

The Concept of Morality in Tafsir *Ruh al-Ma'ani*: A Thematic Study of Morality Verses

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Keywords: Akhlak, Morality Verses, Tafsir <i>Ruh al-Ma'ani</i> , Thematic	Abstract This article aims to explore the concept of morality in al-Alusi's Tafsir <i>Ruh al-Ma'ani</i> , focusing on verses dealing with morality in the Qur'an. The research seeks to identify the ethical principles conveyed in Tafsir <i>Ruh al-Ma'ani</i> as well as how al-Alusi interprets moral values for individual and social life. The method used is a thematic study with a qualitative-descriptive approach, where verses about morality are analyzed based on al-Alusi's interpretation in <i>Ruh al-Ma'ani</i> . The results show that Tafsir <i>Ruh al-Ma'ani</i> presents an in-depth understanding of Islamic ethics, focusing on the development of individual morals and their influence on social relations. It emphasizes the importance of traits such as honesty, justice, patience, and compassion in achieving a harmonious life according to Islamic teachings. Morality values in the Qur'an are not only normative rules, but also contain wisdom that shapes human character towards moral perfection. Tafsir al-Alusi emphasizes the importance of moral integration in daily life as a tangible manifestation of faith. These findings contribute to enriching the understanding of the concept of morality in Islam and its relevance in the modern context.
Kata Kunci: Akhlak, Ayat- ayat Moralitas, Tafsir <i>Ruh al-Ma'ani</i> , Tematik	Abstrak Artikel ini bertujuan untuk mengeksplorasi konsep akhlak dalam Tafsir <i>Ruh al-Ma'ani</i> karya al-Alusi, dengan fokus pada ayat-ayat yang berkenaan dengan moralitas dalam Al-Qur'an. Penelitian ini berupaya mengidentifikasi prinsip-prinsip etis yang disampaikan dalam Tafsir <i>Ruh al-Ma'ani</i> serta bagaimana al-Alusi menafsirkan nilai-nilai moral untuk kehidupan individu dan sosial. Metode yang digunakan adalah studi tematik dengan pendekatan kualitatif-deskriptif, dimana ayat-ayat tentang akhlak dianalisis berdasarkan interpretasi al-Alusi dalam <i>Ruh al-Ma'ani</i> . Hasil penelitian menunjukkan bahwa Tafsir <i>Ruh al-Ma'ani</i> menyajikan pemahaman mendalam tentang etika Islam, dengan fokus pada pengembangan akhlak individu dan pengaruhnya terhadap hubungan sosial. Tafsir ini menekankan pentingnya sifat-sifat seperti kejujuran, keadilan, kesabaran, dan kasih sayang dalam mencapai kehidupan yang harmonis sesuai ajaran Islam. Nilai-nilai moralitas dalam al-Qur'an tidak hanya berupa aturan normatif, tetapi juga mengandung hikmah yang membentuk karakter manusia menuju kesempurnaan moral. Tafsir al-Alusi menekankan pentingnya integrasi akhlak dalam kehidupan sehari-hari sebagai wujud nyata dari iman. Temuan ini berkontribusi dalam memperkaya pemahaman tentang konsep moralitas dalam Islam dan relevansinya dalam konteks modern.

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INTRODUCTION

Islam not only regulates aspects of worship but also forms a moral foundation for its people. The Qur'an as the main guide for Muslims emphasizes the importance of morality in various aspects of life, both relationships with God, fellow humans, and

the environment. Morality and ethics have a crucial role in building a harmonious social life.¹ This has been exemplified by the Prophet Muhammad in his behavior, and is stated in QS. al- Ahzab verse 21, "*Verily there is in (the) Messenger of Allah a good example for you...*". This shows that morals have a central role in shaping individual character and a harmonious social order.² However, in practice, there are still various moral problems that occur in people's lives, such as dishonesty, injustice, and the weakening of social and spiritual values.³

This challenge is increasingly complex along with social and cultural changes influenced by technological developments and globalization.⁴ In this context, understanding the concept of morality in the Qur'an becomes very important so that Islamic moral values can be implemented more relevantly in modern life.⁵ One of the efforts to understand the concept of morality in depth is to examine the interpretation of the Qur'an that discusses verses of morality. Among the various classical commentaries, al-Alusi's *Ruh al-Ma'ani* is one that has a comprehensive approach in exploring the verses of the Qur'an, including those related to morals. This tafsir combines linguistic, Sufistic, and theological approaches in explaining the content of the verse, thus offering a broader understanding of the concept of Islamic morality.⁶

Some previous studies have discussed morals, among others, Ahmad Sahnani⁷, Abd Rahim⁸, Syafa'atul Jamal,⁹ explained that the concept of morals in Islam has a strong foundation both from the aspect of the human soul and Islamic normative sources. Ibn Miskawaih emphasized that morals are rooted in the structure of the

¹ Zaharah Hussin and others, "Pembangunan Akhlak Dan Moral Ke Arah Masyarakat Lestari", *Jurnal Al-Hikmah* 7, no. 2 (2015), 72–87.

² Salwa Rihadatul Aisy, Cucu Surahman, and Elan Sumarna, "Menggali Makna Tarbiyah Dalam QS. Ali Imran Ayat 79: Pendidikan Spiritual, Moral, Dan Sosial Umat Islam", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (October 18, 2024): 715–732. <https://doi.org/10.19109/jsq.v4i2.24750>.

³ Febriansyah, Febriansyah, Septiawadi Kari Mukmin, and Beko Hendro, "Moral Character of Society in the Qur'an on the Story of Ashab Al-Sabti", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (June 3, 2024): 1–25. <https://doi.org/10.19109/jsq.v4i1.21996>.

⁴ Yuli Dwi Safitri, Ibrizal Karomi, Alvin Faridl, "Dampak Globalisasi Terhadap Moralitas Remaja Di Tengah Revolusi Digital", *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024), 72-80. <https://doi.org/10.61722/jmia.v1i4.1875>.

⁵ Fitri Aulia Rahman, Miftakhul Rohmah, Sentit Rustiani, Icha Yuniaris Fatmawati, Novem Alisda Dewi Sofianatul Zahro, "Pendidikan Karakter Dalam Era Digital: Bagaimana Teknologi Mempengaruhi Pembentukan Moral Dan Etika", *Journal of Creative Student Research* 1, no. 6 (2023), 294–304. <https://doi.org/10.55606/jcsrpolitama.v1i6.2975>.

⁶ Yuliana Dethan, Septiawadi, Masruchin, "Ruqyah Dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023), 1-19. <https://doi.org/10.61994/alshamela.v1i1.22>.

⁷ Ahmad Sahnani, "Konsep Akhlak Dalam Islam Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam", *AR-RIAYAH: Jurnal Pendidikan Dasar* 2, no. 2 (2019), 99 <<https://doi.org/10.29240/jpd.v2i2.658>>.

⁸ Abd Rahim, *Konsep Akhlak Menurut Hamka*, Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2013.

⁹ Syafa'atul Jamal, "Konsep Akhlak Menurut Ibn Miskawaih", *Tasfiyah Jurnal Pemikiran Islam* 1, no. 1 (2017), 50 <<https://doi.org/10.21111/tasfiyah.v1i1.1843>>.

soul (*nafs*), which consists of three main forces: *al-nafs al-nātiqah*, *al-nafs al-sabū'iyah*, and *al-nafs al-bahīmiyyah*. Meanwhile, according to Hamka, it is emphasized that morals in Islam come from the Qur'an, as-Sunnah, Tawhid, and reason, which indicates a close relationship between morality, faith, and rationality. In the context of Islamic education, morals become the main pillar that supports all aspects of learning and character building. Therefore, further research on the concept of morality, especially in the interpretation of the Qur'an, is important to explore more deeply how Islamic morality is understood and applied in life.

Although there have been many studies that discuss morality, research that specifically examines the concept of morality in the interpretation of *Ruh al-Ma'ani* with a focus on morality verses is still very limited. Therefore, this research is expected to fill the void and make a significant contribution to the development of science. This article is directed to answer the formulation of the problem: how is the concept of morality in the interpretation of *Ruh al-Ma'ani*? and how moral values in the Qur'an can be applied in everyday life. The results of this study are expected to provide both theoretical and practical benefit implications. Theoretically, this research is expected to contribute to the enrichment of Islamic knowledge about morals. Practically, this research is expected to be implemented in everyday life.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive-analytical method. The data studied is *Tafsir Ruh al-Ma'ani* by al-Alusi on the verses of the Qur'an related to morality. The verses that contain morality values are identified and analyzed according to the thematic method, which makes it possible to see how the theme of morality is elaborated and explored by al-Alusi. Therefore, the primary data of this research are the verses of the Qur'an related to morals and al-Alusi's *tafsir Ruh al-Ma'ani*. While secondary data is in the form of other references such as books, articles, magazines, the internet, and others that are still relevant to the theme of discussion. In addition, this research is purely a type of library research with data collection techniques in the form of documentation.

RESULTS AND DISCUSSION

Brief Biography of al-Alusi and *Tafsir Ruh al-Ma'ani*

Abu al-Fadhl Syihab al-Din alSayyid Mahmud Affandi al-Alusi al-Baghdadi al-Alusi's full name. But al-Dzahabi in his book *al-Tafsir wa al-Mufasssirun* wrote Abu al-Tsana' instead of Abu al-Fadhl.¹⁰ It turns out that in the *muqaddimah* written by al-Alusi himself it is written as written by al-Dzahabi above. Al-Alusi was born in Baghdad in 1217 AH/1802 AD. Alusi is the name of a village located on an island in the middle of the Euphrates river. It was from that village that al-Alusi's ancestors

¹⁰ Rithon Igisani, "Kajian Tafsir Mufasssir Di Indonesia", *Potret Pemikiran* 22, no. 1 (2018), 35. <<https://doi.org/10.30984/pp.v22i1.757>>.

came.¹¹ He was a genius, first studying with his own father who was also a great scholar, then with Sheikh Khlmid al-Naqsyabandi and Sheikh Ali al-Suwaidi. By the age of 13 he was able to teach and compose. He began writing his tafsir when he was 23 years old.

Previously he had had the desire to compose his own tafsir book, but he experienced indecision. Until one night, in the month of Rajab in 1252 AH, he dreamed that Allah ordered him to bring the heavens and the earth together. Then he raised one hand and plunged the other into the ocean. He tried to find the meaning of the dream, which was a sign for him to write tafsir. No wonder he is known as an *'allamah* (great scholar), both in the field of *naqli* and *aqli* sciences, with a deep appreciation of every branch and basis of both fields. From a young age he was active in teaching and writing. He taught at various universities. In addition to the country where he taught, his students came from distant lands. Many of his students became figures in their own countries. Al-Alusi was listed as the person in charge of the Waqf of the Marjaniyah Madrasah, an educational foundation that required the person in charge to be a prominent scholar in the country.

As a mufassir, he also paid attention to several sciences, such as the science of Qiraah, the science of Munasabah, and the science of Asbabun Nuzul. He looked at many Arabic poems that expressed a word, in determining its Asbabun Nuzul. Around 1248 AH, al-Alusi followed the fatwas of the Hanafis. He was already well-versed in the different madhhabs and the various shades of thought and schools of faith. He was of the Salaf and Shafiite school of thought, although he followed Imam Hanafi in many matters, however, he used a lot of ijtihad. His written works include *Syarh al-Muslim fi al-Manthiqi*, *al-Ajwibah al-'Iraqiyyah ani al-As'ilati al-Lāhū tiyyah*, *al-Ajwibah al-'Iraqiyyah 'ala al-As'ilati al-Iraniyyah*, *Hasyiyah 'ala al-Qatr al-Salim tentang ilmu logika*, *Durrah al-Gawas fi Awham al-Khawass*, *al-Nafakhat al-Qudsiyyah fi Adab al-Bahs*, *Ruh al-Maani fi Tafsir al-Quran al-Azmi wa al-Sab'i al-Matsani*, and others.

He died on 25 Zulhijjah 1270 AH, buried near the grave of Shaykh Ma'ruf al-Karkhi, one of the most famous Sufi figures in the city of Kurkh. After his death, the book of Ruh al-Maani was completed by his son, as-Sayyid Nu'man al-Alusi. In the Ensiklopedi Islam Indonesia it is stated that after returning from Istanbul al-Alusi wrote three more works, namely: *Nasywat al-Syamsu fi al-Dzahab al-Istanbul*, *Nasywat al-Mudan fi al-'awd ila Dar al-Salam* and *Ghara'ib al-Ightirah wa Nuzhat al-Albab*, which was published in Baghdad twice between 1291-1293 H/1874-1876 AD and the third time in 1327 H/1909 AD.¹²

¹¹ Moch. Sya'ban Abdul Rozak, et al., "Metodologi Khusus dalam Penafsiran Al-Qur'an oleh Al-Alusi Al-Baghdadi dalam kitab Tafsir Ruh Al-Ma'ani", *Jurnal Iman dan Spiritualitas* 1, no. 1 (2021), 20-27. <https://doi.org/10.15575/jis.v1i1.11417>.

¹² Yeni Setianingsih, "Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (2017), 239-263. <https://doi.org/10.21274/kontem.2017.5.1.239-263>.

Social Moral Values in the Qur'an

In the context of social morals, Tafsir *Ruh al-Ma'ani* emphasizes the importance of good behavior in social interactions. Some of the key values raised from this tafsir include: upholding honor as the Qur'an teaches Muslims not to make fun of or reproach each other, as well as avoiding disliked calls QS. al-Hujurat: 11-13.¹³ Allah says in QS. al-Hujurat [49]: 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"O you who believe! Let not a people make fun of another people, (for) it may be that they (the made fun of) are better than they (the made fun of), nor let women (make fun of) other women, (for) it may be that the women (made fun of) are better than the women (made fun of). Do not insult one another, and do not call one another by bad names. The worst of calls is that which is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers."

This verse talks about the prohibition of making fun of each other, criticizing and calling each other bad names that are not liked. The word yaskhar is explained to mean insulting, making fun of and so on with the intention of demeaning others.¹⁴ The verse emphasizes that Allah tells Muslims not to degrade, mock and make fun of each other. This issue often occurs either among Muslims or with those of other religions. They assume that they or their group are better than others. With the assumption of 'better', they end up mocking, denouncing, demeaning, and ridiculing others who are considered worse. No matter how high a person's level of education is, if he feels that others are inferior to him, then he is basically not an educated person. Because people with higher education are able to take care of themselves, their attitudes and their speech so as not to offend others.¹⁵

In this context, there is actually no reason to differentiate between fellow humans other than fearing Allah. Through the verses of the Qur'an, Allah has forbidden His servants to call other people with disliked names. In line with that, Allah also prohibits telling someone's disgrace or ugliness either in the real world directly or through social media, because the concept of brotherhood is reminiscent, especially in human events that come from the same source, both men and women.¹⁶

In the next verse, Allah says in QS. al-Hujurat [49]: 12:

¹³ Elvina Iffah, 'Nilai Nilai Akhlak Sosial Dalam Al Quran', Skripsi, UIN Walisongo Semarang, 2017, 43.

¹⁴ Bisri Mustafa, *Al-Ibriz Li Ma'rifat Tafsir Al-Qur'an Al-'Aziz* (Kudus: Menara Kudus, 1960), 1888-1889.

¹⁵ Zubairin, Nur Illahi, and Asep Mulyana, 'Etika Belajar Dalam Al-Quran (Studi Analisis Surat Al-Kahfi Ayat 66-78)', *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2022), 79.

¹⁶ Miftahul Jannah, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Quran (Kajian Tafsir Surat Al-Hujurat Ayat 9-13)", *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 2 (2021), 113.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O you who believe! Avoid much prejudice, indeed some prejudice is sin, and do not find fault with others, and let not some of you backbite others. Would any of you like to eat the flesh of his dead brother? Surely you are disgusted. And fear Allah; indeed, Allah is Oft-repentant, Most Merciful."

This verse contains instructions to avoid prejudice and behavior that likes to find faults and faults of others. Given the rapid development of technology, if not wise in using it, then Muslims can be influenced to oblique behaviors that are prohibited by Islam, such as gossiping or bullying.¹⁷ In the current context, gossiping is no longer defined as talking about others verbally, but can occur through many social media.¹⁸ Therefore, the most important step to avoid such actions is to be open by not being suspicious of others.

Being open and not talking about others behind their backs is the ethics of a believing Muslim. If you see your brother making a mistake, then reprimanding him in a good way is the main alternative, not the other way around, namely talking about and spreading the mistake. According to Sheikh Muhammad al-Nawawi, quoted by Muhajir Musa and Marwan Gozali, said that backbiting is also said to be more despicable than thirty times adultery.¹⁹ The analogy of backbiting with the disgust of eating your brother's flesh raw, should be a sign for every Muslim who will do this evil.

Allah's next words in QS. al-Hujurat [49]: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-researching."

This verse was revealed as an answer or response to the narrow view of social status, which emphasizes the concept of pluralism in various matters: religion, truth, culture, science, race and others. It was narrated from Ibn Asakir in al-Mubhamat saying, 'I found information from the writings of Ibn Bashkawal, Abu Bakr bin Abu Dawud in his tafsir narrated, this verse was revealed in relation to Abu Hindun. When the Prophet ordered the Banu Bayadhah to marry off Abu Hindun to one of their

¹⁷ Putri Ayu, Eko Zulfikar, "Bullying dalam Perspektif QS. Al-Hujurat Ayat 11 dan Kolerasinya dengan Netizen di Media Sosial", *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 1 (2024), 1-13.

¹⁸ Anggun Puspita Ningrum, Aida Lestari, Fariz Abdillah, "Rational Mindset In The Perspective Of Hadith and Its Implications For The Use Of Social Media", *Al-Shamela: Journal of Quranic and Hadith Studies* 2, no. 1 (2024), 79-91. <https://doi.org/10.61994/alshamela.v2i1.396>.

¹⁹ Marwan Gozali Muhajir Musa, "Pendidikan Multikultural Perspektif Al-Quran (Telaah Surah Al-Hujurat Ayat 9-13)", *Jurnal Ta'lim* 1, no. 1 (2022), 13.

women, they said, 'O Messenger of Allah, do we marry off our daughters to our slaves?' Then this verse was revealed." Al-Zuhri said, This verse was revealed in relation to Abu Hindun specifically."²⁰

This verse discusses the equality of fellow human beings, and the noblest in the sight of Allah is the most pious. Anyone is prohibited from favoring one another's lineage and to respect each other and not boast about their lineage.²¹ According to Quraish Shihab, the first part of the above verse: Indeed, we created you from a man and a woman is an introduction to emphasize that all human beings are equal in the sight of Allah, there is no difference between one tribe and another. There is also no difference in human value between men and women because all are created from a man and a woman. This introduction leads to the conclusion mentioned in the last part of the verse, namely *that the noblest among you in the sight of Allah is the most pious*.²²

Pluralism in Islam is an attitude of respect and tolerance towards followers of other religions, and it is absolutely necessary to practice. But the assumption that all religions are the same is not true. Religious pluralism cannot be meant by generalizing religion, because the morals and aqidah of each religion are different.²³ The verse explains that Islam recognizes the diversity (plurality) of tribes, nations, and religious identities other than Islam, and is a guide to respect these differences. In this regard, al-Alusi emphasizes that all humans are created by Allah from one source, so there is no social stratification that distinguishes degrees before Him.

Individual Morals in Tafsir *Ruh al-Ma'ani*

According to Al-Alusi in *Ruh al-Ma'ani*, individual morals are the foundation of good personality formation. He emphasizes that tazkiyatun nafs (purification of the soul) is the first step to improving human behavior. Through purification of the soul, a person can achieve noble morals and harmonious relationships with himself and society. In QS. Ali Imran [3]: 159, Allah says:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then

²⁰ Wahbah al-Zuhaili, *Tafsir al-Munir fi al-Aqidah wa al-Syari'an wa al-Manhaj*, (Beirut: Dar al-Fikr, 1991), Jilid XIII, 581.

²¹ Lukman Nul Hakim, Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), 84. <https://doi.org/10.61994/alshamela.v1i1.33>.

²² M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2003), Juz XIII, 615.

²³ Aftonur Rosyad, Eko Zulfikar, "The Concept of Religious Pluralism in The Qur'an: An Analysis of Maqashidi Exegesis in The Indonesian Context", *Dialogia: Jurnal Studi Islam dan Sosial* 20, no. 1 (2022).

when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him."

Al-Alusi explains that tawakkal is a characteristic of noble character. It is not only related to an individual's faith in Allah, but also to ethical behavior in the face of life's difficulties. This kind of morality helps individuals to have good emotional intelligence.²⁴ Al-Alusi links individual morals to the strength of faith. In his explanation of QS. al-Baqarah [2]: 177:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not a virtue to turn your face towards the east and the west, but it is to believe in Allah, the Last Day, the angels, the books, the prophets, and to give away one's beloved wealth to one's relatives, orphans, the poor, the wayfarer, and the beggar; and to free slaves, and to establish prayer, and to pay the alms; and to keep one's word when one makes a promise, and to be patient in adversity, in suffering, and in battle. They are the true believers; and they are the pious".

Al-Alusi emphasized that faith is the basis of moral formation. Someone who has a strong faith will be more able to show praiseworthy morals such as honesty, trustworthiness, and humility. Al-Alusi in his tafsir also discusses the importance of wasathiyah (moderate) attitude as part of individual morals. He states that this attitude brings balance in human relationships with God, others, and the environment.²⁵ Al-Alusi underlines that good prejudice (husnuzan) is an important character trait in an individual's relationship with society. In his tafsir, he analyzes QS. an-Nur [24]: 12:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

"Why is it that when you heard the news of the bohon the believers and believers do not think well of themselves, and (why not) say: "This is an outright falsehood".

Highlighting that being prejudiced prevents fitnah and maintains social harmony. Al-Alusi criticizes hedonistic behavior that damages individual morals. In his interpretation of QS. al-Kahf verse 28, he advocates simple living and spiritual awareness as a way to maintain morality. Al-Alusi teaches that morals-based education is an effective way to form excellent individuals. In the interpretation of QS. Luqman verses 12-19, he emphasizes the importance of values such as gratitude,

²⁴ Ralph Adolph, 'Tawakkal', *Jurnal Akhlak*, 2016, 1-23.

²⁵ Ahmad Faisal, 'Makna Wasath Dalam Al-Qur'an Perspektif Tafsir Ruh al-Ma'ani Al-Alusi Dan Asy-Sya'Rawi (Kajian Tafsir Komperatif)', Skripsi, UIN Suska Riau, 2022, 23.

humility, and self-control as part of moral education. Al-Alusi integrates elements of Sufism in his tafsir, emphasizing ihsan as the highest form of morality. Ihsan encompasses a full awareness of God's presence in every aspect of life, encouraging individuals to do good sincerely.²⁶ The concept of individual morals described in *Ruh al-Ma'ani* is relevant in building ethical human beings in the modern era. This can be seen in the application of social morals, such as concern for others and collective responsibility.²⁷

Al-Alusi emphasizes the importance of good traits that every individual should have, such as patience, perseverance, honesty, and sincerity. In his tafsir, verses related to personal traits are often associated with the importance of cultivating a strong character as a form of personal responsibility in achieving Allah's pleasure. For example, in the interpretation of the verse on patience (*ash-shabr*), Al-Alusi highlights that patience is not only about endurance in the face of trials, but also includes the ability to control emotions and ego.

Al-Alusi also discusses the importance of good behavior in social relations. The concept of social morals in this tafsir includes justice, empathy, compassion, and tolerance.²⁸ Al-Alusi views that Islam demands its people to uphold justice in society, especially in terms of economic, social, and political relations. As an illustration, Al-Alusi's interpretation of verses that mention justice in *muamalah* emphasizes that a just society will be formed if individuals carry out their responsibilities fairly and honestly. This interpretation emphasizes that justice is not only for personal interests, but for the public good.²⁹

Morals and Relationship with God According to al-Alusi

In addition to human relationships, Al-Alusi also elaborates on the concept of *akhlaq al-mahmudah* (praiseworthy traits) in relationship with God, such as sincerity and *tawakal*. Tafsir *Ruh al-Ma'ani* emphasizes total devotion to Allah, which according to al-Alusi is the foundation of all good manners. By having a good relationship with Allah, an individual is expected to show good manners towards others. In the Islamic context, morals towards Allah include the attitudes and behaviors that a servant should have in relation to the Creator. The Qur'an and hadith provide clear guidelines on how a Muslim should behave to build a good relationship with Allah.

Morals towards Allah refers to attitudes and actions that show respect, love and obedience to him. It refers to worshiping Allah and not associating Him with anything. This is the basis of morals towards God, where a Muslim must prioritize

²⁶ Ardi, "Prinsip Tauhid Dalam Pendidikan Keluarga Dalam Surah Luqman", *Jurnal Pendidikan Islam Nadwa* 14, no. 1 (2021), 214–71.

²⁷ Yogi Prana Izza, "Epistemologi Pendidikan Islam (Mengurai Pendidikan Islam Sebagai Suatu Sistem Ilmu Pengetahuan)", *At-Tuhfah* 8, no. 1 (2019), 121–34.

²⁸ Ilzam Hubby Dzikrillah Alfani, 'Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perpektif Tafsir *Ruh Al-Ma'ani* Al-Alusi', *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 2 (2023), 47–50.

²⁹ Naila Syamila, '*Pendidikan Akhlak Social Dalam Al- Qur'an Surat Al-Hujurat Ayat 9-13*', Skripsi, UIN Syarif Hidayatullah Jakarta, 2019, 47.

monotheism in every aspect of his or her life. Meanwhile, obedience to Allah's commands, such as performing the obligatory acts of worship (prayer, fasting, zakat, hajj) and avoiding His prohibitions. This demonstrates the servitude and obedience that is at the core of a good relationship with Allah. Gratitude and Prayer: Remembering the favors given by Allah and always being grateful for them. In the Qur'an, Allah says that He will remember those who remember Him, creating a reciprocal relationship between the servant and God. The Importance of Good Manners in Relationship with God Good manners towards God are very important because, Earning His Pleasure By having good manners towards God, one seeks to earn His pleasure. This is not just about performing acts of worship, but also about how the individual lives his or her daily life with an awareness of God's presence.

Setting an example for others Good manners towards Allah can set an example for others in society. When an individual demonstrates good manners in his relationship with God, this can inspire others to do the same. Building piety Good manners towards God contribute to the building of one's piety. Piety is the awareness of God's presence in every aspect of life, which encourages individuals to act in accordance with Islamic values.³⁰

The Relevance of the Understanding of Morals According to al-Alusi in the Modern Context

The relevance of morals in the modern context is becoming increasingly important in the midst of rapid social, cultural, and technological changes. Al-Alusi's interpretation of morals in this tafsir is still relevant in the modern context. Principles such as honesty, justice, and compassion are universal values that are important in contemporary society. Tafsir *Ruh al-Ma'ani* contributes to ethical discourse by providing a framework of morality that can be applied in the face of current moral challenges. In character education, morals have a fundamental role in education, where moral values should be integrated into the curriculum of modern education. Research shows that teaching moral values not only produces students who are intellectually intelligent but also have noble morals. This is important to form a generation that is responsible and ready to contribute positively in society.³¹

Setting an example for others A good attitude towards God can set an example for others in society. When a person demonstrates good manners in his relationship with God, this can inspire others to do the same. Building piety Good manners towards God contribute to building one's piety. Piety is the awareness of God's presence in every aspect of life, which encourages individuals to act in accordance with Islamic values.

³⁰ Akilah Mahmud, "Akhlak Terhadap Allah Dan Rasulullah", *Sulesana, Jurnal Wawasan Keislaman* 11, no. 2 (2020), 62-63.

³¹ Izza.

In the context of fast-paced and stressful modern life, moral values such as patience, sincerity, and tawakal are important foundations to face challenges such as individualism and materialism. Social morals, such as compassion and justice, are indispensable for creating a harmonious society and overcoming frequent social conflicts.³² The importance of ethics in daily life. Morals as moral ethics serve as guidelines for individuals in interacting with others. In an increasingly complex world, the application of morals can help overcome problems such as corruption, discrimination, and social injustice. Understanding and applying moral values from the perspective of hadith can provide guidance in dealing with the moral crisis in society.

Al-Alusi emphasizes the importance of applying moral values in social interactions. He encouraged Muslims to behave well, avoid injustice, and do good to others.³³ In a modern era that is often filled with conflict and injustice, these principles are very relevant to building a harmonious and respectful society. the need for exemplary. Good morals should not only be taught but also modeled by leaders and parents. Exemplary daily behavior is very important to form an environment that supports the moral development of children and young people. individual and collective resilience. The integration of morals with spirituality can create a model of resilience at both the individual and collective levels. In the face of various pressures of modern life, morals can be a source of strength to maintain mental and emotional balance.³⁴

In his tafsir, Al-Alusi also emphasizes the importance of tolerance and harmony between religious communities. He invites Muslims to respect differences and build constructive dialogue with people from different backgrounds. In the current context of globalization, where intercultural interactions are increasing, this principle of tolerance is very relevant to creating a peaceful society. flexibility in interpretation of religious teachings.³⁵ Islamic teachings have flexibility in interpretation that allows moral values to remain relevant to changing times. This shows that Islamic teachings can be adapted to the current social and cultural context without losing its essence.

Al-Alusi taught that consistency in worship must be balanced with ethical behavior. He emphasized that worship without good morals will bring no benefit. In the modern context, where many people may get caught up in the routine of worship without understanding the essence of morality, this teaching is an important

³² Suaidi Suaidi, "Akhlak Sebagai Perisai Di Tengah Perubahan Gaya Hidup Modern", *Mutiara : Jurnal Penelitian Dan Karya Ilmiah* 1, no. 4 (2023), 105–116. <https://doi.org/10.59059/mutiara.v1i4.336>.

³³ Yuni Setianingsih, 'Melacak Pemikiran Al-Alûsî...', 250.

³⁴ Hestu Nugroho Warasto, 'Pembentukan Akhlak Siswa', *Jurnal Mandiri* 2, no. 1 (2018), 65–86 <<https://doi.org/10.33753/mandiri.v2i1.32>>.

³⁵ Avif Alfiyah and Chusnun Nufus, 'KONSEP AL-HUBB DALAM AL-QUR'AN (Telaah Kitab Tafsir Ruh Al-Ma'ani Karya Imam Al-Alusi)', *Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (2023), 85–103.

reminder to maintain a balance between ritual worship and morality.³⁶ The relevance of morals in the modern context according to Al-Alusi is crucial to building a harmonious and moral social life. By emphasizing spiritual happiness, the application of moral values, consistency in worship, and tolerance among religious communities, Al-Alusi's teachings provide guidance for Muslims to face the challenges of the times in a better way. Through this understanding, individuals are expected to find a deeper meaning of life and contribute positively to society.

CONCLUSION

Based on the brief discussion above, it can be concluded that Tafsir *Ruh al-Ma'ani* provides a deep understanding of the concept of morality in Islam based on thematic studies of morality verses in the Qur'an. This interpretation emphasizes that morality is not just socially good behavior, but also part of belief and obedience to God. The verses studied show that morality in Islam includes aspects of human relationships with God, relationships between fellow humans, and relationships with the environment. Through the analysis of this tafsir, it is found that the values of morality in the Qur'an are not only normative rules, but also contain wisdom that shapes human character towards moral perfection. Tafsir *Ruh al-Ma'ani* also emphasizes the importance of moral integration in daily life as a tangible manifestation of faith. Thus, the understanding of morality in this tafsir can be a guide for Muslims in building a more moral and harmonious life, both on an individual and social scale.

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³⁶ Nurun Nisa Baihaqi, 'Karakteristik Tafsir *Ruh AL-Ma'ani*', *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2022), 115–30.

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