

## **EFFECTIVENESS OF AQIDAH VALUES IN BUILDING MODERATE PERSONALITY**

**Abdul Hadi**

[Abdulhadi.fai@uia.ac.id](mailto:Abdulhadi.fai@uia.ac.id)

*As-Syafiiyah Islamic University*

**ABSTRACT:** *The phenomenon of disparity between religious communities in general and Muslim communities in particular with the teachings of their religion is getting sharper today, so that the consequences often give birth to attitudes and actions that are not commendable and deviate from the teachings of their religion. Acts of sexual harassment that occur in the educational environment both at school are quite high. According to the report of the Federation of Indonesian Teachers' Unions (FSGI), from January to February 2023, there have been 86 cases of sexual harassment among educational institutions, both in schools, madrasah, and even boarding schools, and ironically FSGI data found that 50% of cases of sexual violence occurred at the SD / MI level, then another 10% at the junior high school level, and the remaining 40% at boarding schools. Actually, all values are generally very relative, summarized in the frame of a triangle of universal values (truth, goodness, beauty) which serves as the main footing for everyone in building their beliefs so that they refer to high ethics. This research uses a descriptive approach, critical analysis of various sources contained in the main sources of Islamic teachings and the works of Muslim scholars, especially the work of Hamid Zahron (2005) entitled: ( القيم والتنمية البشرية ) published by Majlis A'la Lissaqofah. Lajnah Tarbiyah, Cairo, and the work of Jabir Qomihah (1983) entitled ( القيم الإسلامية ) published: Darul Kitab Al Misry. Cairo. The study of this is very important because of several arguments.*

**Key words:** *Moderation, Gradualism, Benefit, Knowledge, Ethics.*

### **INTRODUCTION**

Today, Islam and Muslims are always connoted with violence, ignorance, backwardness, and other negative characters. This negative image is not without reason, because in fact not a few criminal and violent behaviors have Muslim identities such as several acts of terror that occurred in a number of countries. In a report issued by the Foundation Poul L'innovation Politique (Fondapol), it was concluded that terrorist acts committed by Muslims in various countries in the period 1979-2021 were 48,035 actions, and killed around 210,138 people, each action killed an average of 4.4 people, and 40% of the weapons used were explosives. Actually, the majority of Muslims in the world do not want the way of violence that has been happening in a number of countries, such actions are not justified in Islamic teachings, because such methods can be done only in situations when Muslims are attacked or expelled from their ancestral lands. Islam is not only a religion, but also a way of life for mankind. It contains core values: Guidance, rules, and

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*procedures for human life and living among others, with other creatures, and with the Creator. A culture of violence, injustice, disrespect and disregard for human dignity is not in line with the teachings of Islam.*

*There are two main sources leading to Islamic values properly and correctly, namely: Alqur'an and Sunnah. These two sources contain values that are different from the values that have been promoted by Western and Eastern scientists, because the main principles of these values are based on moral values, compassion, moderation, sacrifice, tolerance, and peace. Whoever adheres to and actualizes these values will surely reach the pinnacle of faith, knowledge, glory, and happiness. And will choose a tolerant lifestyle, must be faced with a model of life full of cruelty and injustice in this era. Islamic values are directly correlated with public affairs and some are individual or individual, in relation to this public activity, at least contains 3 main missions, namely:*

- 1. Towards public welfare.*
- 2. Spreading knowledge of science, art, philosophy, etc.*
- 3. Being a peacemaker in various conflicts, and removing the causes of human disputes.*

*While the relationship with the individual can at least be a foothold towards faith, tolerance, anti-dogma, knowledge, and freedom, etc.<sup>1</sup>*

*Islamic values, especially in the aspect of belief, are absolute values that do not change throughout the ages, but things that are not basic and there is no direct explanation from the Qur'an or Sunnah or in Arabic terms with the designation (فروعيات) meaning: branches, can change according to the demands and changes of the times.*

*This research is actually to find answers to questions about the characteristics of Islamic teaching values in conceptual and contextual based on the Qur'an and As-Sunnah in shaping humans in accordance with their nature which is not extreme right or left.*

## CONCEPTUAL STUDY OF ISLAMIC AQIDAH VALUE

### Meaning of Islamic Faith

*Value in Arabic is known as the term (القدر) which is usually interpreted as a judgment, assumption, thought, feeling, and social towards individuals, materials, beliefs, behavior, in stating that something is more and more than others.<sup>2</sup> Among the examples of general values as mentioned by a number of scientists such as Maslow, Milton, Rokeach, and others are: Knowledge, action, faith, strength, courage, wealth, cleanliness, achievement, work, organization, sincerity, safety, Istiqomah, berakhlaq, honesty, humility, simplicity, cooperation, moderation, patience, prioritizing others, forgiveness, cleanliness, doing good, peace, and so on.<sup>3</sup> The followers of idealism say: That the peak value of idealism is reflected in the triangular frame, namely: Truth, goodness, beauty. The value of*

---

<sup>1</sup> .Mohammad Ibrahim Eid (مدخل إلى علم النفس الاجتماعي) Maktabah Anglo Misriyyah Kairo, 2005, hlm.215.

<sup>2</sup> Waqar Un Nisa' Fauzi (The reflection of Islamic value in the compulsory subject of social sciences) Dissertation for the Doctoral Degree, 2010, Pakistan, hlm 19.

<sup>3</sup> Hamid Zahron (القيم والتنمية البشرية) Majlis A'la Lissaqofah, Lajnah Tarbiyah, Kairo 2005, hlm.4.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*truth is related to the problem of knowledge, and the value of goodness is related to the problem of behavior, while the value of beauty is related to the problem of conscience. According to him, these idealistic values are the target of ideal education towards a good behavior. When a person's behavior is closer to these idealistic values, he will certainly be called a role model. According to the followers of pragmatism, some of the physicists and experimentalists in this school argue that: Actually all values come from real reality, which is changeable and very relative in nature, and can be measured by scientific means in relation to real scientific conditions. The norm or value is something that can be worked on, that can change and can be replaced and eliminated to obtain other norms as a replacement. If we pay attention, actually all of the above values are found in every individual, group, and society, but the level of strength and weakness of these values differs between individuals and others, between one group and another, between certain societies and others. All values are also organized in a very neat system in the form of a hierarchical arrangement, the strength of which depends on their acceptance. This kind of model is known as a value system that can judge whether a behavior is good or bad. Values have a strong influence and motivation on human behavior, especially in the formation of morals, the difference with other factors in shaping a behavior because the values go deep into the soul and are relatively stable.*

*According to Waqar Un Nisa' Fauzi <sup>4</sup> Value is very important and beneficial for life, and the important element in value according to him is:*

- 1. Value is a reference and orientation for society and nation.*
- 2. Value is born as a result of the interaction between individuals and others.*
- 3. Value is something that is highly desirable and needs to be done.*
- 4. Value is an abstract thought that is expressed and actualized in the form of behavior and accepted by society.*

*In the book Introduction to Social Mental Science by Ibrahim Eid, he mentions several functions of values as follows:*

- 1. All values become a directional compass that shows us the bright path to straight behavior in life, in work, in relationships with others, and with ourselves.*
- 2. All values are certain measures/criteria that provide an assessment of a person's behavior, work and attitudes that should be owned by a person.*
- 3. All values are an unstoppable force that encourages faith, effort, hard work, sincerity in action, maintaining one's purity, and escaping frustration in an effort to achieve a more dignified life.*

---

<sup>4</sup> Waqar Un Nisa' Fauzi, Ibid, 29

4. *The position of all values is similar to stars in the poles that need guidance, but we cannot reach them, so the value of everything is contained in the extent of the effort given to get it.*
5. *All values are a number of subjects that human behavior should be in accordance with these materials, so it is an absolute requirement for humans to have a strong sense of humanity and self-respect.<sup>5</sup>*

*From the explanation above, it can be interpreted that values in an Islamic perspective are standards used to assess the rightness or wrongness of an action, or standards used to distinguish between good and bad actions. Values in the Islamic perspective are a number of ethics that can carry a person to have a complete Muslim personality, can get along well with the community, live harmoniously in their midst, can do for himself, family, and religion.*

### **Types of Values in the Perspective of Islamic Aqeedah**

*In general, all values in Islam with reference to QS: Albaqarah are divided into two parts:*

*The first: Positive values, which every Muslim is commanded to have and behave in accordance with its guidance, such as; honesty, trustworthiness, compassion, friendship, generosity, and kindness with neighbors. The second: Negative values or values that must be avoided, and every Muslim should try to eliminate them because they have a negative impact on himself and also on others.<sup>6</sup>*

*Fifteen centuries ago, the Prophet said:*

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ،  
فَاطْفَرُ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ ( رواه البخاري (4802)  
ومسلم (1466)

*It was narrated by Abu Hurairah RA. that the Prophet SAW. Said:*

*"Women are married for four things: 1. Beauty, 2. Treasure, 3. Descent, 4. Religion, choose because of her religion, surely you will be lucky. (HR. Muttafaq Alaih).*

*The hadith above hints at 4 types of values, namely: Aesthetic, economic, social, religious values, and Raulullah SAW. emphasized that placing religious values above other values. The initiators of the concept of modern values such as Edward Sprenger, then afterwards Jorden Alport, Philip Vernon, Gordener Lindzey confirmed the four values*

---

<sup>5</sup>. Ibrahim Eid, Ibid. 218.

<sup>6</sup>. Jabir Qomihah(Ibid) hlm 41.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

above, and they only added the value of science and politics. Zahran ( ) explains these values as follows:

### The Values of Science:

*This predicate is given to individuals who have attention and tendency to uncover the truth, then make knowledge into their self-concept, they always try to know the basic formulas to be able to organize everything. Usually those who have a tendency to this norm are more dominant with scientific, objective, systematic, critical behavior. And usually they are scientists and philosophers.*

*In Quran Azzumar 9 Allah says:*

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ؕ

*Say: "Are those who know equal to those who do not know?" Indeed, it is the intellect that is able to learn*

*Allah (SWT) and His Messenger (SAW) highly value science and its scholars, as evidenced by the fact that the word el ilmu and its derivatives are mentioned 722 times in the Qur'an, while the word ma'rifah is mentioned 22 times. The number of mentions of the word elMakrifat and Science is as much as the word el Iman and what is taken from this word is 811 times in the Qur'an.*

*The Messenger of Allah (SAW) said:*

*"Seeking knowledge is obligatory for every Muslim." (HR. Attabroni).*

*In another saying it states:*

*"A person cannot be said to be an Alim (knowing) until he does what he knows. (HR. Albaihaqi)*

*The Prophet Jesus Almasih once said: "Whoever has knowledge then he practices and teaches it, then he gets the title of a great person in the Kingdom of the seven heavens". A poet said: "Man can build a palace with his knowledge and wealth, and a palace will not be built from ignorance and poverty".*

### Economic Values:

*This value is reflected in a person who has a high concern and tendency for things that contain benefits / fortunes, so that he utilizes this world as a means of collection and increasing wealth by means of production, promotion, consumption, and investment. Those who are dominant with this character think scientifically, and hardworking, they are entrepreneurs and rich people.*

### Aesthetic values:

*It is artistic value because of the elements of form, harmony, and neatness. Those who are dominant with this value have an artistic character, creative, full of appreciation*

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*for every beauty and creativity of art products. And this character is owned by artists and innovators.*

### **Social Values:**

*Social value is a value that is oriented towards humanity, the character of individuals who have a tendency and concern to love others and help them, and are very happy by doing so. Those who are dominant with this value are compassionate, gentle, and they like to work for good and volunteer to help others. Usually these traits are possessed by humanitarian volunteers.*

### **Political Values:**

*Usually this value is shown for individuals who have a tendency to political activities, the rights of the population, their welfare, finding solutions to public problems. The leadership character is seen in influencing and directing others. This is usually owned by people whose lives are involved in politics.*

### **Religious Values:**

*Religious values are spiritual values possessed by individuals who are concerned with metaphysical issues, the process of human events and their fate at the end of life, and have a strong belief in the existence of a ruler of this world, and strive to reach that ruler. Those who have a tendency to this value are generally subject to religious teachings in all dimensions of life, for example, they do not seek sustenance except by halal means and their life activities are oriented for the benefit of religion.*

*It should be noted that this value is believed lately as the most urgent element in building a person's personality to be better and perfect, besides that Islamic values in this aspect are very tolerant and not binding, because it is not allowed to force others in belief or in the actualization of religion.*

## **RESEARCH METHOD**

*This research uses a qualitative paradigm of literature study. The analysis used in this research is a content study of various sources contained in the main sources of Islamic teachings Al-Qur'an and As-Sunnah, and the books of tafsir and hadith as well as the works of Muslim scholars especially the work of Hamid Zahron (2005) entitled: ( القيم والتنمية البشرية ) published by Majlis A'la Lissaqofah. Lajnah Tarbiyah, Cairo, and the work of Jabir Qomihah (1983) entitled ( القيم الإسلامية ) published: Darul Kitab Al Misry. Cairo. From these studies, the researcher analyzes to find answers to research questions, using descriptive analysis and kririts, to serve as the basis for conclusions.*

## **FINDINGS AND DISCUSSION**

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

In the researcher's review of the Qur'an and as-Sunnah and a number of scientific works written by a number of Muslim scientists regarding Islamic values, the researcher found three types of classification as follows:

1. Islamic values related to method (in method)
2. Islamic values related to use (in use)
3. Islamic values related to needs (in need) <sup>7</sup>

The Islamic values in relation to method have the following characteristics:

1. Gradual.
2. Moderate.
3. Maslahah Mursalah.<sup>8</sup>

### Gradual.

Every living thing grows and processes gradually (gradual). And its creation becomes perfect gradually too, starting with sperm, a clot of blood, a lump of flesh, bones wrapped in flesh, and so on.

Allah, in His words in QS: Al Mukminun, 12-13 explains:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي قَرَارٍ مَّكِينٍ <sup>١٢</sup>

12. And We have created man from the essence of the ground.

13. Then we made that essence into semen (which is stored) in a firm place (the womb).

The development of civilization and its wheels of change did begin with the stone age without progress, but this initial phase became an important foundation in the process of civilization gradually becoming advanced. This phenomenon implies that humans living in the stone age and humans in the modern age (space age, atom, technology) between the first humans and humans today, in terms of works, trials, sacrifices, successes, failures, are all inseparably interrelated. The stage-by-stage process is the reality of life. Islam as the religion of fitrah makes this gradual method its main characteristic. This method is not only in moral matters, but in the establishment of Shareah in various provinces: worship, muamalah, and the establishment of law.

### Moderate

---

<sup>7</sup>. Waqar Un Nisa' Fauzi, Ibid, 30

<sup>8</sup>. Abdul Azis Moh. Azam (القواعد الفقهية) Darul Hadits, Kairo, 2005, hlm.123-145.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*Life cannot go well when it is far from the values of noble ideals, without which the life of a humane society will turn out like the life of the balantara, the power of clawing or fangs becomes an important tool to achieve power. Continuous bloody conflict is the most effective way to exist and survive, and adhere to a life motto: "Victory belongs to the strong not the right". On the other hand, in this life, it is not perfect to rely only on spiritual idealism, in other words, to keep away completely from material life, and to be immersed in the kingdom of God, thus turning a blind eye to the reality of the human world and all its problems. Two things that are hard to realize on their own, leaving room for humans to adopt new values or rules. They were revealed to a servant born in the seventh century AD. (pnjlsn) These values are a solid and complete portrait towards the creation of a moderate human being between the Jewish materialists and the Christian spiritualists.*

*Man in the Islamic perspective is the result of the convergence of matter and spirit. He is the noblest living being because of his intellect. This perspective distinguishes humans from inanimate objects that are mere matter without having spirit and reason, and also distinguishes from animals that only have spirit but no reason. The glory of human beings in the function of their intellect since Mr. Adam AS, who was trusted by Allah to be the caliph on earth. Humans in Islamic perspective consist of three elements: Intellect, spirit, and body. He has the right and obligation to eat, drink, decorate, marry, and is also obliged to use his mind in interacting with society, the universe, and even with himself. The knowledge gained from the creativity of the mind is vital, and an important instrument for shaping personality, social relations, and doing positive things in society. \ The three elements in function - a balancing control - are balanced in spirit, word, and deed... balanced in putting things in their proper proportion (neither more nor less). This is explicitly mentioned in QS: Albaqarah, 143 as follows:*

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*143. and likewise We have made you (Muslims) a just and chosen people[95] that you may be witnesses to the people and that the Messenger (Muhammad) may be witness to you.*

*A Muslim is required to be simple in expressing feelings of joy or sorrow, so as not to overdo it when loving, and when hating. Rasulullah SAW said: Love your lover appropriately, who knows at some point he will be the one who hates you, and hate the person you dislike appropriately, who knows one day that will be your lover.. (HR. Attirmidzi).*

*A Muslim is asked to be balanced in dividing the needs of the spirit and the body, between the demands of the hereafter and the life of the world.*

*Allah's words in QS: Al Qashash,77*



## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا  
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ  
لَا يُحِبُّ الْمُفْسِدِينَ

77. and seek in that which Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your share of the pleasures of this world, and do unto others as Allah has done unto you, and do not cause corruption in the earth, for Allah loves not those who cause corruption.

A Muslim is forbidden to be stingy and miserly, because these traits are considered to have neglected to fulfill his rights and the rights of others, he is also prohibited from being wasteful because it can lead to bankruptcy and destruction.

In QS: Al Isro' 29, Allah says:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا مَّحْسُورًا

29. and do not let your hands be tied around your necks, nor do you overextend them so that you become disgraced and regretful.

Synergizing the elements of matter and spirit is the character of idealism in the Islamic perspective. This idealism is known as pragmatism idealism or otherwise, because it does not turn a blind eye to the problems of the earth and the human world, nor does it sink completely into material lust or confine it completely.

completely. The true morality of Islam is to place the human conscience in the middle position between idealism and realism and to combine the two. Therefore, we see that having a commitment to morality avoids subjugation or absolute knowledge, and also avoids worthless freedom, and puts man in a middle position between mere materialism or mere spiritualism.

### Maslahah Mursalah

The meaning of Maslahah Mursalah is: Islamic Shareah must be oriented towards the benefit, and maintain human values, both in the principles of muamalah, as well as worship, hadith, etc. The form of Islamic Shareah in this aspect is reflected in all aspects of life, especially the following two things:

The first: The issue of worship. The second: Muamalah and civil matters.

Jabir Qomihah regarding the two matters above explains.<sup>9</sup>:

#### 1. Instructions for the performance of worship.

<sup>9</sup>. Jabir Qomihah (القيم الإسلامية) Darul Kitab Al Misry, 1983.hlm.42.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*Islam was established by Allah on five basic principles. The first pillar must be by pledging and believing in two kalimah shahadah, while the other four pillars are known as matters of worship such as enforcing prayer orders, paying zakat, fasting in the month of Ramadan, and performing the pilgrimage to Mecca for those who can afford it. All of these acts of worship have been determined by the Apostle on how to perform them.*

*2. Islamic Sharia contains moral and human values.*

*The Prophet concluded that the essence of the message brought to his people is:*

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*Meaning: Indeed, I was sent only to perfect morals.*

*The essence of the messenger's message is in line with his personality, where every command (taklif) is loaded with moral values and human values, so that Islamic shareah is considered the most ideal law, because it does not recognize the dichotomy of shre'ah with moral principles.*

*Maslahah Mursalah in fiqh Muamalah can be proven in the following cases:*

*The theory of randomness (randem) in the exercise of rights.*

*In relation to the exercise of rights, Islam considers that the exercise of rights should be based on universal human values such as justice, equality, doing good, following the good, avoiding doing evil and causing damage. Not a few general laws are recognized by Islamic Shareah as having the mission of creating an ideal, good, perfect society. Based on this concept, every use of rights must contain mutual benefit, rejecting things that make mudharat to be avoided. When things that contain maslahat conflict with things mudharat, it should be necessary to pay attention to the following rules:*

- 1. Lesser harms are required to ward off greater harms.*
- 2. An individual harm is required to ward off a public harm, and it is obligatory to prioritize public interests over individual interests.*
- 3. Rejecting harm takes precedence over achieving maslahat.*
- 4. In cases of emergency, things that are prevented/prohibited are permissible.<sup>10</sup>*

### Theory of Emergency

*Removing burdens (Alkhoraj) is a key principle in Islamic Shareah. The word Alkhoraj means to impose a command (taklif) more than it should be.*

*It must be removed for two reasons:*

---

<sup>10</sup>. Abdul Azis Moh. Azam (القواعد الفقهية) Darul Hadits, Kairo, 2005, hl.123-145.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*The first: A person who has reached the age of puberty and reason (mukallaf) is obliged to fulfill the various obligations of Allah. If these obligations exceed his capacity, he is likely to neglect them, or his level of negligence is likely to be so high that he will be ridiculed for doing so. For example, someone who is a worshipper but neglects to provide for his wife and parents, and skips out on earning a living for them.*

*Secondly: Imposing a heavy burden on a person may cause him to dislike it, and as a result he may abandon other obligatory duties altogether. Hence Allah SWT. made the shareah easy and favorable for the believers.*

*Siti Aisah RA. Once said:*

*" Rasulullah SAW. Never chose two things, unless he chose the easier one as long as it was not a matter of sin, and he was the most distant person if it was a matter of sin." (HR Imam Bukhori).*

*The above hadith is used by some of the Fiqh scholars to make the following basis:*

- 1. There is no mudhorat / danger or doing mudhorat .*
- 2. Something that is considered burdensome is given a way to ease.*
- 3. In an emergency, what is forbidden may be permitted.*
- 4. What is harmful is rejected to the extent of one's ability.*

*Islamic values in the aspect of needs referring to the opinion of Imam Ghazali are classified into three types of needs:*

- 1. Primery (الضروريات)*
- 2. secondary ((الحاجيات)*
- 3. Luxury (الكماليات)*

*Islamic values in the first classification are basic needs for each individual for the benefit of his life in this world and the hereafter. When these needs are not met in this world, his life will suffer and can even lead to his death, and in the hereafter he can be wretched and not get the favors of Allah in Heaven. According to Imam As Syatibi, these needs are called the 5 basic needs (Daruriyatil khamsah), namely:*

- 1. The Right to life*
- 2. The right to preserve the intellect*
- 3. The right to protect offspring*
- 4. The right to keep property*
- 5. The right to protect religion.<sup>11</sup>*

---

<sup>11</sup> . Abu Ishaq Assyatibi (الموافقات) Darul El Fikr Al Arabi, Mesir, Jilid 2, hlm 8-10.

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY  
Jakarta 20<sup>th</sup> February 2023

Islamic values in the second classification are: Unmet needs do not result in the death of the individual, but can lead to a complicated and unhappy life. For example, the need for clothing, housing, schooling, children etc. Rukhsah (leniency) in Islamic law as an implementation of Islamic values so as not to burden individuals in implementing the law. The third classification of Islamic values is: The type of need for perfection only exceeds basic needs and other ordinary needs, such as the need for vehicles, luxury homes, jewelry, etc.

### Islamic Values in Use

There are several types of Islamic values in terms of their use, including:

**Absolute Values:** Is a type of value that is absolute in its use without any restrictions on place and time. **Relative Values:** Is a type of value that can be used at a certain time / place, and is very conditional.

**Relative Values:** Is a type of value that can be used at a certain time/place, and is very conditional.

**Intrinsic Values:** These are values that grow and develop naturally within a person. This type of value is better known as fitrah.

**Extrinsic Values:** Is a type of value that is an external element or external instrument in realizing a certain goal.<sup>12</sup>

In QS Albaqarah, 256 Allah says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ  
لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

256. There is no compulsion to (enter) the religion (Islam); Verily, the right way is clear from the wrong way. Therefore, whoever disobeys the Thaghut[162] and believes in Allah, then surely he has held on to a very strong rope that will not break. and Allah is All-hearing, All-knowing.

The freedom to choose a particular religion is very open in Islam, humans can choose the path of faith or not, it really depends on their individual choices and the consequences of their choices will be their own responsibility on the day of reckoning.

---

<sup>12</sup> . Waqar Un Nisa' Fauzi, Ibid, 30.

**THE FACES OF ISLAM**  
**INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY**  
**Jakarta 20<sup>th</sup> February 2023**

## **CONCLUSION**

*The values of Islamic aqeedah have a unique and perfect basis, built with strong principles and penetrate all aspects of human life, for their benefit in the world and the hereafter. According to the author, these values can be summarized as follows:*

*In the aspect of akidah (belief): Must believe in all 6 principles of faith, no more or less. Social aspect: Create a model of society that does not discriminate with caste, ethnicity, wealth, throne. Before the laws and regulations of society, all are equal. In the political aspect: Politicians should be oriented towards the progress of the nation, and the welfare of its people. In terms of ethics and aesthetics: Every individual without exception, must realize ethical behavior, and even this aspect is the most important barometer in Islamic values. As for the aesthetic value of its concrete form we can feel from the beauty of this universe and all of God's creations, He is the Most Beautiful and likes beauty, but all types of beauty must not violate the guidance and teachings of God. In the economic aspect. Wealth belongs only to God, humans serve as recipients of His mandate, therefore the mandated wealth must be carried out in accordance with the will of the trust giver, for example; the obligation to pay zakat, avoid monopoly practices, usury, cheating, in doing business. In the aspect of science: All scientific disciplines must refer to two aspects, namely: Paranial Knowledge that comes from Revelation, and Acquired Knowledge that comes from human reason and mind.*

*All aspects mentioned above are intended to lead humans to a pattern of life that is peaceful with each other, achieving a happy life in this world and the hereafter, and from all these values will form a moderate human being in accordance with the essence of Islamic teachings.*

## **REFERENCES**

- Abdullah, F. (2018). PENDIDIKAN KARAKTER DALAM AL-QUR'AN. Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam, 1(2), 24-46.*
- Arif, K. M. (2021). Concept and implementation of religious moderation in Indonesia. Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam, 12(1), 90-106.*
- Arif, M. K. (2021). Islam Rahmatan lil Alamin from Social and Cultural Perspective. Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam, 12(2), 169-186.*
- Azis Moh.Azam Abdul (2005) Al- Qaqaid al-Fiqhiyyah, Darul Hadits. Kairo.*
- Alqur'an dan Terjemahnya.(1999). Almuja'mma' Al Malik Fahd Littibaat AlMushaf Assyarif. Madinah Al Munawwarah.*
- Hadi, Abdul (2019) membangun Pengetahuan dan Kreatifitas, Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam 10 (2), 128-144*
- Hadi, A., & Uyuni, B. (2021). The Critical Concept of Normal Personality in Islam. Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam, 12(1), 1-19.*
- <https://www.fondapol.org/app/uploads/2020/12/enquete-terrorisme-ar-2020-03-10-w.pdf>

## THE FACES OF ISLAM

INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY

Jakarta 20<sup>th</sup> February 2023

*Ibrahim, Eid Mohammad (2005) Madhal Ilal Ilmi Al-Ijtimai, Maktabah Anglo Misriyyah Kairo.*

*Ishaq Assyatibi Abu (2010), Al-Muwafaqat, Darul El Fikr Al Arabi. Mesir.*

*Munajah, N. (2021). Agama Dan Tantangan Modernitas. Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam, 4(1), 83-92.*

*Nisa'Fauzi Waqar Un (2010), The reflection of Islamic value in the compulsory subject of social sciences) Dissertation for the Doctoral Degree. Pakistan.*

*Qomihah Jabir (1983). Al-Qiyam al-Islamiyah, Darul Kitab Al Misry. Kairo.*

*Uyuni, B., & Muhibudin, M. (2020). COMMUNITY DEVELOPMENT: The Medina Community as the Ideal Prototype of Community Development. Spektra: Jurnal ilmu-ilmu sosial, 2(1), 10-31.*

*Zahron Hamid (2005) Al-Qiyam Wa At Tanmiyah Basyariyah, Majlis A'la Lissaqofah. Lajnah Tarbiyah, Kairo.*