

## The concept of ma'ruf in the Qur'an and its implications for Islamic religious education

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**Abstract.** This study examines the concept of Ma'ruf in the Qur'an and its implications for the formulation of Islamic Religious Education goals. This research is library research, using the thematic method (maudhu'i). From this research, it was found that the meaning of Ma'ruf indicates the meaning of everything that is considered good and is a virtue that is considered according to common sense and sharia. In the Qur'an, the term al-ma'ruf refers to the meaning of all forms of virtue in general, both vertical or spiritual-transcendental relationship with God and horizontal relationship with human, based on reason and syara'. Meanwhile, the implication of the meaning of Ma'ruf on the purpose of Islamic Religious Education is the creation of a world view as perfect human beings on the importance of building a civilization that can balance reason and syara'.

**Keywords:** *Concept of Al-Ma'ruf, Islamic Religious Education, Educational Goals*

**Abstrak.** Penelitian ini mengkaji konsep Ma'ruf dalam al-Qur'an dan implikasinya bagi perumusan tujuan Pendidikan Agama Islam. Penelitian ini adalah penelitian kepustakaan (Library Research), menggunakan metode tematik (maudhu'i). Dari penelitian ini, ditemukan bahwa makna Ma'ruf menunjukkan akan makna segala sesuatu yang dianggap baik dan merupakan kebajikan yang dipertimbangkan menurut akal sehat dan syara'. Dalam Al-Qur'an, term al-ma'ruf menunjuk pada makna segala bentuk kebajikan secara vertical atau relasi spiritual-transendental Ilahi dan kebajikan dari sudut horizontal humanis, berdasarkan akal dan syara'. Sedangkan implikasi dari makna Ma'ruf pada tujuan Pendidikan Agama Islam adalah terciptanya cara pandang sebagai insan kamil akan pentingnya membangun peradaban yang dapat menyeimbangkan antara akal dan syara'.

**Kata kunci:** *Konsep Al-Ma'ruf, Pendidikan Agama Islam, Tujuan Pendidikan*

### **Article history:**

*Received 31 January 2023*

*Revised 20 February 2023*

*Accepted 10 April 2023*

*Available online 06 May 2023*

## **Introduction**

The word *ma'ruf* is the same root as the word *ruf* (customs) or things that are commonly known and recognized by society. There are also those who define it as something that is in accordance with reason (Nurdin, 2006: p.165). According to Al-Ishfahani (1961: p. 349), the term *ma'ruf* concerns all forms of actions that are considered good by reason and sharia. From here comes the understanding that *ma'ruf* is a local goodness. Because, if reason is used as the basis for consideration of every goodness that arises, then it will not be the same in every region, place and location.

Meanwhile, according to Imam Ibn Hajar Al-'Asqalani, *Ma'ruf* is a term for every action that is considered good based on sharia and reason. However, there is a slight difference with what Ibn Abi Hamzah put forward in giving an understanding of *ma'ruf*, he stated that *Ma'ruf* is a term used for actions that are considered good according to the evidence of sharia whether in accordance with reason or not.

*Al-ma'ruf* and *al-munkar* are two terms that are always side by side and even counterproductive. *Al-ma'ruf* means ordered, while *al-munkar* is prevented, obstructed, and forbidden. *Al-ma'ruf* which is ordered is better known as the term *amar ma'ruf* while *al-munkar* which is prevented and prohibited is known as *nahi munkar*. And technically these two terms are then combined in the meaning of a socio-religious movement, namely *amar ma'ruf nahi munkar*.

In Indonesian society, a term is known that is in line with the meaning of *al-ma'ruf*, namely the term local wisdom. This term refers to the meaning of culture, customs, values and morals of life and living that are considered as virtues accepted by the wider community from generation to generation and have become a global tradition in society.

The term *al-ma'ruf* or *amar ma'ruf* is doctrinally very well known in the tradition of thought and social life of Islamic society, both theologically and sociologically. As proof, the Mu'tazilah theological school has made *amar ma'ruf* and *nahi munkar* the fifth part of the five basic principles of its theological teachings (Al-Baqdadi, 1948: pp. 98-99).

From a sociological perspective, *al-ma'ruf* which is manifested in the *amar ma'ruf* and *nahi munkar* movement, has become a very down-to-earth struggle movement in the life of Islamic society, in order to uphold virtue and liberation from evil.

To understand the Qur'an, of course, an interpretation is needed which is used to explore the meaning contained in the Qur'an (Aljufri, 2014). Especially in the term *Ma'ruf* which is a concept of movement in the Qur'an. So that it can be in line with what has been determined. Based on all that, according to the author, the term *al-ma'ruf* especially in the meaning of the *amar ma'ruf*

movement is a very urgent, principled and main term in relation to the socio-religious movement that must be upheld by Muslims in life on earth.

## Methods

The methods used to interpret the Qur'an are very diverse, both the use of classical interpretation methods such as interpretation *bil ma'tsur* or *bi al-riwayah*, interpretation *bi Al-ra'yi* or *al-Dariyah*, and interpretation *bi al-Isyarah*, as well as modern or contemporary interpretation methods such as *Tabiliy* interpretation (analytical), *Ijmali* interpretation (global), *Muqarin* interpretation (comparative), and *Maudu'iy* interpretation (thematic) (Soleh Sakni, 2013). The researcher in this study used the *Maudu'iy* or thematic interpretation method. The use of this interpretation method is based on the explanation that thematic interpretation is one method of interpreting the Qur'an by collecting verses of the Qur'an related to a particular theme (Sja'roni, 2014). The thematic interpretation method is easier than other interpretation methods because when the term has been determined, the search for verses will be more focused according to the term, and only examines related verses. However, searching for verses related to the term in the Qur'an is very numerous and difficult, and also takes a long time, therefore the researcher uses a method to make searching for verses with the desired term faster and easier, namely by using a digital application of the Qur'an and its translation version 3.1.

The stages in using the application are as follows:

- a) Double-click or enter on the digital application of the Qur'an version 3.1 which is in the form of a green love.
- b) Search for the terms to be searched for, can use Arabic letters or Latin letters. For example, the term *ma'ruf* = 19 items.
- c) To conclude the meaning of a term, it is necessary to remember: (a) The Qur'an is a book of guidance for "right religion", a book of guidance for entering the Last Day safely and happily, not talking about the world; and (b) sometimes it is necessary to study the verses before or after; and sometimes it is necessary to examine other terms that can further emphasize the meaning of a term (Rahmat & Fahrudin, 2016).

## Results and Discussion

In the Qur'an the word *Ma'ruf* is contained in 19 verses in different chapters. The sentence written as " معرف " is not found. The sentence written as " المعروف " is not found. Sentences written as "عرف:" items, namely: Al-Baqarah, (4 verses) 89, 146, 198, 273. Al-Maa'idah (1 verse) 83. Al-An'aam (1 verse) 20. Al-A'raaf (3 verses) 46, 48, 199. Yusuf (2 verses) 58, 62. An-Nahl (1 verse)

83. Al-Hajj (1 verse) 72. Al-Mukminuun (1 verse) 69. An-Naml (1 verse) 93. Al-Ahzab (1 verse) 59. Muhammad (2 verses) 6, 30. Ar-Rahman (1 verse) 41. At-Tahrim (1 verse) 3. Al-Mursalat (1 verse) 1. Al-Mutaffifin (1 verse) 24.

Sentences written as "*makruf*": 19 items, namely: Al-Baqarah, (9 verses) 180, 228, 229, 231, 232, 233, 235, 240, 241. Ali-Imran, (3 verses) 104, 110, 114. An-Nisa', (1 verse) 114. Al-A'raaf, (2 verses) 157, 199. At-Taubah, (3 verses) 67, 71, 112. Al-Hajj (1 Verse) 41.

Sentences written as "Goodness": 82 items, namely: Al-Baqarah, (7 Verses) 105, 110, 148, 158, 197, 200, 201. Ali-Imran, (3 Verses) 120, 148, 172. An-Nisa', (5 Verses) 19, 78, 114, 125, 149. Al-Maa'idah, (1 verse) 85. Al-An'aam, (3 Verses) 17, 154, 158. Al-A'raaf, (2 Verses) 8, 9. Al-Anfaal, (2 Verses) 23, 70. At-Taubah, (4 verses) 50, 52, 88, 107. Yunus, (3 verses) 11, 107, 108. Hud, (3 verses) 31, 115, 117. Yusuf, (1 Verse) 11. Ar-Ra'd, (2 Verses) 6, 22. 'An-Nahl, (4 Verses) 30, 62, 122, 128. Al-Israa', (1 verse) 11. Al-Kahfi, (1 Verse) 86. Al-Anbiyaa', (1 Verse) 35. Al-Hajj, (1 Verse) 36. Al-Mukminuun, (3 Verses) 56, 61, 102. An-Nuur, (1 Verse) 33. An-Naml, (6 Verses) 11, 40, 46, 48, 89, 92. Al-Qashash, (5 verses) 24, 25, 27, 54, 84. Al-'Ankabuut, (1 verse) 8. Lukman, (2 Verses) 3, 22. Al-Ahzab, (1 Verse) 19. Faathir, (2 Verses) 18, 32. Az-Zumar, (1 Verse) 10. Fushshilat, (3 Verses) 34, 49, 50. Asy-Syuura, (1 Verse) 23. Al-Ahqaaf, (1 Verse) 15. Ath-Thuur, (1 Verse) 28. Ar-Rahmaan, (1 Verse) 60. At-Tahriim, (1 Verse) 4. Al-Ma'aaru, (1 Verse) 21. Al-Jin, (1 Verse) 10. Al-Muzzammil, (1 Verse) 20. Al-Insaan, (1 Verse) 29. Al-Mursalaat,, (1 Verse) 1. Az-Zalzalah, (1 verse) 7. Al-Qaari'ah, (2 verses) 6, 8.

From these two findings, the author took the findings about makruf for this discussion. because it has a specific value in the form of its meaning. Which is expected to have a meeting point about the meaning of makruf both from theory, concept and other findings.

Literally, the word *ma'ruf* is an *isim maf'ul* which comes from a word that means knowing, recognizing or acknowledging, seeing sharply or recognizing differences. The word *ma'ruf* is interpreted as something that is recognized, known or acknowledged, and is interpreted as something that is appropriate and sufficient (Raghib, 1993: p. 560).

As for the term, scholars have defined *ma'ruf* with various definitions, including the following:

General understanding: "*ma'ruf* is a general name (*Ism Jami*) for every thing that is liked and approved by Allah SWT in the form of faith and good deeds". According to some interpreters, "*ma'ruf* is every goodness known by the soul, which makes the soul like and calm with it". Meanwhile, according to Ibn Manzbur (Manzbur, 1993: p. 239). "*Ma'ruf* is *Ism Jami* for every thing that is known, be it in the form of obedience to Allah SWT, taqarrub to Him, and doing good to fellow human beings, and also including every good thing that religion recommends to do

and keep away from bad things. Ma'ruf is something that is commonly known, meaning that the matter is common in society, if they see it, they will not deny (its goodness)". Of the four definitions above, the most complete meaning of ma'ruf is the definition conveyed by Ibn Manzhur which has a more universal scope than the definition. As has been explained, the word ma'ruf is the same root as the word 'urf (customs) or things that are commonly known and recognized by society. The word ma'ruf is mentioned in the Qur'an 39 times in 11 letters in various places and with various contexts. However, the author only took 19 verses from 6 chapters as the main discussion, adjusted to the findings of the digital thematic application of the Qur'an. In its development, al-'urf was then generally used with the meaning of tradition, in this context of course al-ma'ruf means everything that is in accordance with good tradition. The meaning of "good" here is in accordance with the guidance of revelation. In this sense, customs and norms that already apply in a society, as long as they do not conflict with the basic teachings of Islam, can be accepted and used as a source of law. The term ma'ruf in the Qur'an, which is found in 19 verses in 6 different chapters above, has universal values of goodness, so that understanding the message of the verse cannot be understood only partially.

1. Surat Makiyyah
  - a). Surat Al-A'raf
2. Surat Madaniyyah
  - a). Surat Al-Baqarah
  - b). Surat Ali-Imran
  - c). Surat An-Nisa
  - d). Surat At-Taubah
  - e). Surat Al- Hajj

In the Surahof al-Baqarah, verses 180, 228, 229, 231, 232, 233, 235, 240, 241. These are verses that explain the legal provisions and obligations in a household in general. namely about the problem of divorce, iddah period, mut'ah and obligations that must always be carried out by people who are married (husband, wife and children). At least from the message of these verses there is a relationship that must be built on the basis of law that is based on goodness. The implications of the objectives of Islamic religious education in these verses globally, we can all know that good education begins and comes from the family. As stated by Zuhairini, (1983. page: 45), that the general objective of religious education is to guide children so that they become true Muslims, have strong faith, do good deeds and have noble morals and are useful for society, religion and

the state. Which is one of the duties of parents in providing education for their children. And it is not surprising that when we come into contact with understandings of Islamic education, there will be an attachment to participating in the educational dimension.

Education is a conscious and planned effort made to form children's personalities who have character and uphold the values of goodness, especially in Islamic teachings for this life. as Prof. Habib Mufti, in his writing "The Islamic Journal", entitled Impact of Modern Civilization on Muslim Family, stated that: Above all, Islam paid prime importance to family structure as fundamental and the basic starting point for micro and macro level societal reforms. Prophet Muhammad peace be upon him initiated his grand scheme codes of behavior in his own family and immediate neighborhood...

*"above all, Islam respects the importance of family structure as the basis and foundation for the initiation of societal reforms both at the micro and macro levels. Prophet Muhammad saw. Starting his grand plan concerning the rules of behavior in his own family and his immediate neighbors (surrounding environment)...."*

The family is the first and foremost place of education for a person, and parents are the key. Education in this context means acculturation, namely the process of socialization and inculturation continuously with the aim of guiding children to become human beings who are faithful, pious, have noble character, are resilient, independent, creative, innovative, have a work ethic, are loyal friends and so on which are seen as values of goodness according to revelation.

Basically, the ultimate goal of Islamic religious education is identical to the purpose of life of Muslims, this is in line with the purpose of creating humans as servants of Allah as in Q.S. Adz Dzariyat verse 56, which means:

*"And I did not create the jinn and mankind except that they should worship me"*

The meaning of worship in Islam is not limited to the form of physical implementation in a ritual manner alone, but also includes aspects of faith, thought, feeling and action activities.

As for the term ma'ruf in the Surah Ali-Imran, verses 104, 110, and 114. In general, it explains that the word ma'ruf is a form of manifestation in achieving a goal. And this is the basis for the command to do Ma'ruf. Whose journey requires a movement of change for individuals who have the quality to uphold the values of goodness. So that what is meant and understood can run with a degree of harmony for life.

While the term ma'ruf in the Surah An-Nisa, verse 114. In general, it explains that the whispers that are justified in the Qur'an are whispers of giving alms, whispers of calling for amar ma'ruf and whispers of upholding Islah.

Al-Razi (1981: page 42), stated that the mention of the three deeds, namely shadaqah, ma'ruf and Islah by Allah SWT, because good deeds are intended to provide benefits and ward off harm,

the provision of benefits includes virtue from a physical perspective, namely by giving and spending wealth to those who need it. The term ma'rif indicates spiritual virtue including the development of theoretical power of science and the perfection of good practical deeds. While the last term Islam refers to the meaning of liberation from all forms of harm (danger). Based on the description of ar-Razi, it can be emphasized that virtue in the context of the term al-ma'rif is virtue based on knowledge that is factualized in the form of perfect practical deeds. While the term ma'rif in verse 199 of the term al-urf is coupled with the command verb "*wa'mur*," which has the connotation of the meaning of the command to do good, namely the command to be a forgiving person and turn away from groups of people who do not know (ignorant). So it can be understood that doing good deeds is equated with the act of forgiving and opposed to the ignorance of those who do not know, so it should be avoided.

The term ma'rif in the SurahAt-Taubah which is associated with amar ma'rif as a socio-religious movement is better known and factual in the social life of the Prophet Muhammad SAW. By hinting at the meaning that the term al-ma'rif in the form of the amar ma'rif movement is very relevant to the socio-social dimension of humans where the Medina period is more related to socio-social life and cannot be separated from the aspect of divine values.

As for verses 71 and 112, additional activities are found that are aligned and juxtaposed with amar ma'rif as a socio-religious movement, namely the activity of obedience to Allah and the Messenger of Allah. Meanwhile, verse 112 shows the phrase of the meaning of the socio-religious movement which shows the meaning of the perpetrators of repentance, the praisers, the seekers and seekers of awareness of the greatness of Allah SWT, the experts in bowing, the experts in prostration, the preventers of evil and the keepers of the law of Allah SWT. The term ma'rif in the Surah Al-Hajj verse 41, discusses the religious socio-community group that was persecuted and expelled from their village, because they had differences in the ideology of divinity. This community group proclaimed themselves that their God is Allah SWT. And if this social group is given a solid position on earth and becomes a powerful socio-community group, then they will make several efforts in movement activities as characteristics and at the same time as their duties and responsibilities. Which are some of the activities intended are 1) they will always uphold prayer. 2) they will pay zakat in accordance with the provisions of the law of Allah SWT. 3) they will carry out and enforce socio-religious movements (*amar ma'rif nahi munkar*) in their socio-community life.

The goal of Islamic education that is being targeted today is to guide, direct and educate someone to understand and study the teachings of Islam universally. So that it can prepare humans

who can recognize, understand, live and believe in the teachings of Islam accompanied by demands to respect other religions in relations between fellow believers, in order to create national unity.

The goal of Islamic education has a Socio-Cultural value, which is expected to not only be oriented towards cognitive values, considering that the Indonesian population consists of various ethnicities, religions, and has cultures. Education and culture have a very close relationship, where education and culture speak at the same level, namely values. The attachment to these values cannot be separated and denied, because the concept of ma'ruf itself recognizes and is born from values of virtue for humans in general. And culture is also born from values that are inherent and considered to have good values to be implemented.

The values of ma'ruf can be applied at the level of Islamic education through ustad, kiyai and preachers who are not bound by the form of formal institutional learning. Islamic religious education is education that provides knowledge and forms attitudes, personalities, and skills of students in practicing Islamic teachings. So that ma'ruf at the level of Islamic religious education can be given by an educator to students in general.

## **Conclusion**

The word *ma'ruf* connotes goodness that relates to the nature of an act, namely the nature that is proper, appropriate and fair. Based on the values of obedience that refer to the values that apply in society in general. The entire meaning of ma'ruf in the verses of the Qur'an has one meeting point, which leads to the meaning of ma'ruf in general, namely: every thing or deed that is liked and approved by Allah SWT in accordance with the revelation that has been revealed in the form of faith and good deeds. Which implications for the goals of Islamic religious education from the meaning of *ma'ruf* have a relationship and similarity, as according to Ali, (1998. pp. 181-182). That the goal of Islamic education is to foster faithful and pious people who devote themselves only to Allah, foster and maintain nature in accordance with Islamic law and utilize it in accordance with Islamic faith and morals. So that it has similarities, namely having high urgency and significance in life as a movement in upholding social cultural traditions (transcendental humanistic) for social life in society. At the level of Islamic Education, the concept of *ma'ruf* can be applied through religious figures such as ustadz, kiyai and preachers. While at the level of Islamic Religious Education, the concept of *ma'ruf* is applied through the role of Islamic Religious Education subject teachers.



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