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

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

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

I. INTRODUCTION

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

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

Other researchers mention the word *taqwa* is a set of all goodness and a collection of rights and obligations [2], deep fear of God and the Hereafter [3], and a strong fortress of heart that encourages deeds of virtue, self-defense from evil and sin as manifested on their behavior [4]. These meanings are even broader and blurred because *taqwa* is interpreted with all the teachings of Islam. Therefore, it is necessary to look for a clearer and more operational meaning of *taqwa* so that we can use it as a formulation of the objectives of Islamic education. A more appropriate way is to allow the Qur`an to explain the meaning and characteristics of those who *taqwa* what they are, do not interpret them. Researchers is to follow the logic of the Qur`an to explain the meaning and religious message of each of the verses of Al-Qur`an.

II. METHODS

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

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

III. RESULTS AND DISCUSSION

A. The Meanings and Characteristics of the Muttaqin

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

<table>
<thead>
<tr>
<th>No</th>
<th>QS …</th>
<th>Verse …</th>
<th>Translate the Qur'ān</th>
<th>Message the verse</th>
<th>Tentative conclusion</th>
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<tbody>
<tr>
<td>1</td>
<td>2: 2-4</td>
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<td>The muttaqin are:</td>
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<td>Those who believe in the unseen</td>
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<td>Keep up prayer</td>
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<td></td>
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<td>Spend out of what We have given them.</td>
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<td></td>
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<td>who believe in that which has been revealed to you and that which was revealed before you</td>
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<td>They are sure of the hereafter.</td>
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<td>2</td>
<td>2: 177</td>
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<td>The muttaqin are:</td>
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<td>Believe in Allah and the last day and the angels and the Book and the prophets,</td>
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<td>Give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives,</td>
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<td>Keep up prayer.</td>
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<td>Pay the poor-rate;</td>
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<td>The performers of their promise when they make a promise,</td>
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<td>The patient in distress and affliction and in time of conflicts</td>
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<td>3</td>
<td>3: 133-</td>
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<td>The muttaqin are:</td>
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<td></td>
<td>134</td>
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<td>Who spend (benevolently) in ease as well as in straitness,</td>
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<td>Who restrain (their) anger and pardon men;</td>
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<td>4</td>
<td>3: 179</td>
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<td>Only the Apostle can know the Substance of Allah. Believers and cautious people can also know God,</td>
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<td>namely by asking the Prophet. The characteristics of muttaqin are:</td>
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<td>Who restrain (their) anger and pardon men;</td>
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<td>5</td>
<td>5: 8</td>
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<td>The muttaqin are always uphold the truth because of God;</td>
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<td>To be witness fairly even to the hated people.</td>
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<td>6</td>
<td>49: 12</td>
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<td>The muttaqin are:</td>
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<td>Steer clear of prejudices.</td>
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<td>Not looking for someone else's fault;</td>
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<td>3. Not gossip about others</td>
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<td>53</td>
<td>31-32</td>
<td></td>
<td>The muttaqin keep away from great sins and vile deeds, except for minor sins. However, in another verse, it is explained that they always repent.</td>
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<td></td>
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<td></td>
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</table>

By looking at the above characteristics, the meaning and a value of *taqwa* can be clearly known. First, the value of *taqwa* is high. The aspect of faith from *taqwa* is not just ordinary faith, but is higher than faith. The degree of *taqwa* is above the...
level of faith. Worship is not just worked, but doing it seriously. Likewise, morals, not just manners but have a noble character that is perfect.

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

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

B. Reaching Taqwa as the Purpose of Islamic Education

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

The purpose of education has always been to everyone, in essence, the same—to give the young the things they need in order to develop in an orderly, sequential way into members of society. This was the purpose of the education given to a little aboriginal in the Australian bush before the coming of the white man. It was the purpose of the education of youth in the golden age of Athens. It is the purpose of education today, whether this education goes on in a one-room school in the mountains of Tennessee or in the most advanced, progressive school in a radical community. But to develop into a member of society in the Australian bush had nothing in common with developing into a member of society in ancient Greece, and still less with what is needed today. Any education is, in its forms and methods, an outgrowth of the needs of the society in which it exists [14].

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

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

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

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

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

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

- Students can establish prayers in a special way (can present God in their hearts), remember God throughout prayer (dhikrullah), and prayers that influence avoiding immorality and mischief not just praying [19];
- Students will pay infaq when a lot or lack of assets, not just pay zakat;
- Students view property as God’s property that is entrusted to them, so they will fulfill God’s orders to give their beloved property to their relatives, orphans, poor people, travelers (who need help), people who ask,
and to free the slaves (through other treasure services, such as general alms and jariyah/charity).

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

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

IV. CONCLUSION

The true meaning of taqwa is to truly practice worship properly and sincerely. The main characteristics of the taqwa are ma'rifatullah (knowing the substance of God) and always remembering Him. By knowing the Substance of God, he can establish prayer in a special way (constantly looking at God). Even outside prayer is in conditions such as when establishing an ego or when to free the slaves (through other treasure services, such as general alms and jariyah/charity).

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

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