

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains about some related literature of this thesis, Qur'anic stories, kinds of Qur'anic stories, surah al Kahf, definition of education and morality based on the Islamic thought, and teaching children used telling story method.

A. Qur'anic Stories

Qur'anic stories are termed from the Arabic word that is *Qashasul Qur'an*. *Qashash* are plurals form of words' *qisha*, means follow the trail, story and tale. Terminology, *Qur'anic* stories means the story in *Al Qur'an* which tells about the events happened from the past, the events happens now, and the events will happen in the future.¹⁰

The stories in *Qur'anic Stories* presents globally in *Al Qur'an* and spread out into some *Surah*. It was different from the usual stories which presented in series and detail. The difference made to keep the sacred stories from imitation. *Qur'anic* stories are very significant, because *the First of Al Qur'an* is religious proselytizing book, and the story is one of the various ways of *Al Qur'an* to convey the proselyte and prove it.¹¹ *Al - Qur'an* uses beautiful art as the device to influence the feeling. The illustration of stories can directly communicate the religious feeling by its beautiful language arts.

¹⁰ Abdul Djalal, *ulumul Qur'an*, Dunia Ilmu: Surabaya, 1998,294

¹¹ Sayyid Quttb, *indahnya al qur'an berkisah*, ter. Fathurrahman Abdul Hamid, (Jakarta: Gema Insani) 2004,157

B. Kinds Of *Qur'anic* Stories

There are many kinds of *Qur'anic* stories. It can be classified into major views that are¹²:

1. The time

Based on the time occurred, *qur'anic* stories are distinguished into three parts, there are:

a. The Mysterious Stories In The Past (*qashasul ghuyub al madhiyyah*)

It is identified as the stories which tell about the mysterious stories happened in the past. E.g., the stories of some previous prophets: Noah, Moses, Hood, etc.

b. The Mysterious Stories Nowadays (*al qashashul ghuyub al hadhirah*)

It is identified as the stories which explain about the mysterious things nowadays. E.g., the stories of Allah, and His attributes, the Angel, Satan, etc.

c. The Mysterious Stories In The Future (*al qashashul ghuyub al mustaqbillah*)

It is identified as the stories which tell about the incidents will happen before and after revelation. E.g., the winning of roman, heaven, hell, etc.

¹² Abdul djalal, *ulumul qur'an*....,170

2. The Subject Matter

Based on the subject matter of the story, *qur'anic* stories are classified into three types, they are:

- a. The stories of the messengers, their miracles, and their nation. E.g., the story of prophet Yousuf, Prophet Abraham, Prophet Moses, etc.
- b. The stories of good people and group of people. E.g., the story of *Ashhabul Kahf*, *Dhu al Qarnain*, *Ali Imran* and his family, *Maryam*, etc.
- c. The stories of happened in Rasulullah eras', e.g., the story of the wars, *Isra' Mi'raj*, etc.

3. The Existence Of Story In *Al Qur'an*

In this part, the writer explains about the important of story in *Al Qur'an*, the elements of *Al Qur'an* stories and some purpose of story in *Al Qur'an*.

1. The Important Of Story In *Al Qur'an*

Al Qur'an has some ways to reach the happiness life in this world and the live in here after, in God and soul. It explains direct way, in the form of orders and prohibitions. But, sometimes *Al Qur'an* also uses indirect way, by the story. Story in *Al Qur'an* is one of important psychological factors to disprove the wrong faith to flatter. To make someone afraid of God and also to make the

heart of Prophet Muhammad and all Moslems become strong and believe into Allah.¹³

Because of that important of story in human life, *Al Qur'an* also uses the story to explain the previous people, and to make the abstract of problem that can be received by Moslem's grain easily. The important of story in *Al Qur'an* can be seen from the volume side. The story spends a lot of places in the whole verses in *Al Qur'an* from the whole of its *Surah*. These are 35 *Surahs*, which tell about the story and more than 1.600 verses, are used to explain it.¹⁴

According to M. Kholafullah, in his book *Al Fan'u I Aissiyu Fil Qur'anil Karim*, says that story in *Al Qur'an* consists of three parts namely:¹⁵

a) Historical story (*Al Qishashut Tarikhiyyah*)

It tells some actors in historical story, we can see the example of this story in *Surah Hood*, *Surah Yousuf* and others.

b) Resemblance story (*Al Qishatut-Tamtsiliyyah*)

It tells the story which the events are mentioned in it just for explaining or clearing up some utterance or meaning. So, it is enough only use the imagination.

¹³ A.Hanafi, Segi-segi kesusasteraan pada kisah-kisah al qur'an (Jakarta: pustaka al husna, 1984),8

¹⁴ Ibid ,22

¹⁵ Ibid, 33

c) 'Asatir story

In general, this story is used to realize the objective and also to decrease the problem, which is difficult to be received by usual brain. This story is just used as a tool to get the purpose. We can see the example of this story in Surah Al Baqarah and Al Kahf.

4. The Elements of Qur'anic Stories

According to Hanafi, generally there are three elements of story. i.e. the characters, the event, and the dialogue¹⁶:

a) The Character

The character of *Qur'anic* stories is not only defined as human being. However, it could be more common and wider. It means that the character is the major character in all of the dialogue. The event and everything around focus related into the story. Therefore, the characters of *Qur'anic* stories are angel, genie and several animals such as a bird, a bee, an ant and an elephant, then man and women, etc.

b) The Events

The relationship between event and the character is very clear. Both are the main elements of story. As we know, *Qur'anic* stories are not long stories. Because of its shortness, *Qur'anic* stories based on the events of *Qur'anic* stories can be distinguished into three parts. *First*, the events happen because of the destiny intervention. *Second*, the

¹⁶ Ibid, 53

events and considered as extraordinary or miracle. And *the last*, the common events happen to human like eating, sleeping, or walking in the street.

c) The Dialogue

The way of *Al Qur'an* describes the dialogue is direct speech style. Generally it tells about religious subject between Muhammad and his nation, for instance it is about faith, the resurrection the humanity of prophets, etc. However, not all of stories usually consist of merely characters and events. We usually find this type in the stories of intimidation. On the other hand, for the long stories which present many characters, dialogue is the significant element.

5. The Purposes of Qur'anic Stories

Al Ghazali states that *Al Qur'an* is like the jewel ocean that covers some purposes and valuable collection¹⁷. And Sayyid Quttb, in his book (*Al Taswir I Faniyyu Fil Quranil Karim*) states that the purposes of story in *Al Qur'an* are:¹⁸

- a. Convincing Muhammad that he is true and believe him about Allah, then that he receives the revelation.
- b. Exploring that every religion that is brought by our prophet come from Allah.
- c. Exploring that every basic religions comes from Allah, so they have the same basic.

¹⁷ Al Gazali, permata al qur'an (Jakarta:rajawali pers, 1982),3

¹⁸ Shalah al khalidy, kisah-kisah al qur'an (Jakarta : gema insani perss, 1999),30

- d. Exploring that Allah helps the prophet and destroys their liar people.
- e. Giving education to produce the strong faith and honesty to the Islamic role. It is what **Muhammad Alwi Al Maliki** said.¹⁹
- f. Lightening Mohammad pressure and all of Moslem from the bad behavior of Islam enemy. It is like what said by **Bakr Muhammad Ibrahim** said.²⁰

C. Surah Al Kahf

The word Al Kahf is taken from ana Arabic language, means “the cave”. These words are mentioned in Surah Al Kahf for about six times. It stays in the 9th, 10th, 16th, 17th, and 25th. This Surah consists of 110 verses, it stays in the 15th juz in Al Qur’an. It is included in Mecca Surah. The story of *Ashab Al Kahf* is *waqi’iyyah story*, which means the story a true story, although the location of happening stories, years, and the names of Ashab Al Kahf is not mentioned in Al Qur’an.²¹

This Surah may be called as a lesson on the brevity and mystery of live in these words. The reasons named Al Kahf in this Surah related with the story which is told in this Surah. *First*, there is a story of a companion of the cave who slept in there for a long period, and yet thought they had been there only a days or less. Then there is a story of mysterious teacher who shows Moses how life itself is a parable. And

¹⁹ Sayyid Muhammad alwi al maliki, keistimewaan “ al qur’an (yogyakarta : mitra pustaka 2001), 30

²⁰ Bakr Muhammad ibrahim, kisah-kisah terindah yang diabadikan al qur’an (yogyakarta : mitra pustaka 2003), 5

²¹ Ensiklopedi Islam, PT. ichtiyar baru van hoeve, (Jakarta:1997),179

further there is the story of Dhu Al Qarnain, *the two horned one*, the powerful ruler of west and east, who made an iron wall to protect the weak against the strong. The parable refers to the brevity, uncertainty, and vanity of this life, to the many paradoxes in it, which can only be understood by patience and knowledge. It is needed of guarding our spiritual giants the incursions of evil.²²

According to *Wahbah Az Zuhaili*, these Surah is one of the Surahs which is started with the word "*Alhamdulillah*" others Surah *Al Fatihah*, *Al An 'am*, *Saba*, and *Fatir*. It means that as a human we need clearly obedience into Allah and we also have to thank Allah for all of pleasure, His blessing, and His perfect ness in this world.²³

According to the historical observation about the number of the person of *Ash-Habul Kahf*, some of them say that they consist of 3 people and a dog, some of them also said that they were six persons and the dog is the seventh. Some also said that they were consist of eight persons and the dog is the ninth. But they did not a prove of their observation. Only Allah knows everything in this world.

" (Some) say they were there, the dog being the fourth among them; (others) say there were five, the dog being the sixth, doubtfully guessing at unknown; (yet others) say they were seventh, the dog being the eight. Say thou: "My Lord case)". Enter not, therefore, into controversies concerning them, except on a matter that is clear, not consult any of them about (the fair of) the sleeper." (Al-Kahf 18 : 22).

²² Abdullah Yusuf Ali, *the holy qur'an; original Arabic text with english translation and selected commentaries*, (Saba Islamic Media SDN.BHD.: Malaysia: 2008),350

²³M. Quraish shihab, *ensiklopedia al qur'an: kajian kosa kata*. (lentera hati; Jakarta,2007) ,449

D. Education And Morality of Islamic Thought

In the Rasulallah eras' an education process in naturally systems, by meant, the materials, the purpose of Islamic thought based on Al Qur'an and Al Hadist, which are explained by Rasulallah SAW. Selves. As like religiousness attitudes, body health, society's science, etc. Recently, after the Khulafaurrasyidin era's the method and system of teaching have several changes. And the science of Islamic religiousness developed into another science. As like: the study of structure Arabic language, structure of Al – Hadist, study of Islamic history, the sciences of doctors', etc. but morality education has to be entered in the systems of education taught, because it was a significant point in the Islamic education systems, except an education of religiousness taught.

At the time, a great problem in our society is about a caused of a bad morality of people. As like suppress, have no respect each other, violence each other, and another bad attitudes. It was done by all of neither people, not just a mature nor child only. All of parents, religious figures, socialist, and another people in our around society have responsibility to solve this problems to make a great generation in the future.

The Muslims' today are the most humiliated community in the world, and should they persist in following the same educational program as given by their communities'. They will not be able to recover themselves from moral and spiritual decadence. Islam is our greatest gift; we have to be thankful for this gift. We have to render Allah His due, Allah has given us so much by

making us a part of Ummah of the Prophet Muhammad SAW., so we must become true Muslims. A Muslim is a Muslim, they are followers of Islam, and we were Muslim if we consciously and deliberately accept what has been taught by prophet Muhammad SAW., and act accordingly as like²⁴:

The first and the most crucial obligation on us are to acquire knowledge. Secondly to practice and preach this knowledge. No man becomes truly a Muslim without knowing the meaning of Islam, because a man becomes a Muslim not through birth but through knowledge. A person without knowledge is like someone walking along a track in complete darkness. Most likely his steps will wander aside and he easily can be deceived by Satan. This shows that our greatest danger lies in our ignorance of Islamic teaching and in our unawareness of the Quran which has been given by Prophet. But if we are blessed with the light of knowledge we will be able to see plainly the clear path of Islam at every step of our lives. And whenever a false guide meets us on the way, a few words with him will quickly establish that he is not a guide who should be followed on this knowledge depends whether our children and we are true Muslims and remain true Muslims.

Knowledge is identified in Islam as worship. The acquiring of knowledge is worship, reading the Quran and pondering upon it is worship, traveling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality with promoting virtue and combating vice,

²⁴ <http://www.geocities.com/athens/parthenon/4482/education.html>, pg. 9

enjoining right and forbidding wrong. This is called in the Quran; *Amr Bil Ma'ruf Wa Nah-Y 'Ani-L Munkar*. Not only should we seek knowledge, but we have to learn it. It becomes obligatory on us to practice it. Through we must remember that correct knowledge should come before correct action will be the worst of creatures on the day of resurrection. Also action should not be based on blind imitation for this is not the quality of a thinking, sensible human being.

Knowledge is pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to God, it is not simply for the gratification of the mind or sense. It is not knowledge for the sake of knowledge or science for the value of sake. Knowledge accordingly must be linked with values and goals.

Ibn Al Qayyim al jawziyyah – rahimahullah said that knowledge can be gained by six etiquettes of learning, these are six stages to knowledge; *firstly*, asking question in a good manner. *Secondly* remaining quiet and listening attentively. Third, having better understanding to the lessons. *Fourthly*, memorizing. The fifth, acting upon the knowledge and keeping to its limits. Then degree of knowledge can be gained by three degrees;

a) Knowledge by inference (*Ilm al Yaqin*)

The first type of knowledge depends either on the truth of its conjecture as in deduction, or it is only probable as in induction. There is

greater certified about knowledge based on actual experience (observation or experiment) of phenomenon.

b) Knowledge by perception (*'Ain al Yaqin*)

The second type of knowledge is either scientific knowledge based on experience or historical knowledge based on the report and description of actual experiences. Not all reports are trustworthy. Therefore, special attention should be paid to character of the reporter. If he is a man of shady character, his report should be carefully checked. Scientific knowledge comes from the study of natural phenomenon. These natural phenomena are signs of God, symbol of the Ultimate reality or an expression of the truth, a human mind. Natural laws are the set ways of God, in which there is no change.

c) Knowledge by personal experience or intuition (*Haq al Yaqin*)

God reveals His signs not only in the experience of the outer world (*afaq*) and its historical vistas, but also through the inner experience of mind (*anfus*). Thus, the inner of personal experience is the third source of knowledge. Experience from this source gives the highest degree of certitude. Divine guidance comes to His creatures in the earliest instance from this source.

Based on the some Moslem thinkers, who gave an idea to solve this problem, as like Harun Nasution, Nur Cholis Majid, and Mukti Ali, they have an idea to make better education systems in teaching process, to build attitudes from the children. Below the writer will explain more about their idea about solving problem in the bad morality of our society last time:

1. Morality Education Thought of Harun Nasution

According to Harun Nasution, morality values is not left from norm guide of religiousness taught which example of Rasulullah SAW., We can learn from the Islamic taught selves, as like in the Al Qur'an and Al Hadist. He made a conclusion that the norm of Islam based on the two dimension, those are about God (*tauhid*) and about righteousness or wrongness morality and attitudes.

The purpose of Islamic taught is to make a great human, who is believe toward Allah and following all of His order and avoid all of His prohibition, similar with the relating of Al Qur'an and Al Hadist.²⁵

He also suggests that is teaching children should be begun as little as possible. It was done by purpose to make characteristics of the children and make them be usual by the right attitudes.

2. Morality Education Thought of Nur Cholis Madjid

Based on Nur Cholis Madjid, he saw that morality education systems started from the forming of human in the believer toward Allah. He pointed in the changing of revised education systems to repair morality values in the religious system only. And using integrated approach which involved all of sciences in the education systems. He suggests that a teacher have to have a characteristic to be followed by their student those are; *shiddiq (honest)*, *amanah (convey)*, *tabligh (not to conceal)*, and *fathonah*.

3. Morality Education Thought of Mukti Ali

²⁵ Nur Cholis Madjid, Masalah pendidikan Agama di perguruan Tinggi Umum, Jakarta: Logos, 2002

Generally, Mukti Ali sees the morality problems' of teaching morality in used. He assures that all of Moslem thinkers have to have a concept to be done in the teaching process, and helping revises of morality problems' to be better, either attitudes or the think.

E. Teaching Children By Telling Story

Telling story is a creative process in learning to teach children. In this process, we will develop intelligence, an emotion, an imagination, an attitude of the children. Because of, a story will ask the children to know their society's directly. The story also needs concentrated to show the story, education and moral values from the stories.²⁶

Then, the writer take versus of Al Qur'an which told about the excess of telling story method's to the children.

نحن نقص عليك احسن القصص بما اوحينا اليك هدا القرءان....

"We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an,..." (Yusuf 12:3)

In others versus, Allah was told the stories for human so that they can learn from the story, and making them thought;

....فاقص القصص لعلهم يتفكرون.

".... So relate the story; perchance they may reflect. (Al-A'raf: 176)

From that Surah we can conclude that in Al - Qur'an there are some stories which are told by Allah, He was teaching a human by giving a lesson from story of the past human lives. He also used the beautiful word, to touch human

²⁶ Andi yudha asfandir, cara pintar mendongeng; (bandung : mizan, 2007),21

heart to give lesson. Rasullullah SAW. Self often used a story to give a lesson and teaching his friends, his family, and all of his mankind.

There are some reasons of the story is one of many kind of teaching methods which is more effectively. Those are:

1. Telling story to the children generally having more impression to them. Because it will ask them to take a lesson from the story, it also is easy remembered for them. So that in many things they will remember in a long time.
2. By telling a story we can show the meaning of the story using another ways, and teaching the student to learn by their selves and taking lessons from the story without feel un comfortable in teaching learning process.
3. From the technique of telling story we can build friendship principle, communication, between the students and the teacher.

Education in perspective of Islamic religion is an education which based on Al Quran and Al Hadist. Then the concepts of values in islam can be divine as “those things that are important to or valued by someone”. That someone can be an individual or collectively, an organization. One place where values are important is in relation to vision. Values are what we, as a profession, judge, to be right. They are more than words to say, they are the moral, ethical, and professional attributes of character. Values determined what is right and what is wrong.

There are some basic values in Islam and Islam preaches to that, a human being cannot live without these basic values. Individuals and states are devised to protect or at least to respect these basic values, those are²⁷:

1. Life.

Allah is living one Himself and gives life to others. He gives life for His creation in this world. In Islam all of people are equal, regardless of color, language, race, or nationality and consider the attack against innocent human being a vital sin. Allah created life to test which of the people are best in point of deed, the present world is a place of sojourn and place of departure. In fact, life on this earth is a preparation for the life hereafter.

2. Religion.

Religion is considered as a basic value or fundamental right of every individual. One is free practice the religion of his choice. There should not be any compulsion in choosing one's religion, nor obstruction to practice it. The religion is for providing guidance, peace, harmony, comfort and purpose in life. The religion is for teaching man to avoid the vices. There is no compulsion in Islam; Islam came with the just world of our creator.

3. Eternity.

This attribute in its fullness is exclusively Allah's. Man is created within time for a stated term; yet, he has within himself a

²⁷ <http://www.al-islam.org/altawhid/islam-know-conc.html> pg. 17

deep desire of eternity and for a kingdom that never fails or ends. The way is open for the finite and temporal man to attain life everlasting.

4. Unity.

The greatest emphasis in the Quran is on the unity of Allah. Faith in Allah is the necessary prerequisite of moral life, but it should not be mere verbal acceptance; it must be accompanied by good deeds, implying an attitude of mind which is motivated by complete submission to Allah's will. All believing men and women are truthful in their words and deeds. This ideal of unity also implies peace and harmony among members of a family. Unity also implied that members of national or ideological group should develop ties of close relationship among themselves so that the ideal of an organic whole may be realized in a broader context.

Mankind was created from a single pair of a male and a female and from a single breath of life. All people are equal members of the human community; the only distinction recognized by the Quran is based on the degree of righteous possessed by people.

5. Power.

God gives the power to distinguish between good and an evil, righteous and the wrong ways. The ideal of power demands that in order to establish a state on the basis of peace, freedom of thought,

worship, belief, and an expression. The morally orientated individuals will have to strive hard those who clearly persevere in the path of righteousness will be in possession of a determining factor in all the affairs of this life. Those who are firm and steadfast will never lost heart, nor weaken in will, nor give in before the enemy. A small band of steadfastly preserving people often conquers a big force; subsequently trust in Allah is the moral equality of all Islamic believers.

6. Truth or wisdom.

Wisdom as a human ideal stands for mans search for knowledge or truth. It is something which is distinguished form conjecture or imperfect knowledge and mere believe. Different stories are related in the Quran, several similitude and think over things. It is the characteristic of the righteous that they not only celebrate the praises of Allah, standing, sitting, and lying down on their sides, but also contemplate and ponder over the different phenomena of nature. The people are therefore, advised repeatedly to look at and observe the phenomena of nature pondering over everything in creation to arrive at the truth.

7. Knowledge.

God is all knowledge, he is the truth, and He witnesses all things. Really, nothing on the earth or in the heavens is hidden from Him, not even as much as the weight of an atom. On the earth or in

the sea not even leaf does fall without His knowledge. He is full of wisdom He understands the finest of mysteries, no secrets of the heart are hidden from Him, for He has full knowledge of all things, open or secret. He knows and would call us to account for what is in our minds, whether we reveal it to conceal it.

8. Justice.

Allah is the best judge and is never unjust, He does not deal unjustly with man; it is man that wrongs his own soul. On the Day of Judgment, he will set up the scales of justice and even the smallest action will be taken in to account. He is swift in taking account, and punishes with exemplary punishment is equal to the evil done.

9. Love.

Islam taught emphasis in the basic principles of love for human being in the world. God loves and he exercise His love in creating. Sustaining, nourishing, sheltering, helping, guiding His creatures, in attending to their needs, in showing them grace, kindness, compassion, mercy, and forgiveness, when having done some wrong, the virtuous it is therefore, befitting for men to be overflowing in his love for God and be thankful to Him for His loving care.

10. Goodness.

Goodness is an attribute of Allah and therefore, it becomes the duty of every person to obey His own impulse to good. He

should do good as Allah has been good to all and love those who do good attitudes into God and into another people inside them.

11. Beauty.

Allah posses most beautiful named and highest excellent and creates everything of great beauty. Man is created in the best form and is given a most beautiful shape. Allah creates the universe with beauty; he created all beauties for humanity. The sun, the moon, natural inside us created beautifully, He always gives us everything that we need in the world.

F. The Concept of Education and Moral Values

According to Al Ghazali thought about education is a process in giving a valuable meaning in the life for the children. Then, morality is about grown of a characteristics though for the children, so that they know an attitude in their relationship to the society and to God.²⁸

In line with Al Ghazali, according to Zakiyah Daradjat also describe that education and morality are an attitude which are suitable with a values and also having responsibilities for the entire of the people done. He also explain that morality values is an attitude which are sourced into society values, if *akhlak* based on the Al Qur'an and Al Hadist. Then, Murtadha Muthohari said that moral values and *akhlak* based on attitude which in human being and having values not just in natural activities only.²⁹

²⁸ <http://blog.beswandjarum.com/thantenhidayati/2009/10/02/kebijakan-dari-timur-pendidikan-akhlak-ak>

²⁹ <http://meetabied.wordpress.com/2009/10/30/orang-tua-dan -pendidikan-moral-bagi-anak/>

Rasulullah SAW., had been teaching us to learn about everything in the entire of our age. So that, based on the explanation above the writer conclude that education values will be gotten from the process of an experience life. Then, a morality values is a daily activity as natural activity without divorcing from another people to do the righteous one in our life.