

## CHARACTER BUILDING THROUGH GROWING SPIRITUAL VALUES BASED ON THE QURAN OF SURAH AL-MUZAMMIL VERSES 1-8

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### ABSTRACT

Character education in Indonesia is considered a weak because one of the reasons his education is to prioritize cognitive aspects. In contrast, the behavior and feelings of students pay less attention. Furthermore, in the Quran of Surah (Q.S) Al-Muzammil verses 1-8, some teachings can be educated to improve spiritual intelligence. Moreover, the teachings in the letter are not only about the rites of worship but also about the whole required by the feelings, knowledge and actions of humans in society. So from this research, we can know how the spiritual values contained in the Quran of Surah Al-Muzzammil, verses 1-8, can form a person's character. The research method used is a literature study with a hermeneutical approach. Data collection techniques in the form of documentation techniques and documents to be analyzed are the contents of the text of surah Al-Muzzammil verses 1-8. While the data analysis method used is Content Analysis, and In addition to content analysis, because the object of study is in the form of text, then this research also uses technical analysis of semiotic. The result of the literature analysis shows that the spiritual values contained in the Q.S Al-Muzzammil verses 1-8 are commands to do good to others, establish prayer, perform qiyamul-lail, recite qur'an with tartil, and with dhikr to God. All of these teachings are not just as an education to hone spiritual intelligence but also contain four aspects, namely the aspect of the soul, spirit, social and biological so that it can help in enhancing one's intellectual and emotional intelligence including helping in physical health. Spiritual, emotional and intellectual intelligence is the embodiment of one's character.

Keywords:  
Spiritual  
Values,  
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Building, and  
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### INTRODUCTION

One of the reasons why character education in Indonesia is perceived to be failing is because it ignores the internal aspects of the individual, and focuses too much on the cognitive aspects, whereas the issues of behavior and feelings are often ignored. Spiritual education can be one way to combine these three aspects into dynamic growth and development. ( Bambang Q-Anees dan Adang Hambali: 2011)

The God who created Man is the omniscient of the nature of the self and human character, of the needs and purposes of his life, and of what is good and bad for them. Therefore it is only the rules that come from Him alone that can deliver humans to achieving the goal of life (Lajnah Pentashihan Mushaf Al-Quran Badan Litbang dan Diklat Kementrian Agama RI: 2014). so we should make the revelation of God the foundation of behavior.

Included in spiritual education, in the Qur'an is described in the Qur'an of Surat Al-Muzzammil verses 1-8. In this letter the Lord teaches what man must do to train his mind, spirit and body in interaction with God. But in

character building, not only spiritual intelligence must be possessed but also intellectual, emotional and healthy body intelligence. And the teachings in Surah Al-Muzammil verses 1-8 are not only about the rites of worship but also have the whole that is required by the feelings, knowledge and human actions in social.

The purpose of this study is to know how the spiritual values contained in the Al-Quran Al-Muzzammil verse 1-8, which is perinah doing good to others, establish prayer, perform qiyamulail, read al-Quran with *tartil* and *dzikir* to God can build a person's character to be stronger and more positive, so the spiritual values contained in the five teachings besides being applied by educators both in the school curriculum and in everyday education to their students, can also be the new lifestyle of children today.

## METHODS

This research methodology uses library research. This method is a way to know the scientific knowledge of a document. In this study the document to be analyzed is the content of the text of surah of Al-Muzammil verses 1-8. Because of this research qualitative research, then the resulting data in the form of descriptive data in the form of words, language, associated with meaning and value, by utilizing various scientific methods. (Lexy j. Meloeng, 2011)

To interpret the symptoms, events, symbols, or values contained in the data source, the author uses a hermeneutical approach. (Kaelan, 2005) While the data analysis method used is Content Analysis. Content Analysis is a technique for describing writing, speech or visual communication with systematic or a research method for study documents and communication artifacts, which can be texts of various formats, pictures, audio or video. (Alan., Bryman: 2011)

In addition to content analysis, because the object of the study is text, this research also uses technical analysis of semiotic. Semiotics is a study of the signs that exist in life, this means that everything that exists in life can be seen as a sign. That is something to be given meaning. (Benny H Hoed: 2011)

## RESULTS

### 1. Text and translate of Surah Al-Muzammil Verses 1-8

يَا أَيُّهَا الْمُرْمِلُ (١) فُمِ اللَّيْلِ إِلَّا قَلِيلًا (٢) نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧) وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَتَّلًا (٨) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩)

"(1) O you who wraps himself (in clothing), (2) arise (to pray) the night, except for a little, (3) half of it, or subtract from it a little (4) Or add to it, and recite the Quran with measured rection, (5) indeed, we will cast upon you heavy word, (6) Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of prayer and praise), (7) indeed, for you by day is pronoloned occupation, (8) and remember the name of your lord and devote yourself to Him with (complete) devotion"

## 2. Difficult Words

### 1) *Al-Muzzammil* (المزمل)

The word *Al-Muzzammil* in Arabic grammar is *Isim fa'il* which means carrying a heavy burden. A strong man named *Izmil*, the word *Zamala* also means hitching or holding. From here comes the word *Zamil* which means a close friend who is like holding hands. The word *Zamal* also means hiding or wrapping badand with blankets. With this, the word *AL-Muzzammil* is the one covered. This word is mentioned only once in the Quran and becomes one of the Names of the Qur'an. (Ministry of Religion Republic of Indonesia, Volume X, 2010: 398-399)

### 2) *Qumillaila* (قم الليل)

"Qum" in this verse is interpreted as a prayer, "Qum" is termed *al-lail*, which is very popular with the meaning of night prayer, while those who understand it in the sense of rising, declare that the editorial in this verse has an implied word, "prayer" as "rises for the night prayer." (M.Quraish Shihab, vol 14, 2012: 403)

### 3) *Tartil* (ترتيل)

*Tartil* means slowly by explaining the surah. And what is meant here the presence of the heart when reading, not the origin of the sound.

## 3. Contents of Surah AL-Muzzammil

Muhammad Hasbi Ash-Shiddieqy explains that in this surah there are some clues to the Prophet Muhammad. In order to strengthen his body and soul in carrying the loads of pamphlets and patience orders. God command the prophet to pray night for a third or half or two third night and read the Qur'an slowly and wholeheartedly to understand the meaning contained therein.

God also told the Prophet to remember Allah, to be sincere and indulgent in dealing with the disobedient. And at the end of this chapter, God explains that He knows about the Prophet and a group of friends who pray night and God has determined certain times at night and that day for prayer. Because people can not keep their prayers with the tools they are in, God also allows them to pray the night just as easily as they can.

Finally God commanded the people of Muhammad to set up prayer five times and read Al-quran just as easy to read, to spend wealth in the way of Allah, and always beg for forgiveness. (Hasbi Ash-Shiddieqy: 2011)

## 4. The Value of Spiritual Education in the Quran of Surah AL-Muzzammil Verses 1-8

Regarding the value of spiritual education in the Qur'aan al-muzzammil verse 1-8 was described by Wachidatun nazilah in his scripture entitled Spiritual Intelligence Education In the Qur'an Surat Al-Muzzammil Verses 1-8 (*Tafsir Tahlili Study*).

Wachidatun reveals that in sura al-muzzammil verses 1-8 there are four aspects related to spiritual intelligence. These four aspects include, aspects of spirit, aspects of the soul, social aspects, and biological aspects.

The first verse contains spiritual intelligence education on social aspects. It can be seen how God calls Prophet Muhammad with *Al-Muzzammil*. This call

is a call of love and gentleness of God to Prophet Muhammad SAW. Because in the future God will give a heavy command. Just as if the Arabs wanted to be gentle toward someone they wanted to call and to get rid of those intentions that would offend the called heart, then he would be called by the name that was based on his circumstances at the time.

In Surah al-Muzzammil the second verse to the beginning of verse four is the command of Allah to Prophet Muhammad SAW for prayer half a night or less or less than half the night. And there is no obstacle for him to choose one of the three. The prayer order contains the value of spiritual education which includes three aspects namely soul, spirituality and biological.

The end of the fourth verse regarding the recitation of the Qur'an slowly contains the spiritual value of spiritual and intellectual aspects. Because by reading the Quran slowly can help in understanding, contemplating the word of God that is read. While night prayer orders (qiyamullail) contain spiritual values of biological aspects. Because at night prayer will be more relaxed for the heart, steady and easier to adapt between heart, verbal and more mind to practice reading and understanding.

In addition, verse eight is the command to pray, to remember Allah, and to rely only on Allah SWT. It contains the spiritual value of spiritual and spiritual aspects. Thus from verse 1-8 in the Qur'an suran Al-Muzzammil there is a value of spiritual education that includes the aspect of the soul, spirit, social and biological. (Wachidatun Nazilah: 2014)

#### **5. Character Building**

Character is A reliable inner dispositions in a morally good way. Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. (Lickona, 1991: 51) In the process of development and its building, a person's character is influenced by two factors, namely environmental factors (nurture), and innate factors (nature). Psychologically characteristic behavior is a manifestation of the potential intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) owned by someone. Configuration of characters in the context of the totality of psychological and socio-cultural processes can ultimately be grouped into four categories: Spiritual and emotional development, intellectual development, physical and kinesthetic development, affective and creativity development. These four psycho-social processes are holistically and coherently interrelated and complementary in the framework of character formation and the realization of noble values within a person. (Kemdiknas, 2010: 9-10)

The spiritual values of the Qur'an contained in Al-Muzzammil verses 1-8, namely to do good to others, to establish prayer, to perform the prayers in the night (qiyamullail), to read the revelation of God slowly, and to make a habit of praying, mentioning and remembering God (Dzikir) can all help in improving IQ, SQ, someone.

God when calling Muhammad with AL-Muzammil which is the calling of God's affection to him, the implicit meaning that God teaches to treat others with calm, gentle, compassionate, love, which all must be possessed of all human beings as humans are creatures social. People who have a good relationship with their human beings, usually have a good relationship with

their God.

Many studies have revealed that prayer is not only a medium for communicating between beings and God, but also prayer can sharpen one's memory, strengthen soul and spirit, and as the best sport for the body. So many diseases that can heal with prayer. As well as research by Kevin S. Masters (Precious and Health: Review, Meta-Analysis, and Research Agenda, Springer Science + Business Media, LLC (2007) 30: 329-338) Talita Prado Simao, Silvia Caldeira, Emilia Campos de Carvalho The Effect of Prayer on Patients` Health: Systematic Literature Review, *Religiuos* 2016, 7, 11; doi: 10.3390 / rel17010011). Denis Sinor, ( Pray to God on my behalf that he give me such intelligence that I can learn fast and well your languages." Medieval interpreters and Inner Asia, volume XVI, Issue 1; 176-184).

One of the benefits of the movement of prayer for the health of the body is to smooth blood circulation. When the nerve stands all the nerves into a central point in the brain, the heart works normally, the lungs, the waist, the spine straight and all the organs of the body under normal circumstances. At the time of standing both feet upright, so the foot in acupuncture position is very beneficial to the health of the human body (Sholeh & Imam Musbikin: 2005). Prayers are recommended for congregation, this shows that prayer can build good social relationships, build togetherness, foster self-confidence, and educate oneself to be more disciplined. So with prayer can help in sharpening IQ, SQ, and EQ.

*Qiyamullail* is the prayer performed on the day between one third, half, and two thirds of the night. According to ahmad musthofa, which is one-third of the night according to Indonesia time between 10 and 11, midnight between 12 and 1, and two-third night between 2 and 3 until dawn. (Ahmad Musthafa Al-Maraghi, 1993: 190) The Prayer in the day of sincerity, sincerely and sincerely transmitted day will give peace in the soul. After a day of activity, busy with world affairs, then at night is the right time to devote a variety of emotions that burden the soul to God. By pouring out all the burdens of self will become closer to God, the soul will be pure, fear and fear will disappear. Peace of the soul is a mature psychological condition so that he will his live more spirit, confident, productive, and happier. Regarding the relationship between the intensity of night prayer with peace of mind has been studied by Arif Puji Handayu with student respondents institute da'wah campus STAIN Salatiga. (Arifah Puji Handayu, 2012)

Spiritual intelligence will be increasingly indoctrinate with the frequent reading of the Quran or of God's Word. When the Lord's revelation is read slowly, full of covetousness, and not only verbalized but invariably with the soul, he will always feel close to God, so that the light of God will always be radiant in his soul. The Qur'an contains laws, norms, news about warnings, threats, gifts, stories about past history and about the future. by always reading it and applying its messages then our hearts will justify and tend to do good and leave the opposite of the conscience, so that emotional intelligence will improve. Reading the Word of God is not only explicit but also implicit as reading and studying God's greatness by looking at natural phenomena, it means God commands people to continue to think, and to study.



Furthermore, people who pray and dictate (recall, and mention the name of God) always feel the presence of God, this demonstrates spiritual intelligence. When the heart always feels God's control, his actions and behaviors will be awakened. *Dzikir* gave a sense of self-awareness *cognizance (self-awareness)*, "*I confronted my Lord*," which then pushes himself consciously and responsibly to continue his dynamic mission of life, which is to give meaning through the pious deeds. Thinking is not just a ritual but a beginning of the actual journey of life.

From these teachings, there are three important parts that are interconnected in the formation of character, namely moral knowledge, moral feelings and moral behavior. Good characters consist of knowing the good, wanting the good, and doing the right thing. These three things are necessary to guide a moral life; formed moral maturity (Thomas Lickona: 1992)

### CONCLUSION

The content of the surah Al-Muzzammil verses 1-8 is not just about religious rituals that must be done by humans. The teachings that must be done in the surah is to be good to others, to establish prayer, to read the Quran slowly, to pray at night, and to increase the *dzikir* remembrance of God. All of these teachings are not only an education to hone spiritual intelligence but also contain four aspects, namely aspects of soul, spirit, social and biological so as to help in improving one's intellectual and emotional intelligence including helping in his physical health.

Spiritual, emotional and intellectual intelligence is the embodiment of one's character. To build character can start from the soul. When the soul is honed it will be reflected on the mind and actions.

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