



Analysis of Faith, Islam, and Ihsan Material in Learning Aqidah Morals at Junior High School

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Abstract

The integration of Iman, Islam, and Ihsan in learning materials is very important as a source of understanding for students regarding the formation of aqidah amidst the rising issues of globalization and moral decadence. Based on this, in this research, the author wants to analyze the material on Faith, Islam, and Ihsan in the teaching of Aqidah Akhlak at Madrasah Tsanawiyah. The research method used is a qualitative method with a content analysis approach, the main source is the Aqidah Akhlak textbook published by the Ministry of Religion of the Republic of Indonesia. After carrying out an in-depth analysis, the author found that the structure of the Aqidah Akhlak material at Madrasah Tsanawiyah related to Faith, Islam and Ihsan consists of three sub-themes. The three sub-themes are i) Basic Concepts of Islamic Creed, ii) Basic Concepts of Faith, Islam, and Ihsan, iii) the Relationship between Faith, Islam, and Ihsan. In the future, the author hopes that this research will have a positive impact, especially in madrasas as formal educational institutions with the characteristic of instilling Islamic values in their students.

INTRODUCTION

Islamic education is a learning system related to Islamic teachings and aims to develop an understanding of religion, morals, and ethics in everyday life (Ismail, 2016; Rahmadania et al., 2021; Setiawan et al., 2023). For this reason, in formulating learning material in Islamic education, it is very important to refer to the exemplary values exemplified by the Prophet Muhammad SAW (Abbas et al., 2021; Fitri, 2018). Learning material in Islamic Education covers various aspects, such as understanding aqidah (beliefs), fiqh (Islamic law), interpretation of the Koran, hadith, morals, history of the life of the Prophet Muhammad SAW, and many more (Handayani et al., 2021; Sari et al., 2023). These materials are taught to enrich students' knowledge and understanding of Islamic teachings and provide a solid moral foundation (Khaidir & Suud, 2020).

When talking about faith, the fundamental things that must be understood are faith, Islam, and Ihsan where these materials are interrelated and complementary. This connection helps students build a solid religious foundation, improve their religious practices, and achieve perfection in worship and behavior (Kuliyatun, 2020).

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Understanding faith or monotheism is an important basis for understanding the Islamic religion, therefore in Islamic education, this material is presented to students before other material (Daulay, 2020; Ghani & Ali, 2022; Salsabila & Firdaus, 2018). By understanding belief in Allah, angels, His books, His messengers, the Day of Judgment, and good and bad destiny, students can build a strong relationship with God and strengthen their beliefs in living a religious life (Harahap et al., 2022; Nasrullah et al., 2021).

Then, Islamic material guides religious practices that must be carried out by Muslims (Aladdiin & Ps, 2019; Saumantri & Hajam, 2023). The pillars of Islam, such as the shahada, prayer, fasting, zakat, and hajj, provide direction in students' daily actions (Koenig et al., 2014; Lisa et al., 2020; Qoni'ah, 2019). There are many values and meanings contained in the pillars of Islam that can be put into practice so that humans can truly become caliphs on earth as Allah desires, namely humans who have the nature of servitude to Allah (religious potential) in all aspects (Zulfa, 2018). Through a deep understanding of these practices, students can increase their devotion to God and experience the spiritual benefits of carrying them out. The *ihsan* material is the highest level of religious practice. This concept emphasizes the importance of doing good and achieving perfection in worship and good behavior about oneself, fellow humans, and the natural surroundings (Martan, 2020; Sajadi, 2019). Students are taught to live life with quality and sincere intentions and strive to achieve perfection in all aspects of their lives.

By studying the Faith, Islam, and *Ihsan* material comprehensively, students can form a solid foundation of belief, improve their religious practices, and strive to achieve perfection in daily worship and behavior. This is important in building good character and morality and living life by adhering to religious teachings. Considering the importance of integration between *imam*, Islam, and *Ihsan*, it is very interesting to carry out a more in-depth analysis regarding the material in learning moral beliefs, especially at the *tsanawiyah* level because at this time students begin to search for their identity as human beings.

METHOD

This research uses qualitative methods with a content analysis approach. In general, this method with a content analysis approach includes all analyses regarding the content of texts in the form of books, magazines, newspapers, and so on (Kleinheksel et al., 2020; Mayring, 2015). In addition, content analysis is also used to describe specific analytical approaches. In this research, the main data source is the *Aqidah Akhlak* learning book for Madrasah *Tsanawiyah* which was compiled by the Ministry of Religion of the Republic of Indonesia. Next, the author carries out the analysis stages according to content analysis research procedures, namely, problem formulation, selecting data sources, operational definitions, coding and measuring reliability, data analysis, and report preparation. After the analysis stage is complete, the author finally presents the results of the research descriptively regarding the material on Faith, Islam, and *Ihsan* for learning *Aqidah Akhlak* at Madrasah *Tsanawiyah*.

RESULT AND DISCUSSION

The *Aqidah Akhlak* textbook at Madrasah *Tsanawiyah* prepared by the Ministry of Religion of the Republic of Indonesia regarding Faith, Islam, and *Ihsan*, it is studied in the first discussion of class VII (Seven). A general description of the material can be seen in the following table:

Table. 1 Overview of material in the Aqidah Akhlak textbook compiled by the Ministry of Religion of the Republic of Indonesia for Class VII (Seven) with the theme "Islamic Creed"

No	Activity	Material	Note
1	Observe	<ul style="list-style-type: none"> ▪ The story of Siti Masyithah ▪ Image of Allah SWT's creation (Natural Beauty, Solar System, Universe in a trumpet/big trumpet) 	
2	Discuss	<ul style="list-style-type: none"> ▪ How does Siti Masyithah fight for her beliefs/beliefs? ▪ How could the universe be created in such a way by chance without the intervention of the Creator? 	
3	Insight Development	<ul style="list-style-type: none"> ▪ Understanding Islamic Creed ▪ Basics of Islamic Faith ▪ Purpose of Studying Islamic Creed ▪ Understanding Faith, Islam, and Ihsan ▪ Relationship between Faith, Islam, and Ihsan 	
4	Reflection	<ul style="list-style-type: none"> ▪ Things are done to improve Islamic Aqidah ▪ Response if you see someone claiming to be Muslim but not carrying out the pillars of Islam perfectly 	

Judging from the table above, the Moral Aqidah Textbook for class VII (Seven) prepared by the Ministry of Religion of the Republic of Indonesia uses scientific steps in its learning. So that learning becomes more communicative and all students are involved in every stage of their learning. As for the first material with the theme of Islamic Aqidah in the textbook, it discusses at least the following three sub-themes:

Basic Concepts of the Islamic Creed

Etymologically, the meaning of Aqidah in Arabic comes from the words **العقد** which means bond, **التوثيق** which means belief/belief, **الإحكام** which means to strengthen, **بِقوة الرب** which means to bind strongly (Ginanjar & Kurniawati, 2017; Zakaria & Mat Akhir, 2019). Meanwhile, in terms of terminology, Aqidah is a

fundamental and comprehensive thought about nature, humans, and life, about what exists before life, what is during life, and what exists after life, as well as the relationship between the three. In Islam, faith has a very important role because it is the basis for the practice of worship, morality, and way of life of Muslims (Ebrahimi, 2017). The initial foundation of the Islamic faith is belief in Allah SWT as God whom we must know through his attributes (Hanin Hamjah & Mat Akhir, 2014).

This Islamic creed includes belief in the oneness of Allah SWT (Tauhid), belief in the angels of Allah SWT, belief in the apostles and holy books, belief in the Day of Judgment, and belief in destiny/qadha' and qadar (Harahap et al., 2022; Qomari, 2022). Islamic creed is not just about abstract beliefs but also provides direction and guidance for Muslim individuals in living their daily lives (Ahmad & Khan, 2016; Andika, 2022). Understanding and practicing Islamic creeds is very important for Muslims to strengthen their spiritual connection with Allah and to live a life according to the teachings of the Islamic religion (Suliantika & OK, 2023).

The legal basis for the Islamic faith is the Al-Qur'an and As-Sunnah (Jamal et al., 2023; Ma'sa, 2021). This shows that the Islamic creed is tauqifi, meaning it cannot be established except based on syar'i propositions, namely the Al-Qur'an and As-Sunnah. In other words, in understanding Islamic creeds, Muslims must refer to the Al-Qur'an and As-Sunnah as the main and authoritative sources (Mahmud, 2023a, 2023b). This means that fundamental beliefs in the Islamic religion, such as the oneness of Allah, the message of the apostles, the Day of Judgment, etc., must be based on clear and unequivocal postulates in the Al-Qur'an and the Sunnah of the Prophet. This principle emphasizes the importance of following the teachings that have been established by Allah and His Messenger, as well as rejecting innovations or additions to religious teachings that are not supported by syar'i arguments (Hasyim, 2020; Islamy, 2021; Usan, 2022). This ensures that the Islamic faith remains pure and by the teachings taught by Allah and His Messenger (Fauzi, 2020; Islam, 2020).

Basic Concepts of Faith, Islam, and Ihsan

Etymologically, faith comes from Arabic with a nasal word (اي مانا - ي و من - امن) which has several meanings such as trust, submission, peace, and quiet (Anugrah et al., 2019; Cihat Nawawi, 2021). Meanwhile, in terms of terminology, faith means justifying with the heart, saying it verbally, and implementing it with the body (actions) (Matondang, 2015; Shofaussamawati, 2016). In other sources, it is explained that faith is believing (faith) in Allah, His angels, His books, His messengers, the last day, and believing in good or bad qadha and qadar (Dasopang et al., 2022; Kuliyatun, 2020). From this understanding, it can be understood that faith is not just a belief in the heart, but must also be reflected in real actions, such as worshiping, doing good to others, and following religious teachings seriously.

As for Islam, linguistically it comes from the word (السلام) which means salvation (Talia, 2018; Wasik, 2016). Besides that, in terms of the meaning of Islam, it is the religion of Allah whose teachings were revealed to the prophet Muhammad SAW and confirmed the prophet to convey this religion to all mankind and invite them to embrace it. In other sources, it is explained that Islam is submission and obedience to what was brought by the Prophet Muhammad SAW (Dermawan & Nursikin, 2024; Oweidat, 2019). The main message brought by the Prophet Muhammad SAW was to worship Allah SWT sincerely and obediently, live a moral and just life, and do good to fellow humans (Mainiyo & Sule, 2023). He also taught the importance of sharing knowledge and building a society based on compassion, justice, and tolerance (Darling-Hammond, 2017). Thus, Islam holds the principle that its teachings were revealed perfectly to the Prophet Muhammad SAW and are the

correct path for humanity to achieve happiness and salvation, both in this world and in the afterlife (Soetari, 2017; Wirian, 2017).

Ihsan (إحسان) is an Arabic word that means "perfection" or "best". In terms of the meaning of ihsan in history, it is "if you worship Allah as if you see Him if you do not see Him, He sees you". From this understanding, it can be said that Ihsan is when someone does something always under the supervision of Allah SWT (Alberto & Purnomo, 2022; Hidayat & Najah, 2020). Ihsan is an integral part of Islamic teachings and is one of the values that is recommended to be practiced by every Muslim. In Islam, Ihsan has several main dimensions (Aydin, 2020):

Relationship with Allah: Ihsan in a relationship with Allah includes worshipping Him with all your heart, awareness, and sincerity (Armayanto & Suntoro, 2023). This involves recognizing that God is always present and witnesses all our actions (Sitanggang et al., 2022). A Muslim who practices Ihsan in a relationship with Allah will try to carry out worship with full quality and pay attention to aspects such as obedience, sincerity, and devotion.

Relations with fellow humans: In the context of human relations, Ihsan teaches us to behave well, fairly, and lovingly towards others (AlKampari et al., 2021; Mukhid, 2016; Sajadi, 2019). This includes attitudes of empathy, compassion, tolerance, and a willingness to help others in kindness and justice (Butrus & Witenberg, 2013). A Muslim who practices Ihsan will strive to be a person who brings benefits to society and helps fellow humans in all good ways.

Relationship with yourself: Ihsan also includes aspects of good self-development. This includes efforts to improve oneself morally, spiritually, and intellectually (Fitriani, 2017). A Muslim who applies Ihsan in his relationship with himself will strive to become a better person every day, improve personal weaknesses, and improve his overall quality of life.

The Relationship between Faith, Islam, and Ihsan

The relationship between Faith, Islam, and Ihsan can be seen in the following picture:

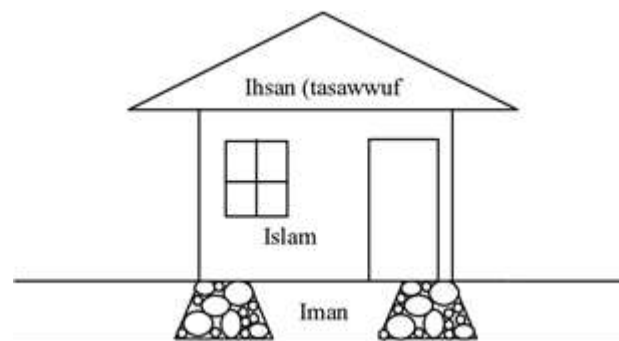


Figure. 1 Illustration of the relationship between Faith, Islam, and Ihsan

From the picture above, it can be understood that faith, Islam, and Ihsan have a very related relationship. This relationship can be analogous to a house (Di Puppato & Schmoller, 2020). To explain this concept, see the following presentation: i) Faith (Belief) is like the foundation of a house. Like a solid foundation that supports the structure of a house, iman is a firm belief in a person's heart in the basic principles of Islam, such as belief in Allah, angels, holy books, messengers, the Day of Judgment, and qadha and qadar (God's decrees and decrees) (Amri & Tulab, 2018; Handoko et al., 2022). Without a strong foundation, the house will collapse; Likewise, without a strong faith, one's Islamic religion may not survive trials and temptations (Abou El Fadl, 2014; Zaman, 2014). ii) Islam (Religion), is analogous to the main structure of a house. It covers all aspects of the practices and principles of a

Muslim's life, including worship, ethics, law, and moral values (Haron et al., 2020). Just as structures give form and function to a home, Islam provides the framework for a Muslim's life, determining how they worship Allah, interact with others, and live their daily lives. iii) Ihsan (Perfection or Virtue), is an example of decoration in a house that adds beauty and comfort. This goes beyond the obligations of the Islamic religion and includes the concept of doing everything with kindness, love, and perfection. In a spiritual context, Ihsan is reaching a state where one worships Allah as if he sees Him, and if not, he realizes that Allah always sees him. This is the highest level of piety.

By using the parable of this house, we can understand how the concepts of faith, Islam, and Ihsan are interconnected and form the basis of a Muslim's life. Just as a house is sturdy, beautiful, and comfortable to live in, so too is the life of a Muslim based on strong faith, correct Islamic practice, and the pursuit of perfection in their worship and behavior.

CONCLUSION

In this discussion, the author analyzes material related to Faith, Islam, and Ihsan in the Akidah Akhlak class VII (Seven) Madrasah Tsanawiyah textbook compiled by the Ministry of Religion of the Republic of Indonesia. From the results of the analysis the author found the following things: i) material related to Faith, Islam, and Ihsan is located in the first theme, namely Islamic Aqidah. ii) the material is presented with a scientific approach where in the process students are expected to be more communicative and active. iii) material related to Faith, Islam, and Ihsan is divided into three sub-themes, namely, Basic Concepts of Islamic Creed, Basic Concepts of Faith, Islam, and Ihsan, Relationship between Faith, Islam, and Ihsan.

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