Applying the Attitude of Wisdom, Iffah, Syaja'ah and 'Is as the Shaping of Karimah Morals

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Abstract

The cultivation of karimah morals is the main goal in Islamic education which is sourced from the teachings of the Qur'an and Hadith. The four main attitudes, namely *hikmah* (wisdom), *iffah* (maintaining self-respect), *syaja'ah* (directed courage), and *'ay* (justice) are important pillars in shaping the noble personality of a Muslim. This research aims to examine in depth how the application of these four attitudes can be the foundation in the formation of karimah morals in individuals, especially in the educational environment and social life. The research method used is library research with a descriptive qualitative approach. The results of the study show that the attitude of wisdom leads individuals to wise thoughts and actions; iffah encourages self-control in the aspects of orgasm and emotions; Shaykh cultivates courage in defending the truth; and 'is to instill a fair attitude in interacting with others. These four values complement each other and become the foundation of superior morals if applied consistently in daily life. Therefore, the development of moral character through the application of these values is very relevant in shaping the character of a quality Muslim generation.

Keywords: hikmah, iffah, syaja'ah, 'is, akhlak karimah, Islamic education.

INTRODUCTION

Islamic education does not only emphasize on the intellectual aspect, but also on the formation of character and morals. Morality is the main goal of Islamic religious teaching because it is a reflection of the quality of faith and spiritual depth of a person (Aziz, 2020). In the context of moral construction, Islam has provided a very rich concept through the teachings of the Qur'an and Hadith. Among the main concepts in Islamic ethics are the attitude of *wisdom*, *iffah*, *syaja'ah*, and *'is* part of the main moral values.

Wisdom is understood as wisdom that includes the ability to think, speak, and act wisely and proportionately. An individual who has wisdom will be able to respond to problems calmly and not in a hurry (Nasution, 2019). Meanwhile, *iffah* is an attitude of maintaining honor and purity, both in physical and spiritual aspects. Iffah is important as a control of orgasm and the urge of lust so as not to go beyond the limit (Rahmah, 2021).

The Shaykh teaches directed courage and not just physical courage. In Islam, syaja'ah means courage based on truth and justice, and not to submit to unfounded fears (Yusuf, 2020). As for *'is* or justice' is an important principle in all Islamic teachings. Islam teaches that justice

should be done against anyone, even against oneself, relatives, or enemies.

These four attitudes are not only independent, but are interrelated and mutually reinforcing in forming a complete Muslim personality. In the reality of life, a person cannot be said to have moral karmah if he only emphasizes one value without the other. This concept has been developed in depth by scholars such as Imam Al-Ghazali who places wisdom, iffah, syaja'ah, and 'is as *quwwah nafsaniyyah* (soul power) that must be formed in every human being (Al-Ghazali, 2016).

In the world of education, the formation of morals is not enough just with lectures or advice, but requires the integration of moral values into the entire learning process. Therefore, values such as wisdom and iffah must be included in the character education curriculum. Adolescents and young people often face complex moral and social challenges, so the application of values such as syaja'ah and 'is very important so that they do not easily fall into deviant behavior.

The phenomenon of moral deterioration that occurs in some of the young generation today shows the weak moral foundation in education. Many of them are intellectually intelligent, but weak in self-control and principles of social justice. Therefore, efforts to form the morality of karimah must be based on strong principles, not only based on external rules, but also on internal awareness built through the habituation of noble values.

The cultivation of wisdom attitudes will form rational, calm, and wise human beings in making decisions. This will have an impact on social attitudes that are not reactive and not easily provoked. Meanwhile, iffah fosters shame and maintains self-dignity. In the context of an increasingly open society, iffah becomes a moral fortress that distinguishes honorable behavior from reprehensible behavior.

Shay'ah and 'ah are important in training the courage to speak the truth and act justly, even in unfavorable situations. This is a value that is indispensable in socio-political contexts as well as in relationships between individuals. Thus, the integration of the values of wisdom, iffah, syaja'ah, and 'is in daily life, especially in the educational and family environment, is the key in forming Muslim personalities who have solid karimah morals and have a positive influence in society.

METHOD

This study uses a descriptive qualitative approach with a library *research method*. This approach was chosen because the topic studied is conceptual and normative, namely related to moral values in Islamic teachings which aims to understand the meaning and relevance of the attitude of *wisdom*, *iffah*, *syaja'ah*, *and 'is* in the formation of karimah morality. Literature studies allow the author to explore various relevant references, both from the Qur'an,

Hadith, classical literature, and the results of modern research related to Islamic morals.

The main source of data in this study comes from literature that discusses the concept of morality in Islam, especially the works of scholars such as Imam Al-Ghazali, as well as books and journal articles that focus on Islamic character education and ethics. Classical literature such as *Ihya' Ulumuddin* is used as a reference to understand the conceptual foundations of moral values, while journal articles are used to look at contemporary perspectives and the implementation of these values in modern life.

Data is collected through documentation techniques, i.e. by identifying, reading, and classifying various relevant sources. After the data is collected, the researcher conducts content *analysis* to interpret the meaning of the main concepts in the Islamic framework of thought and relate them to the challenges of today's character education. This content analysis technique allows researchers to trace the relationship between moral values and social and educational conditions.

The research procedure begins with searching for library sources through online and print databases, including Google Scholar, DOAJ, and university libraries. The sources selected are those that have high relevance, both in terms of theme and academic quality, such as *the journal Ta'dib*, *Al-Tarbiyah*, and *the Journal of Islamic Education*. In addition, books such as *Character Education in an Islamic Perspective*

by Abdul Aziz and *Sufism and Islamic Ethics* by Harun Nasution are also used as main references.

The criteria for selecting sources include the relevance of the content, the author's authority, and the actuality of the publication. Each source studied is critically analyzed to avoid bias and reinforce the objectivity of the data. The results of the data collection and analysis are then compiled systematically to answer the problems formulated in the research.

With this method, it is hoped that the research can make a theoretical contribution to the development of the concept of moral education in Islam and provide a practical overview for the world of education in applying the values of wisdom, iffah, syaja'ah, and 'is in the formation of students' character.

RESULTS AND DISCUSSION
Definition of Wisdom, Iffah, Syaja'ah and 'Is

In the Islamic tradition, *wisdom* is one of the concepts of morality that has an extraordinary depth of meaning. Etymologically, the word "wisdom" comes from the Arabic *ḥakama – yaḥkumu – ḥikmatan* which means wise, decide justly, and put things in their place. In the Qur'an, wisdom is often associated with the gift of wisdom given by Allah to the prophets and the chosen ones. QS. Al-Baqarah verse 269 states that *"Allah bestows wisdom on whom He wills. And whoever is endowed with wisdom, he has indeed been endowed with many goodness..."* This verse hints that wisdom is a

special gift that can lead a person to the good of this world and the hereafter (Shihab, 2007).

According to scholars, wisdom is not only intellectual intelligence, but also includes spiritual and emotional intelligence. Imam Al-Ghazali in *Ihya' Ulumuddin* explained that wisdom is the ability to know the truth in all things and the ability to act in accordance with that knowledge. Wisdom is the combination of knowledge and charity, reason and heart. A person who has wisdom will weigh a problem carefully, not rash in making decisions, and based on the values of justice and truth (Syafe'i, 2015).

In the moral dimension, wisdom is seen as the main source that gives birth to various praiseworthy behaviors. People who have wisdom tend to be cautious, wise in making decisions, and able to refrain from being hasty. In the world of education, wisdom is one of the characters that must be instilled in students. This is because wisdom will form a mature person in thinking and being polite in acting (Zubaedi, 2011).

Philosophically, wisdom is also defined as wisdom born from experience, contemplation, and deep interaction with life. Figures such as Ibn Miskawayh view wisdom as the culmination of true perfection of reason and morals. In his view, wisdom reflects not only intellectual ability, but also high mental qualities, which make a person a just and balanced person in all aspects of his life.

Therefore, wisdom is an important part of the formation of karimah morals. In today's challenging and complex world, wisdom values are very relevant to shaping a generation that is not only intelligent, but also wise and highly ethical. Wisdom not only reflects individual wisdom, but also becomes an important element in building a civilized and dignified society (Sutrisno, 2014).

Iffah in Islamic teachings is one of the branches of noble morality which means maintaining self-respect, controlling lust, and distancing oneself from all forms of despicable behavior related to orgasm and worldliness. Etymologically, the word *iffah* comes from the Arabic "ʿafafa – yaʿiffu – ʿiffatan" which means to restrain or abstain from something bad. In the Qur'an, the value of iffah is reflected in the words of Allah in QS. An-Nur verse 33 which mentions the importance of restraint for those who are not able to marry, as well as in the attitude of women and men who maintain their chastity (Zarkasyi, 2010).

In the context of morality, *iffah* includes a moderate attitude in fulfilling physical needs, such as eating, drinking, dressing, and sexual needs, without going beyond limits or doing things that are forbidden. Iffah also means the ability to manage lust urges so that a person stays within moral and ethical boundaries. A person who has an iffah will appear as a dignified person, maintain self-esteem, and is not easily tempted by worldly seduction. In Islamic character education, iffah values are very

important to be taught because they are the basis for the formation of commendable behavior in social interaction (Abuddin Nata, 2014).

Syaja'ah in Islam refers to courage or courage of heart to face challenges and overcome fear in doing something right and beneficial. Etymologically, *syaja'ah* comes from the Arabic word "shajada – yashjidu – shaja'atun" which means to have a brave nature or to have a strong heart. In many contexts, shaha'ah includes not only physical courage, but also moral courage to uphold the truth, even though it may entail risks or difficulties. The Qur'an describes this attitude through many verses that praise those who have the courage to defend their faith and face the difficulties of life, as stated in QS. At-Tawbah verses 25-26, which mentions the importance of courage in facing life's trials in order to uphold religious principles (Al-Qaradawi, 2013).

In the Islamic tradition, *shaha'ah* is considered an important part of the morals that a Muslim must have. The courage in question is not arbitrary courage, but courage based on moral principles and faith. For example, the courage to speak up right despite pressure or threats, as well as the courage to make positive changes despite being in an unsupportive situation. Ibn Qayyim (2011) explained that shaha'ah is one of the qualities that must be possessed by a Muslim, because it is not only related to physical courage, but also to moral ability to face life's problems with full faith and determination.

Syaja'ah, in the context of daily life, teaches Muslims not to be easily afraid or afraid in facing various tests of life. He also taught courage in things that were beneficial, such as upholding justice, fighting for religion, and daring to sacrifice one's property and soul for something greater. This courage is not frivolous, but is based on careful judgment and noble purpose. By having *the nature of shaha'ah*, a person will be able to live life with courage in facing challenges, without sacrificing moral and ethical principles (Husein, 2019).

It is in Islam that it refers to the concept of profound justice, both in personal and social contexts. Etymologically, *'adala* – ya'dilu – 'adalan" is derived from the Arabic word "adala – ya'dilu – 'adalan," which means to do justice, put things in their place, and not to make mistakes or misappropriations in granting rights. In the perspective of the Qur'an, *'is* the main principle that Muslims must maintain in various aspects of life. One of the most striking examples is in QS. An-Nisa' verse 58, which states that Allah commands that justice be upheld in every decision taken, whether in terms of law, government, or social relations.

In everyday life, *'is* not only related to legal or court decisions, but also includes the way one treats others. *'It is* to teach the importance of putting something in its proper position, such as giving rights to those who are entitled and not abusing power. According to Ibn Taymiyyah (2011), justice is the basis of all goodness in society, because only with justice, individuals

and communities can live in harmony and without injustice. This justice must be applied in all relationships, from the family, society, to the state, in order to create peace and prosperity for all parties.

Furthermore, *'is* also meant consistency in behaving fairly and not discriminating between one person and another based on background, social status, or personal interests. This is in accordance with the teachings of the Prophet PBUH who emphasized that justice is one of the main pillars in building a prosperous society. In the context of education, *the principle 'is that* it must be taught to the younger generation, so that they grow up to be individuals who are able to act justly in daily life, as well as avoid actions that can harm others.

Understanding Karimah Morals

Moral character generally refers to noble behavior that is reflected in the commendable qualities that result from the moral and ethical depth that is regulated in the teachings of Islam. Etymologically, the word *akhlak* comes from the Arabic word "khulq" which means trait or temperament, while *karimah* comes from the word "karim" which means noble, noble, or great. Therefore, *karimah morality* is a behavior that reflects noble qualities that reflect integrity and sincerity in living life in accordance with the teachings of Allah and the sunnah of the Prophet PBUH. Al-Qalam verse 4, Allah SWT says, "And indeed you (Muhammad) are truly in great morality," which emphasizes that noble morality

is the main goal in Islamic teachings (Abdullah, 2016).

In the Islamic view, *karimah morality* encompasses various aspects of individual and social life, such as honesty, patience, generosity, respect for others, and a sense of responsibility. Behavior that reflects *moral character* is not only seen in terms of actions, but also from the underlying intentions of the action. A Muslim who has *karimah morals* will always act with respect for others, maintain the honor of himself and others, and always strive to spread goodness (Al-Mawardi, 2014).

The application *of karimah morals* in daily life is very important, both in the context of personal, family, community, and the state. Islam teaches that good morals will create a harmonious relationship between individuals and other individuals. In a hadith, the Prophet PBUH said, "Indeed, I was sent to perfect noble morals." Therefore, a Muslim is required to always improve and develop his morals, so that he can become a person who is useful to others (Sulaiman, 2012).

In the world of education, *karimah morals* are also a very important aspect to be instilled in the younger generation. A good education not only focuses on intellectual development, but also forms a noble character. Teachers and educators have a big role in instilling moral values in students, because noble character is the foundation for creating a prosperous and just society. In this context, *morality* is the main

indicator of the true success of education (Zarkasyi, 2015).

Finally, *the morality of karimah* not only serves as a guide for Muslims, but also as a reflection of one's closeness to God. Every behavior that reflects good morals is a reflection of strong faith in Allah SWT. Therefore, every Muslim is expected to always strive to improve his morals, stay away from reprehensible qualities, and develop noble qualities in accordance with the teachings of Islam and the example given by the Prophet Muhammad (PBUH) (Al-Qaradawi, 2016).

Applying the Attitude of Wisdom, Iffah, Syaja'ah and 'Is as the Shaping of Karimah Morals

The application of the values of wisdom, iffah, syaja'ah, and 'is as a form of morality karimah is the core of the formation of noble character in Islam. These four qualities are not only moral decorations, but also the main foundation in forming a balanced personality intellectually, spiritually, and socially.

The attitude of wisdom in the context of the formation of moral karimah is a person's ability to place everything correctly. Wisdom is not just intelligence, but wisdom in thinking and acting in accordance with the values of revelation and common sense. Individuals who have wisdom will be able to make the best decisions by considering maslahat and mafsadat (Dahlan, 2018).

In Islamic character education, wisdom is the basis for guiding students not to act in a hurry. For example, students who are accustomed to thinking wisely before acting will grow up to be mature and responsible individuals. This forms firmness in attitude and patience in facing challenges (Haidar, 2019).

The attitude of iffah or guarding oneself from things that are morally inappropriate is an important element in the formation of morals. Iffah includes the control of lust, both in sexual aspects, consumption, and behavior in relationships. Individuals who have iffah tend to be careful in their actions and prioritize their own honor.

In the educational environment, strengthening the value of iffah is very important to prevent deviant behavior, such as promiscuity or consumption of negative media. Teenagers who are used to maintaining iffah will be more resistant to the temptation of the environment that damages morals. Iffah also creates self-awareness that self-esteem is higher than momentary pleasure (Karim, 2020).

The attitude of shaha'ah or courage in Islam is not only physical courage, but includes moral courage, courage to speak the truth, and resist falsehood. People who have syaja'ah will appear as defenders of good values even though they risk facing social pressure.

In practice, syaja'ah is needed to form a solid morality. Individuals who dare to uphold honesty and reject injustice are a reflection of great morals. This can be started early, for example by getting students used to telling the truth even though they are wrong (Munir, 2021).

As for the attitude 'is' or justice is the basis of all other moral qualities. Justice is not only applied on a large scale such as government, but also in everyday life. Putting things in their place, giving rights to those who are entitled, and treating others equally is part of the application'.

In the social sphere, people who have karimah morals will be fair to family, friends, and even people with different beliefs. Justice is a character that bridges differences and encourages the creation of peace (Fauzan, 2022). The Prophet PBUH is known as a person who upholds the value of justice, even to his enemies.

The four attitudes: hikmah, iffah, syaja'ah, and 'are, interconnected and strengthen each other in forming karimah morals. For example, a person who has wisdom but does not have shaha'ah may be afraid to convey the truth. On the other hand, people who have shaha'ah but do not have wisdom can be rash in acting.

The implementation of these four values in formal and informal education is very important. Schools can integrate it into religious subjects, daily habits, and the example of teachers and parents. Teachers who show fairness in assessing and patience in guiding students are real role models of the application of these values.

In the context of society, the application of these values is also the key to building a noble civilization. A society that upholds wisdom will be full of consideration in resolving conflicts. A society that maintains iffah will be spared moral degradation, while a society that upholds syaja'ah and 'is will grow in justice and courage to resist oppression.

Research conducted by Fadhli (2020) shows that strengthening moral values in the educational environment is able to reduce violent behavior and increase social empathy. Values formed through a religious approach have proven to be more consistent and shape long-term behavior than a secular approach alone.

In addition, spiritual approaches such as dhikr, prayer habits, and Islamic studies combined with the values of wisdom, iffah, syaja'ah and 'is, make individuals have a stronger moral foundation. Spirituality provides the awareness that all behaviors are supervised by Allah SWT, thus encouraging sincere integrity (Hamdani, 2019).

Furthermore, these values are not only for the formation of individual morals, but also social morals. Individuals who have noble morals will become social actors who are just, wise, and dare to uphold the truth, which ultimately creates a healthy and harmonious social order.

The development of karimah morals that are rooted in wisdom, iffah, syaja'ah, and 'is in line with the maqashid of sharia, namely maintaining religion, soul, intellect, descent, and property. Each value has a great contribution to maintaining these five basic principles. Thus, the formation of morals is not only a moral obligation, but also part of the purpose of Islamic law.

In conclusion, the attitude of wisdom, iffah, syaja'ah, and 'is not only a supporting element, but is the core of the construction of karimah's morality. Through a holistic and sustainable approach, these values can be instilled from an early age until they become a character that is firmly embedded in the true Muslim person.

CONCLUSION

Morality is the main goal in the formation of a Muslim's personality. To achieve this, it is necessary to make conscious and continuous efforts in instilling the main values derived from the teachings of Islam. Among these values, hikmah (wisdom), iffah (maintaining honor), syaja'ah (courage), and 'is (justice) are important pillars that are able to form noble, balanced, and quality characters both spiritually and socially.

Wisdom trains a person to think clearly and put things in their place. In the practice of life, wisdom forms individuals who are able to make fair and appropriate decisions, are not in a hurry, and always consider the benefits and harms in every action. Wisdom plays a very important role in strengthening self-control and patience in facing life's challenges.

Iffah, as self-control over orgasm and lustful impulses, makes a person able to maintain self-respect and stay away from deviant behavior. In a world that is increasingly open with negative information and influences, iffah is very important as a moral shield that maintains purity of heart, views, and actions. A person who has iffah will be calmer and more stable in living life.

Syaja'ah or courage is a support for a person in upholding the truth and rejecting falsehood. Courage is not only physical, but moral courage to act rightly in the face of risks or challenges. This trait is needed in forming an honest, tough, and high integrity person, especially in the face of environmental pressure that does not support Islamic values.

Meanwhile, 'is or is a just attitude that is a counterweight to all other morals. Justice is not only related to law or government, but also in daily life such as being fair to family, friends, and yourself. Individuals who have a sense of justice will be more sensitive to rights and obligations, as well as respect for differences and diversity.

By integrating the four main values of wisdom, iffah, syaja'ah, and 'is in education and social life, karimah morality will be formed which is the true characteristic of Muslims. These values not only form personal character, but also become a solid foundation in building a peaceful, just, and prosperous society. Therefore, it is important for every educational institution, family, and society to make these four values part of a structured and consistent moral formation.

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