah, the All-Knowing, and will repay every deed (Shihab, 2017). Tafsir al-Maraghi explains that what

is meant by bakhil against the bounty of Allah is the refusal to fulfill the obligation of zakat and the unwillingness to withdraw wealth in certain situations that require large funds, such as for defense purposes or to counter the threat of enemy attacks that endanger the country and its sovereignty (Al-Maraghi, 1993).

### **Wisdom Method, Advice, and Discussion**

Demanding Qiuraish Shihab Wisdom is something that, when applied or considered, is able to bring greater or greater benefits and conveniences, while preventing greater or greater losses or difficulties. According to Thabāthabaa'i in Tafsir Al-Misbah it is stated that wisdom is something that is in accordance with the truth based on knowledge and logic is an argument that produces a clear truth, without doubt, weakness, or ambiguity (Shihab, 2017). In *da'wah*, wisdom means using knowledge to preach, especially to scientists or scholars, through discussions that are in accordance with their level of understanding so that it is easier to accept the teachings of Islam (Nurfajrina, 2023). As mentioned in the words of Allah in the Qur'an, Surah An-Nahl verse 125 is as follows:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*"Call (people) to the way of your Lord with wisdom (24) and good teaching and debate them in a better way. Indeed, your Lord He knows best who has strayed from His ways, and He knows best who has been guided."*

This verse instructs the Prophet Muhammad to call on people to Islam with wisdom and a good way. *Da'wah* must be carried out gently and wisely, even in the face of rejection. God knows who will follow the lead and who will not. This verse teaches an effective method of *da'wah*, namely with good wisdom and advice. *Da'wah* is not only conveying a message, but also involves a gentle attitude and example.

The Mauizhah method is gentle advice that touches the heart, used in *da'wah* to the laity. According to Sayyid Quthub, this method includes two forms: Ahsan Qaul (educational advice) and Ahsan Amal (real example), which requires consistency between speech and action (Humas UPI, 2024). Allah commanded the Prophet Muhammad to preach with wisdom and good advice. This method of *da'wah* involves a wise approach and example. Nevertheless, the success of *da'wah* is completely in the hands of Allah. This verse teaches us the importance of preaching with wisdom and good advice. Allah commanded the Prophet Muhammad to call people to Islam in a wise and gentle way, despite the rejection. As mentioned in the words of Allah in the Qur'an, surah Ali Imran verse 180 is as follows:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate with Allah! Indeed, associating (Allah) is indeed a great injustice." (QS. Luqman : 13)*

The verse regarding Lukman's advice to his son highlights the prohibition of shirk as the greatest tyranny, serving as a crucial example for parents in educating their children about the importance of instilling the correct faith from an early age. This message can be effectively conveyed through the *mujlā* discussion method, which facilitates polite and meaningful dialogue about monotheism and the avoidance of shirk. The advice underscores the significant role of religious education within the family, emphasizing that parents bear the responsibility of guiding their children to understand Allah and adhere to the principles of monotheism.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ

أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*"O you who believe, when it is said to you, "Give space in the assemblies," be open, and Allah will surely give you space. When it is said, "Stand up," stand up. Allah will undoubtedly raise up those who believe among you and those who are given some degree of knowledge. Allah is meticulous in what you do." (QS. Al-Mujlā : 11)*

Submission by discussion method can be used by inviting community members to dialogue about the importance of knowledge and manners in the assembly. The public can be invited to share their views and understanding on how to respect others in the forum or learn with good manners.

An example of the delivery of this discussion method is that the teacher starts the discussion with the question, "What should be our attitude when we are in a place or a body of knowledge?" The community is invited to express their opinions, and the teacher guides the discussion by relating it to this verse, so that the learning becomes interactive and encourages students to think critically.

### **Exemplary Method**

The exemplary method is a way of educating by providing examples of good behavior. In Islam, this concept is called "uswah" or "qudwah" (Hidayat, 2020). Examples of exemplary methods are listed in the Qur'an surah al-Ahzab verse 21 as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah there is indeed a good example for you, (namely) for those who hope in Allah and the Day of Resurrection and who remember Allah a lot." (QS. Al-Ahzab : 21)

This verse affirms the Prophet Muhammad PBUH as a role model for all people. He is a real example in practicing the teachings of Islam. The exemplary method is very effective in shaping the character of individuals, especially in terms of morals and spirituality.

According to Quraish Shihab, this verse – it could be – a condemnation of hypocrites who claim to embrace Islam, but does not reflect the teachings of Islam. The criticism was impressed by the word *laqad*. It is as if the above verse says, "You have committed all kinds of iniquity, when in fact there is a prophet Muhammad in your midst whom you should be exemplary."

Word *uswatuni* or *iswah* means exemplary. Az-Zamakhshari says that this verse has two possible meanings, namely:

- 1) The Prophet Muhammad in the sense that his personality was a total example.
- 2) Among his personality there are things that are exemplary. For the majority of scholars, the first opinion is the most powerful, because the word *Fi* in QS. Al-Ahzab [33]: 21 means entirely.

An interpreter and law expert, al-Qurthubi, stated that in religious matters, exemplary is an obligation, but in worldly matters it is an encouragement. In religious matters, he must be exemplified as long as there is no evidence to show that he is a mere encouragement (Rafi, 2020). This verse emphasizes the importance of imitating the Prophet Muhammad PBUH as a perfect role model. The exemplary method has proven to be very effective in shaping the character and morals of individuals.

The concept of the example of the Prophet Muhammad PBUH is very important in Islam. He is a perfect example in all aspects of life. By imitating him, we can form a noble character. Thus, the exemplary method is an effective way to shape students' morals and morals through examples of good behavior.

### **Habituation Method**

The habituation method is a way to form a new habit by doing an action repeatedly and continuously (Tafsir, 2010). An example of a habituation method can be understood from the Qur'an surah an-Nur verse 58 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصَوُّونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"O you who believe, let your servants (male and female) and those who have not yet reached puberty among you ask permission for permission three times, that is, before the Fajr prayer, when you take off your outer garments in the middle of the day, and after the Isha prayer. (They are) three (times) of aurah (open) to you.523) There is no sin for you and no one for them other than those (three times). (They) often come and go to see you. Some of you (indeed often go in and out) over others. Thus Allah explains the verses to you. Allah is All-Knowing, All-Wise."

It is explained in the Tafsir of the Ministry of Religious Affairs that regulating adab asks for permission to enter a room, especially at certain times when a person may be changing clothes. The goal is to maintain decency and privacy. The habituation method will be effective in instilling these values in students if done consistently.

The Qur'an provides guidelines on the ethics of asking permission to enter a room, especially when one is changing clothes. This principle can be used as the basis in character education to get students used to behave politely and respect privacy. The Qur'anic verse teaches the importance of asking for permission, especially when someone is changing clothes. This principle can be applied in character education to accustom students to behave politely and respect privacy, as well as instill religious values (Tambak, 1970).

### **Story Method**

The story method is an effective way to convey lessons through interesting stories, aiming to shape students' character and understanding. The story method is an activity that is carried out orally to convey educational materials, such as stories or fairy tales, which can affect children's feelings and thinking awareness (Tambak, 1970). An example of the story method can be understood from the Qur'an Surah Yusuf verse 3 as follows:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِينَ

*"We tell you (the Prophet Muhammad) the best story by revealing this Qur'an to you. Indeed, you before that were among those who did not know.*

Tafsir al-Wajiz explains that the Qur'anic verses that discuss the story of the Prophet Joseph and the Prophet Jacob were revealed in response to the request of the Jews. The stories of the prophets in the Qur'an have the purpose of strengthening the heart of the Prophet Muhammad, becoming a lesson for the people, and presenting beautiful and inspiring stories.

The learning method using the storytelling or story method is an effective way to teach Qur'anic morals. The stories of prophets and companions can awaken faith and instill moral values in students. This method is interesting, effective, and can touch students' emotions.

The author can conclude that the Qur'an uses the stories of the prophets as an effective learning tool. The storytelling method can also be applied in education to convey religious and moral values. Using the stories in the Qur'an as a learning method is a rich and effective approach to instill religious and moral values in students. Because the stories in the Qur'an have an educational purpose. The storytelling method is a powerful tool in religious learning. The stories of prophets and companions can be exemplary.

### **Comparative Analysis of the Effectiveness of Various Methods of Learning Akhlaq Qur'ani in the Community**

This study shows that various methods of learning Qur'anic morals have an important role in shaping the character of students. Each method has its own advantages, but a combination of various methods can provide more optimal results. The main findings of this study are the Ibrah-mauidzah method and proverbs are effective in improving the understanding and application of moral values. The method of discussion and storytelling increases the active involvement of students. The method of habituation and exemplification shapes character through real actions. The integration of various methods creates comprehensive and effective learning. Contextualization with the needs of the community makes learning more relevant and impactful.

The author can conclude that effective learning of Qur'anic morals must be varied, integrative, and relevant to the social context. Thus, Qur'anic values can be well embedded in the lives of students. The important points that need to be underlined are the uniqueness of each method. Each method has a unique way of conveying moral values. The importance of method combinations: Combining different methods can provide better results. Relevance to the context: Learning must be adapted to the needs and conditions of society. Overall, this study highlights the importance of a comprehensive and student-centered approach to moral education.

### **CONCLUSION**

The research concludes that the methods for learning Qur'anic morals in society are diverse and tailored to the social context and student needs, including approaches such as the Amstal method, Ibrah-mauidzah method, discussion, wisdom, example, habituation, storytelling, and question-and-answer techniques. Each method has unique strengths, with the Ibrah-Mauidzah and Proverbs methods effectively enhancing moral understanding, while discussion and Q&A promote student engagement.



Habituation and exemplary behavior are crucial for character formation, suggesting that a combination of these methods can optimize moral education. Future research could investigate the effectiveness of these method combinations across various educational settings, assess the influence of cultural and socio-economic factors, examine long-term behavioral outcomes, and compare traditional and modern teaching methods in imparting Qur'anic morals, providing valuable insights for educators and policymakers.

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