

## MORAL EDUCATIONAL THINKING MUHAMMAD 'ALĪ AL-ŠĀBŪNĪ IN THE *TAFSĪR ŠAFWATU AL-TAFĀSĪR*

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**Abstract:** *The reality of life in today's dynamics, we often see delinquency committed by children and adolescents who should reflect good character in themselves, but in their implementation have a bad character in their lives both in the school, community, and family environments. This article discusses the thought of Muḥammad 'Alī al-Šābūnī's moral education in Tafsīr Šafwatu al-Tafāsīr which examines various aspects of Qur'anic scholarship. This research uses a library research method, with a descriptive qualitative analysis approach. The result of this research is Muḥammad 'Alī al-Šābūnī actively writing and devoting his knowledge to education, one of his famous works is the book of Tafsīr Šafwatu al-Tafāsīr, this book is compiled from the core explanations of great commentaries that are detailed, concise, structured until it becomes clear and straightforward. Moral education is a guide to moral principles and special temperaments, habits that must be owned and made a habit by children from childhood to adulthood. The purpose of moral education is to form humans as supreme and perfect beings who have good behavior and deeds toward fellow humans, fellow creatures, and their Gods to achieve happiness both in this world and in the hereafter. The moral education studied through Tafsīr Šafwatu al-Tafāsīr includes the nature of honesty, qana'ah, and obedience. If these qualities can be implemented properly, then the evil that is rife will disappear, a clean heart will always be decorated with good deeds, and vice versa, a dirty heart will always be decorated with bad deeds.*

**Keywords:** *Moral Education, Muḥammad 'Alī al-Šābūnī, Šafwatu al-Tafāsīr.*

**Abstrak:** Realita kehidupan dalam dinamika saat ini, seringkali kita melihat kenakalan yang dilakukan oleh anak-anak maupun remaja yang seharusnya di dalam dirinya tercermin karakter yang baik, akan tetapi dalam implementasinya memiliki karakter yang kurang baik di dalam kehidupannya baik di lingkungan sekolah, masyarakat maupun keluarga. Artikel ini membahas tentang pemikiran pendidikan akhlak Muḥammad 'Alī al-Šābūnī dalam *Tafsīr Šafwatu al-Tafāsīr* yang mengkaji berbagai aspek-aspek keilmuan Al-Qur'an. Penelitian ini menggunakan metode *library research*, dengan pendekatan kualitatif deskriptif analisis. Hasil penelitian ini adalah Muḥammad 'Alī al-Šābūnī aktif menulis dan mengabdikan ilmunya untuk pendidikan, salah satu

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karyanya yang terkenal yaitu kitab *Tafsīr Ṣafwatu al-Tafāsīr*, kitab ini dihimpun dari penjelasan-penjelasan inti tafsir-tafsir besar yang terperinci, dengan ringkas, terstruktur, hingga menjadi jelas, dan lugas. Pendidikan akhlak merupakan suatu tuntunan mengenai asas-asas akhlak dan keistimewaan perangai, tabiat yang mesti dimiliki dan dijadikan sebagai kebiasaan oleh anak sejak kecil hingga dewasa. Tujuan pendidikan akhlak ialah membentuk manusia sebagai makhluk yang tertinggi dan sempurna memiliki tingkah laku dan perbuatan yang baik kepada sesama manusia, sesama makhluk maupun terhadap Tuhannya agar meraih kebahagiaan baik di dunia maupun di akhirat. Adapun pendidikan akhlak yang diteliti melalui *Tafsīr Ṣafwatu al-Tafāsīr* meliputi sifat jujur, kanaah, dan taat. Jika sifat tersebut dapat diimplementasikan dengan baik, maka kejahatan yang marak terjadi akan berangsur hilang, hati yang bersih akan selalu dihiasi dengan amal kebaikan, begitupun sebaliknya, hati yang kotor akan selalu dihiasi dengan amal keburukan.

**Kata-kata Kunci:** *Muḥammad ‘Alī al-Ṣābūnī, Pendidikan Akhlak, Ṣafwatu al-Tafāsīr.*

## Introduction

Muḥammad ‘Alī al-Ṣābūnī is a new thinker who is quite productive in producing written works, especially in the field of interpretation of the Al-Qur’an. He is a professor in the field of sharia and Islamiyah (Islamic Studies) at King Abdul Aziz University Makkah al-Mukarramah.<sup>1</sup>

Muḥammad ‘Alī al-Ṣābūnī is also known not only for being a leading scholar and commentator but also for the character of his *wara’*. *Wara’* means the prudence of a pious person to distance himself from sinful acts and doubtful matters. Unlike the many ulama who are scattered on the face of the earth and earn a living from their ulama, al-Ṣābūnī devoted his life to religion. He has visited Indonesia several times, one of his visits was around 2013, and traveled to several regions in Indonesia, visiting various Islamic boarding schools, including the Dalwa Islamic Boarding School led by Zen bin Hasan Baharun (Head of Islamic boarding schools male) and Segaf bin Hasan Baharun (Head of Islamic boarding schools female) in Pasuruan Regency, East Java some time ago.<sup>2</sup>

Muḥammad ‘Alī al-Ṣābūnī is also widely known not only because he is a leading scholar and commentator, but also because of the character of his *wara’*. *Wara’* means the prudence of a pious person or abstaining from sinful acts. In the Munawir Dictionary, it means to distance oneself from sin, immorality, and doubtful matters.<sup>3</sup> Unlike the many ulama who are scattered on the face of the earth and earn a living from their scholarship, he dedicated his life to religion. Apart from that, he also writes and conducts research. One of his famous works is *Ṣafwatu al-Tafāsīr*. This book of interpretations of the Qur’an is one of the best interpretations, because of the breadth of knowledge the author has. The

1 Muhammad Yusuf, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2006), 49.

2 Muhamad Soeharto Assegaf, “Ulama Tafsir Terkemuka Syekh Muhammad Ali Bin Jamil Assobuni Wafat,” *Ihalal.Id* (blog), March 19, 2021, <https://ihalal.id/ulama-tafsir-terkemuka-syekh-muhammad-ali-bin-jamil-assobuni-wafat/>.

3 Ridho Riyadi Riyadi, “Penafsiran Ali Ash-Shabuni Tentang Ayat-Ayat Zina,” *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur’an dan Tafsir* 5, no. 2 (2020): 36–60, <https://doi.org/10.47435/al-mubarak.v5i2.475>.

departure of Muḥammad ‘Alī al-Ṣābūnī made the Earth lose one of its lights.<sup>4</sup>

Muḥammad ‘Alī al-Ṣābūnī in his tafsir discusses all problems, one of which is about moral education. The moral crisis problems that we often encounter today such as rampant corruption, lies and public fooling, criminality, and the use and circulation of drugs show that the quality of the Indonesian nation is still low. With so many events or phenomena that have been mentioned, it is a sign that we are experiencing moral decline. Indonesian culture that highly upholds noble ethics, religiosity, and politeness seems to be strange and rarely found in today’s society.<sup>5</sup>

In the reality of today’s life, we often see delinquency committed by children and adolescents who are students who should reflect good character as taught in school, but have a bad character in their lives both in the school, community, and family environment. If we look at the news circulating today, not a few of them find news about fights between students, the distribution of narcotics, and liquor, abuse committed by teenagers, drug use, and increasing cases of pregnancy among adolescent girls and many others. Based on data from the Indonesian Child Protection Commission (KPAI), it is known that as many as 32% of teenagers aged 14 to 18 years in large cities in Indonesia such as Jakarta, Surabaya, and Bandung have had sexual relations before marriage and this proves that 62.7% of teenagers lost their virginity while still sitting. In junior high school, 21.2% of them were even more extreme, namely having had an abortion.<sup>6</sup>

This is in line with research that says that according to Muḥammad ‘Alī al-Ṣābūnī in the *Tafsīr Ṣafwatu al-Tafāsir* of adultery, unmarried adulterers are abused a hundred times and exiled for a year, while adultery perpetrators who have been married are stoned to death<sup>7</sup> as in Q.S. An-Nūr verse 2.

Many children are currently taking advantage of most of their time to play, especially with the various entertainment contained in smartphones. No wonder this is also an additional reason that causes an increase in delinquency committed by students. One example of a case of delinquency experienced by students, namely what occurred in the Sumbawa district, where 2 children are still in elementary school have been affected by drug abuse. The reason they use these prohibited items is very simple, namely just because they have seen adults using drugs. Both of them claimed to have used drugs 8 times.<sup>8</sup> Based on the above problems, researchers

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4 Assegaf, “Ulama Tafsir Terkemuka Syekh Muhammad Ali Bin Jamil Assobuni Wafat.”

5 Yusuf Kurniawan and Ajat Sudrajat, “Peran Teman Sebaya dalam Pembentukan Karakter Siswa MTs (Madrasah Tsanawiyah),” *SOCIA: Jurnal Ilmu-Ilmu Sosial* 14, no. 2 (December 29, 2017): 2, <https://doi.org/10.21831/socia.v14i2.17641>.

6 Sandra Pebrianti et al., “Penyuluhan Kesehatan Dampak Pergaulan Bebas pada Remaja di SMK YBKP3 Garut,” *Jurnal Kreativitas Pengabdian Kepada Masyarakat (PKM)* 5, no. 12 (December 1, 2022): 4430–39, <https://doi.org/10.33024/jkpm.v5i12.7968>.

7 Ridho Riyadi, “Zina Menurut Ali Ash-Shabuni dalam Tafsir Shafwatu Tafasir,” *Studia Quranika* 5, no. 2 (January 29, 2021): 192, <https://doi.org/10.21111/studiquran.v5i2.5035>.

8 Fifin Yarda Hardani, “Berubahnya Perilaku Remaja di Masa Pandemi Covid 19,” *Kabar Sumbawa* (blog), December 13, 2020, <https://kabarsumbawa.com/2020/12/13/berubah->

will study the moral education thoughts of Muḥammad ‘Alī al-Ṣābūnī in *Tafsīr Ṣafwatu al-Tafāsīr*.

The type of research used is library research, namely research carried out by reviewing main books related to the problem, as well as supporting books related to qualitative research studies. This research examines *Ṣafwatu al-Tafāsīr*'s books and relevant books related to the study to be researched. The nature of this research is descriptive analysis. The descriptive method of deductive analysis is to draw a conclusion starting from a general statement to a specific statement using reasoning or ratios (rational thinking). Meanwhile, descriptive analysis means that the collected data is described, interpreted, and compared with similarities and differences with certain phenomena that take the form of similarities and draw conclusions.<sup>9</sup>

In the study of *Tafsīr al-Misbah* understood people who were always right and honest. They are not tainted with innocence, nor do they take attitudes contrary to honesty, which appear to be embraced by their eyes only the right, because they always have the guidance of Allah Almighty.<sup>10</sup> The interpretation to be examined is related to moral education such as honesty, *qanā‘ah*, and obedience.

### Biography of Muḥammad ‘Alī al-Ṣābūnī

Muḥammad ‘Alī al-Ṣābūnī is a new thinker who is quite productive in producing written works, especially in the field of interpretation of the Qur’an. Not only that, Muḥammad ‘Alī al-Ṣābūnī is a professor in the field of sharia and is studying Islamiyah (Islamic Studies) at King Abdul Aziz University Makkah al-Mukarramah.<sup>11</sup> His full name is Muḥammad ‘Alī bin Jamil al-Ṣābūnī. He was born on January 19, 1930, in Syria, precisely in the city of Halb Syu’ba (Aleppo) where this city is a place of knowledge and scholars.<sup>12</sup>

Then he died on March 19, 2021, in Yalova, Türkiye. Muḥammad ‘Alī al-Ṣābūnī was born into a family of Muslim scholars, his parents were prominent scholars in their area. He studied religious sciences, such as Inheritance sciences, and Arabic language knowledge from his father, Jamil, he memorized the Qur’an in Kuttāb when he was still at school at the aliyah level until his memorization was perfect. Since childhood, he has shown talent and intelligence in absorbing various religious knowledge, this is proven by his success in memorizing all the juz in the Qur’an at a very young age. Muḥammad ‘Alī al-Ṣābūnī also studied with several prominent scholars in Aleppo.<sup>13</sup>

Muḥammad ‘Alī al-Ṣābūnī had many teachers, but the data that the author

ya-perilaku-remaja-di-masa-pandemi-covid-19/.

9 Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011), 104–5.

10 Almunadi Almunadi, “Shiddiq dalam Pandangan Quraish Shihab,” *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 17, no. 1 (July 13, 2016): 13–22.

11 Yusuf, *Studi Kitab Tafsir*, 50.

12 Muḥammad ‘Alī Iyāzī, *Al-Mufasssīrūn Ḥayātubum wa Manhajubum* (Tehrān: Mu‘assasah al-Ṭāba‘ah wa al-Nashr Wizārah al-Shaqāfah wa al-Irshād al-Islāmī, 1212), 517.

13 Iyāzī, 472.

can find is only a few, namely: his father, namely: Jamīl al-Ṣābūnī, and also several prominent scholars in Aleppo, Syria. Like Muḥammad Najīb Sirājuddīn, Aḥmad al-Shāmī, Muḥammad Sa‘īd al-Idlibī, Muḥammad Rāghib al-Ṭabbākh, Aḥmad al-Qilāṣī, Ibrāhīm al-Tarmānīnī, Aminullah ‘Ayrud, ‘Abdul Jawwād ‘Iṭār, ‘Abdul Fataḥ Abū Guddah, ‘Abdul Qādir ‘Aysī, ‘Abdullah Ḥammād, ‘Abdullah Ṣultān, ‘Abdul Wahāb Shukūr, Muḥammad Ḥakīm, Muḥammad Ḥammād, Muḥammad al-Nabhānī, Muḥammad Ibrāhīm al-Salqaynī, Muḥammad Abū al-Khayr Zayn al-‘Ābidīn, Muḥammad Abū al-Naṣr, Muḥammad As‘ad ‘Ubajī, Muḥammad Balānkū, Muḥammad Ṣubḥī al-Rayḥāwī, and Muḥammad Najīb Khayāṭah. Apart from that, Muḥammad ‘Alī al-Ṣābūnī had many students, but the data that the author can find are only a few that can be mentioned in this article, namely: Aḥmad Ḥumaydī, Rāshid al-Rājīḥ, Usāmah Khayyāt, Ṣāliḥ bin Ḥamīd, Muḥammad ‘Alwī, and Aḥmad Muḥammad ‘Alī al-Ṣābūnī (his son).<sup>14</sup>

### **Muḥammad ‘Alī al-Ṣābūnī’s Educational Background**

Muḥammad ‘Alī al-Ṣābūnī grew up in an educated family. His father, Jamil, was one of the senior clerics in Aleppo. Several sources state that his father was the first person to guide him in both basic and formal education, especially regarding Arabic, inheritance, and religious knowledge. Since childhood, Muḥammad ‘Alī al-Ṣābūnī has shown talent and intelligence in absorbing various religious knowledge, this is proven by his success in memorizing all the chapters in the Qur’an at a young age. Apart from studying with his father, Muḥammad ‘Alī al-Ṣābūnī also studied with several prominent scholars in Aleppo. Apart from that, to increase his knowledge, he also often takes part in studies by other scholars which are usually held in various mosques. After completing his studies at the elementary school stage, Muḥammad ‘Alī al-Ṣābūnī continued his formal education at the state school, namely Madrasah al-Tijāriyya, but only lasted for one year, this was because he did not agree with the school’s scientific, the school was in teaching trading with the usury system that occurred in the bank. After that, he continued his studies at Khasrawiyya which was also in Aleppo. This school is special in the field of Sharia law.<sup>15</sup>

Muḥammad ‘Alī al-Ṣābūnī studied a lot of science while studying at Khasrawiyya, both religious knowledge and other general knowledge. In 1949, Muḥammad ‘Alī al-Ṣābūnī finally completed his education at Khasrawiyya. Therefore, Muḥammad ‘Alī al-Ṣābūnī was given a scholarship by the Syrian Department of Waqf to continue his studies by taking SI at the Sharia Faculty in Al-Azhar, Egypt. So in 1952, his education was completed. Then in the next two years, he can complete his master’s degree in the sharia justice concentration section at the same university.<sup>16</sup>

After leaving Egypt, he returned to Aleppo to teach at a high school. Muḥammad ‘Alī al-Ṣābūnī did this for 8 years. Starting from 1955 until 1962. After that,

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14 Muhammad Taufiki, “Metode Tafsir Muhammad Ali Al-Shabuni dalam Rawa’i Al-Bayan Fi Tafsir Ayat Ahkam,” *Jurnal STIU Darul Hikmah* 6, no. 2 (2020): 151.

15 Iyāzī, *Al-Mufasssīrūn Ḥayātuhum wa Manhajuhum*, 509.

16 Muḥammad ‘Alī al-Ṣābūnī, *Ṣafwatul al-Tafāsīr* (Beirut: Dār al-Qur’an al-Karīm, 1981), 8.

Muḥammad ‘Alī al-Ṣābūnī taught at the Sharia Faculty of Umm al-Qura and also the Faculty of Islamic Education at King Abdul Aziz University. He carried out this teaching activity for 28 years. Because of his academic achievements and ability to write, Muḥammad ‘Alī al-Ṣābūnī once served as chairman of the Center for Academic Studies and Islamic Heritage Preservation (Turats), Faculty of Sharia, and was also named professor of exegesis at the Faculty of Islamic Education at King Abdul Aziz University.<sup>17</sup>

Not only is he a lecturer in the campus world, but he also often opens and becomes a preacher in public lectures for other people at the Grand Mosque and also at one of the mosques in the city of Jeddah. This activity lasted for about eight years. Every material he conveys in public lectures, he always recorded on cassette. Quite a few of these recordings were later shown in special programs on television. The recording process containing the public lectures of Muḥammad ‘Alī al-Ṣābūnī was completed in 1998. Apart from being busy teaching, he found time to be active in the World Muslim League Organization. At this institution, Muḥammad ‘Alī al-Ṣābūnī served as an advisor to the Research Council for Scientific Studies regarding the Qur’an and Sunnah. Muḥammad ‘Alī al-Ṣābūnī devoted himself completely to writing and conducting research. Among his busy schedule at Ummul Qura Madinah, he was assigned to be the editor of Turats Islam. There he succeeded in carrying out a thorough and detailed examination of one of the classic tafsir books of *Ma‘ānī al-Qur’ān* by Abū Ja‘far al-Nuḥās. There is only one manuscript of this book in the world, checked in detail before printing a book with references from various sources, especially tafsir, language, hadith, and so on. This research resulted in the re-publishing of the 6-volume *Ma‘ānī al-Qur’ān*.<sup>18</sup>

### The Works of Muḥammad ‘Alī al-Ṣābūnī

Muḥammad ‘Alī al-Ṣābūnī has many and varied written works. One of his written works that highlight the scientific world of Muslims is the book *Shofwatu Al-Tafasir*. Muḥammad ‘Alī al-Ṣābūnī is a figure who is widely known for his knowledge, a hafiz, skilled in the science of tools so he has become a Muslim intellectual who is trusted for the quality of his knowledge. According to the assessment of ‘Abdullah Khayyāt, one of the preachers of the Grand Mosque and advisor to the Saudi Arabian Ministry of Education, Muḥammad ‘Alī al-Ṣābūnī is a scholar who has a lot of knowledge, one of his characteristics is his striking activity in the field of science and knowledge. He used many opportunities to compete with time to produce useful scientific works by providing enlightenment context, which was the result of long studies, discussions, and research.<sup>19</sup>

He is also known as an expert on the Qur’an, Arabic language, fiqh, and Arabic literature. ‘Abdul Qādir Muḥammad Ṣāliḥ in *al-Tafsir wa al-Mufassirūn fī al-‘Asri*

17 Ṣābūnī, 7.

18 Ṣābūnī, 9.

19 Putri Saima, “Metodologi Penafsiran Surah Al-Fatihah Menurut Muhammad Ali Ash-Shobuni dalam Tafsir Rawai’ul Al-Bayan fi Tafsir Ayat Al-Ahkam Min Alquran” (Skripsi, Medan, Universitas Islam Negeri Sumatera Utara, 2019), 39, <http://repository.uinsu.ac.id/8168/>.

*al-Ḥadīth* called him a scientific academic who wrote many quality works. Until now, Muḥammad ‘Alī al-Ṣābūnī’s main works are little known to the wider public, even though they have circulated among the Islamic world, including Indonesia. The following are four of his works which are quite popularly known.<sup>20</sup> That is:

### 1. Overview of *Tafsīr Ibn Kathīr*

This book is a summary of the book of interpretation by Ibn Kathīr. In this summary of the monumental book of interpretation, Muḥammad ‘Alī al-Ṣābūnī uses the thematic method. From these efforts, Muslims can read Ibn Kathīr’s commentary easily, concisely, and comprehensively, and it is hoped that readers will be able to digest its substantive content adequately.

### 2. *Rawāi‘ al-Bayān fī Tafsīr Āyāt al-Aḥkām min al-Qur’ān*

This book is a thematic interpretation of the legal verses in the Qur’an. In a sense, it is from this book that Muslims can take reference for laws as well as the main reference, namely the Qur’an. Through this work, Muslims obtain a lot of information and benefits, because they can know the positive laws of religion, society, and the benefit of the people. So that Muslims do not have the hassle and complexity of understanding the Qur’an in its entirety.

### 3. *Al-Tibyān fī ‘Ulūm al-Qur’ān*

This work was originally the main “dictate” of lectures for the complete study of the sciences of the Qur’an (Qur’anic Studies). This book is prepared using systematic scientific standards, a concise presentation, and includes several important and actual scientific discourses that are very necessary for the process of studying the ins and outs of the Qur’an.

### 4. *Ṣafwat al-Tafsīr li al-Qur’ān al-Karīm*

This book is al-Ṣābūnī’s latest work and is also his monumental work in the field of tafsīr. This book of tafsīr is compiled from various large tafsīr books in detail, concisely, chronologically, and systematically, so that it is clear and straightforward.

Based on all the advantages that Muḥammad ‘Alī al-Ṣābūnī has and the contributions he has made in the world of education, finally, in 2007 al-Ṣābūnī was designated as Personality of the Muslim World by the organizing committee for the International Quran Award in Dubai. The election was carried out after being selected from several candidates selected directly by Prince Muḥammad Rasyid Al Maktoum, who is the deputy head of the Dubai government. Tafsīr Muḥammad ‘Alī al-Ṣābūnī can be categorized as *tafsīr muqarran* or comparative tafsīr, because his tafsīr reveals the opinions of the mufasīr as a source of comparison, then corroborated with the opinion of most shahi scholars among the opinions that have been compared to the stage of making conclusions law.<sup>21</sup>

20 Yusuf, *Studi Kitab Tafsīr*, 55–58.

21 Abdur Razzaq and Andy Haryono, “Analisis Metode Tafsīr Muhammad Ash-Shabuni dalam Kitab Rawāi‘ al-Bayān,” *Wardah* 18, no. 1 (September 27, 2017): 48, <https://doi.org/>

## Moral Education

Education is a conscious and planned effort to help a person elevate his or her dignity by maximizing and developing all of one's abilities. Then regarding the definition of morals, which means manners, temperament, behavior, or character. Meanwhile, regarding the definition of morals in terms of terms, it can be taken from a great scholar, namely Ibn Miskawayh, who said that morals are a state of a person's soul that encourages him to carry out actions without prior consideration of the mind.<sup>22</sup> Not much different from the definition of morals stated above, according to al-Ghazālī, morals are a characteristic that is embedded in the human soul which can give birth to actions that are easy to carry out without requiring prior thought and consideration.<sup>23</sup>

On the other hand, morals can be viewed in terms of their objectives, namely a set of values that humans must heed in their activities to create harmonious relationships with others, even to achieve personal and social happiness.<sup>24</sup> Based on several definitions of morals that have been stated above, the researcher concludes that morals are attitudes possessed by humans that are capable of giving birth to good and bad actions and behavior, which are spontaneous without being planned.

Moral education is a guide regarding the principles of morals and characteristics of character, habits that must be possessed and made into habits by children from childhood to adulthood or becoming people who are borne by obligations. He will grow and develop by standing on the foundation of faith in Allah and being formed to always be strong, remember to lean on, ask for help, and surrender only to Him, then he will have the potential and instinctive response to receive every glory and virtue besides being accustomed to performing noble morals.<sup>25</sup>

Philosophically, noble moral education is defined as the process of internalizing noble moral values into students, so that these values are firmly embedded in their mindset, words, and actions, as well as in their interactions with God, humans, and the natural environment of the universe.<sup>26</sup> In simple terms, moral education can be interpreted as planting, developing, and forming noble morals in students.<sup>27</sup> As for achieving goals in implementing moral education, several methods can be used, including:<sup>28</sup>

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org/10.19109/wardah.v18i1.1432.

22 Zulkifli and Jamaluddin, *Akhlak Tasawuf Jalan Lurus Mensucikan Diri* (Yogyakarta: Kalimedia, 2018), 3.

23 Zulkifli and Jamaluddin, 5.

24 M. Quraish Shihab, *Yang Hilang dari Kita: Akhlak* (Ciputat: Lentera Hati, 2016), 6.

25 Raharjo, *Pemikiran Pendidikan Islam Kajian Tokoh Klasik dan Kontemporer* (Yogyakarta: Pustaka Belajar, 1999), 209.

26 Abuddin Nata, *Kapita Selekta Pendidikan Islam Isu-Isu Kontemporer Tentang Pendidikan Islam* (Jakarta: PT. Raja Grafindo Persada, 2012), 120.

27 M. Sastra Pratedja, *Pendidikan Nilai Memasuki Tahun 2000* (Jakarta: Gramedia, 1993), 3.

28 Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1997), 95–107.



- a. The habituation method is the process of cultivating habits that are carried out from childhood by carrying out a certain behavior repeatedly.
- b. The exemplary method, namely in forming a person’s morals, is not enough just to command. For example, developing good manners requires long training, there must be lasting education. Education will be successful if it is accompanied by good examples and real behavior. In the Qur’an, the word exemplary has a good meaning, and the best example is the Prophet Muḥammad.
- c. The discipline method means that an individual needs to be educated about how he can organize a life that is useful for himself. A human being needs to be helped to live in a disciplined manner and be able to obey the provisions of Allah and the regulations that apply in the family, community, and state.
- d. The method of rewards and punishment, is a way of teaching where educators provide learning material in the form of rewards for those who obey and punishments for those who disobey.
- e. The advice method is a word to explain an understanding, namely the desire for goodness for those being advised. The Qur’an also uses sentences that direct people to the desired ideas and are better known as advice. The advice given is always accompanied by an example or role model from the person giving the advice.

Moral education aims to form humans as the highest and perfect beings who have good behavior and actions towards fellow humans, fellow creatures, and God to achieve happiness both in this world and in the afterlife. Another opinion states that moral education aims to form people who have good morals, are strong-willed, polite in words and deeds, perfect, civilized, honest, sincere, and holy. Or it could be said that moral education aims to create humans who have priorities.<sup>29</sup> The neglect of moral urgency in education has led to a moral crisis among intellectuals and scholars. The moral crisis occurs not only in ordinary people but also in intellectuals. As a result, modern man, who is synonymous with scientific progress, is moving towards moral ruin. If morale is damaged then it has a broad adverse impact.<sup>30</sup>

Abuddin Nata explained that the function of moral science is to guide humans so they can evaluate and determine an action and then determine whether the action

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29 Khozin, *Khazanah Pendidikan Agama Islam* (Jakarta: PT RajaGrafindo Persada, 2013), 11–12.

30 Muhammad Yusuf and Mardan Mardan, “Memaknai Pendidikan Sebagai Proyek Moral, Intelektual, dan Spiritual (Analisis Kritis Penafsiran Q.S. Al-Mujadilah Ayat 11),” *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 6, no. 1 (June 18, 2022): 21, <https://doi.org/10.24127/att.v6i1.2079>.

is good or bad.<sup>31</sup> Based on the understanding above, researchers can conclude that the aim of holding moral education is to form a child who has noble morals that can lead him to happiness in this world and the afterlife.

### **Muḥammad ‘Alī al-Ṣābūnī’s Thoughts on Moral Education in *Tafsīr Ṣafwatu al-Tafāsir***

As previously explained, *Tafsīr Ṣafwatu al-Tafāsir* by Muḥammad ‘Alī al-Ṣābūnī discusses the interpretation of the Qur’an. This discussion will discuss the behavior of telling the truth or being honest which is part of commendable morals. Etymologically, morals are the plural form of the word *khuluq* (خُلُقٌ) comes from Arabic which means temperament, behavior, or character. Meanwhile, morals in terminology means a person’s behavior that is driven by a conscious desire to carry out good deeds without any coercion and without requiring prior thought or consideration. Quoted in Muḥammad Asrār al-Dīn al-Jumhūrī’s book, morals according to al-Ghazālī:

فَالْخُلُقُ عِبَارَةٌ عَنِ هَيْئَةِ فِي النَّفْسِ رَاسِخَةٌ عَنْهَا تَصْضُرُ الْأَفْعَالُ بِسُهُولَةٍ وَ يَسِرُّ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُؤْيَةٍ

“Morality is a trait embedded in the soul that gives rise to various kinds of actions easily and without the need for thought and consideration.”<sup>32</sup>

According to the *Islamic Encyclopedia* quoted in Enang Hidayat’s book, morals are a condition that is inherent in a human being.<sup>33</sup> According to M. Dahlan, morals are essentially a condition or trait that is embedded in the soul and becomes a personality so that spontaneous actions arise without requiring consideration. In essence, morals are a condition that is ingrained in humans which is inherent in a personality that is formed in aspects of the behavior or actions they perform. An action can be said to be moral if it meets two conditions. First, actions that are carried out repeatedly. Second, the act occurred without prior thought or consideration and was carried out without any coercion.<sup>34</sup>

Morality is an action based on the absolute values of goodness. The emergence of moral awareness or moral awareness and human steadfastness towards it is the basis that determines the pattern of human life. Living a moral life and every moral action is the right response to moral awareness. On the other hand, an immoral life and every violation is an opposition to consciousness itself.<sup>35</sup> Moral awareness is a person’s awareness of himself, where he sees and feels that he is dealing with good

31 Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia* (Jakarta: PT RajaGrafindo Persada, 2013), 11–12.

32 Muhammad Asroruddin Al Jumhuri, *Belajar Aqidah Akhlak: Sebuah Ringkasan Tentang Asas Taubid dan Akhlak Islamiyah* (Yogyakarta: Deepublish, 2015), 15.

33 Enang Hidayat, *Pendidikan Agama Islam Integrasi Nilai-Nilai Aqidah, Syariah, dan Akhlak* (Bandung: PT Remaja Rosdakarya, 2019), 75.

34 M Dahlan, *Konsep Pembelajaran Aqidah Akhlak* (Yogyakarta: Deepublish, 2016), 98–101.

35 Normina, “Peranan Akhlak dalam Dunia Pendidikan Islam,” *An-Nabdhah: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 12, no. 1 (July 17, 2019): 131–58.

and bad.<sup>36</sup>

In a context like this, it must be understood that studying and analyzing moral or ethical issues must be prescriptive as well as cognitive. The former is a measure of learning success which is actualized in real moral behavior.<sup>37</sup> The morals that will be discussed in this article are about correct or honest words, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O you who believe, fear Allah and be with those who are righteous” (Q.S. At-Tawbah [9]: 119).

As for the *Tafsīr of Ṣafwatu al-Tafāsīr* that those who believe, fear Allah, and be with the righteous and draw near to Allah in all words and deeds and with honest people, that is, those who are righteous in religion, both their intentions, words, and deeds.<sup>38</sup> In this case, honesty is divided into three types, namely: honest in word, honest in deed, and honest in circumstances, meaning honest in all upholding oral, charitable, and heart and limb in sincerity. As for ‘Umar bin Khaṭṭāb quoted in Sulaymān bin Muḥammad al-Ṣughayyir said “Honesty humbles me, although rarely done more I like than lies that lift self-esteem although rarely done.”<sup>39</sup>

Then al-Junayd al-Baghdādī in Aḥmad’s book says an honest person will change towards good 40 times a day, the pinnacle of honesty is that you tell the truth when one does not survive unless one lies. It is also said that, to be honest means to affirm the truth even though it can put lives at risk.<sup>40</sup> Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قِيَامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۗ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe! Be your enforcers of justice because Allah (when) witnesses fairly. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (just) is closer to piety. And fear Allah, indeed, Allah is All-Knowing of what you do” (Q.S. Al-Mā'idah [5]: 8).

In *Ṣafwatu al-Tafāsīr*, explains that believers should always uphold the truth for the sake of Allah, be just witnesses, and never have hatred of a people, encourage us to act unjustly. Be fair, because fair is closer to piety. And be fearful of Allah, verily Allah knows what you do. God knows your deeds, and He will reward you for them. Zamakhsharī said this verse is a great warning that even if doing

36 Muhammad Iqbal Irham, *Pembangunan Karakter Islam Perspektif* (Bandung: PT Refika Aditama, 2015), 63.

37 M Amril, *Akhlak Tasawuf (Meretas Jalan Menuju Akhlak Mulia)* (Bandung: PT Refika Aditama, 2015), 8.

38 Muhammad Ali Ash-Shabuni, *Ṣafwatu Al-Tafāsīr: Tafsīr-tafsīr Pilihan*, trans. Yasin, vol. 4 (Jakarta: Pustaka Al-Kautsar, 2011), 584–85.

39 Sulaiman bin Muhammad As-Sughayyir and Muhammad bin Ibrahim Al-Hamd, *Shidiq dan Kadzib (Ulasan Tuntas Kejujuran Dan Kebohongan)* (Jakarta: Darus Sunnah Press, 2004), 22.

40 Abad Badruzzaman and Nunu Burhanuddin, *Wasiat Terbesar Sang Guru Besar Asy-Syaikh 'Abdul Qadir Jailani* (Jakarta: Sahara Publishers, 2007), 12.

justice should be applied to unbelievers who are enemies of Allah, of course, the obligation to do justice should be emphasized more to believers who are lovers.<sup>41</sup> As for al-Ghazālī's view of honesty as the straightest path and also this trait can distinguish between a hypocrite and a believer, this parable is like Allah's sword placed on top of righteousness, so he will cut it until it is left.<sup>42</sup>

The benefits of getting used to living honestly are being able to be trusted by other people, building trust in other people, and avoiding all kinds of slander, so that life feels more peaceful. If moral education with honest character can be embedded in the human soul, then there will be no corruption, rampant lies, crimes of fraud, and acts of theft, or robbery will not occur. To eradicate bad crimes as explained in the previous discussion, good character education is needed and is ingrained in individuals.

The praiseworthy morals of *qanā'ah*'s character according to the interpretation of *Ṣafwatu al-Tafāsir* are found in Q.S. Hūd verse 6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

*“And there is not a single creeping animal on the earth except that Allah provides its sustenance, and He knows the place where the animal lives and the place where it is kept. Everything is written in a real Book (Lawḥ al-Mahfūz).”*

In *Ṣafwatu al-Tafāsir* there is nothing that slithers on the face of the earth, whether human or animal, except Allah who guarantees to give them sustenance as a gift and gift. As Allah is the creator and the giver of sustenance. Ibn ‘Abbās said: that the dwelling place is the place where they go home, while the storage place is the place where they die and are buried everything is written in the real book.<sup>43</sup>

A *qanā'ah* person will always accept it as it is, according to Allah's destiny towards it. He felt that wealth and poverty, tranquility and turmoil, life and death, honor and despise health and sickness, and pleasure and trouble were all the same for him, for they were all God's decisions that he had to live. He never blames God and blames others who may be the cause of his existence. By accepting what he is, he will always be grateful to God for what God has given him. The wisdom of the nature of *qanā'ah* is to always feel sufficient with the gift of Allah and never feel lacking so that it will become a human being who is good at thanking Allah's favors.<sup>44</sup>

Q.S. Al-A'rāf [7]: 31, Allah says:

يَبْنَئِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*“O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and*

41 Shabuni, *Shafwatu Al-Tafasir: Tafsir-tafsir Pilihan*, 4:674.

42 M. Abdul Mujieb, *Ensiklopedi Tasawuf Imam Al-Ghazali* (Jakarta: Mizan Publika, 2009), 416.

43 Shabuni, *Shafwatu Al-Tafasir: Tafsir-tafsir Pilihan*, 4:224.

44 Marzuki, *Prinsip Dasar Akhlak Mulia* (Yogyakarta: Debut Wahana Press & FISE UNY, 2009), 32.

*do not be excessive. Indeed, Allah does not like people who exaggerate.”*

In *Shafwatut Al-Tafasir* the verse instructs the son of Adam, to wear your beautiful garments in every mosque, wear your best and holiest clothes every time you pray and pray, eat and drink, and do not exaggerate. Do not exaggerate in decoration, to endanger life and property. Indeed, Allah does not like extravagant people. Allah does not like those who transgress Allah’s limits in what is lawful and what Allah forbids.<sup>45</sup>

From this explanation, we can emphasize in ourselves that moral education is very important, in addition to honesty, the nature of *qanā‘ah* or feeling sufficient for the gifts that Allah gives can make our hearts always feel sufficient for the blessings and sustenance that Allah loves. The benefits of *qanā‘ah* include: feeling satisfied and as a sign of victory, bringing blessings in wealth, making someone grateful, and making someone loved by Allah.

The praiseworthy morals of obedience according to the interpretation of *Ṣafwatu al-Tafāsir* are found in Q.S. Al-Anfāl [8]: 20:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبَعْتُمْ تَلْفِيزًا

*“O you who believe, obey Allah and His Messenger, and do not turn away from Him, while you bear (His commands).”*

In *Ṣafwatu al-Tafāsir* Allah commands you to remain obedient to Allah and His Messenger, and then Allah maintains the majesty you gained at the battle of Badr do not turn away from Allah by defying Allah’s commands, you listen to the Qur’an and advice. And do not be those who say, We listen, but they do not listen. Do not be like the unbelievers who hear with their ears without their ears. They listen but seem not to hear because the purpose of listening is to live and learn.<sup>46</sup>

Based on the explanation that we discussed previously, as for moral education which includes honesty, *qanā‘ah*, and obedience to Allah and the Messenger of Allah, as well as to good leaders, if these things are inherent in us, then the life we live will be peaceful. The benefits of obeying Allah: knowing yourself, being humble, loving others, and being optimistic. According to Muḥammad ‘Alī al-Ṣābūnī, the superiority between mankind is only with piety, not with offspring and blood. Whoever desires glory in the world and a high position in the hereafter, should fear Allah. As the Prophet said, *“Whoever likes to be the noblest man should fear Allah.”*<sup>47</sup> *Behave well by showing tolerance between religions, and brotherhood between nations to lead to the essence of piety.*<sup>48</sup>

45 Shabuni, *Shafwatu Al-Tafasir: Tafsir-tafsir Piliban*, 4:286.

46 Shabuni, 4:290.

47 Shabuni, 4:292.

48 Miftahul Jannah, “Nilai-Nilai Pendidikan Akhlak dalam Al-Quran (Kajian Tafsir Surat Al-Hujurat Ayat 9-13),” *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 2 (2021): 9–20, <https://doi.org/10.18592/jtipai.v11i2.4910>.

## Conclusion

Since childhood, Muḥammad ‘Alī al-Ṣābūnī has lived and grown up in a family that prioritizes knowledge and learning, even his father, Sheikh Jamil, is one of the senior scholars in Aleppo. Several sources state that his father was the first person to guide him in both basic and formal education, especially regarding Arabic, inheritance, and religious knowledge. Since childhood, al-Ṣābūnī has shown talent and intelligence in absorbing various religious knowledge, this is proven by his success in memorizing all the juz in the Qur’an at a very young age. During his life, Muḥammad ‘Alī al-Ṣābūnī actively wrote and devoted his knowledge to education, one of his famous works is the book of *Tafsīr Ṣafwatu Al-Tafāsīr* because this book is compiled from explanations of the core of the major tafsīr which are detailed, concise, structured, and be clear and straightforward.

Moral education is a guide regarding the principles of morals and characteristics of character, habits that must be possessed and made into habits by children from childhood to adulthood or becoming people who are borne by obligations. He will grow and develop by standing on the foundation of faith in Allah and being formed to always be strong, remember to lean on, ask for help, and surrender only to Him, then he will have the potential and instinctive response to receive every glory and virtue besides being accustomed to performing noble morals.

Moral education aims to form humans as the highest and perfect beings who have good behavior and actions towards fellow humans, fellow creatures, and God to achieve happiness both in this world and in the afterlife. The moral education researched through the interpretation of *Ṣafwatu al-Tafāsīr* includes the qualities of honesty, *qanā‘ah*, and obedience. If these qualities can be implemented well, then the evil that often occurs will gradually disappear, a clean heart will always be decorated with good deeds, and vice versa, a dirty heart will always be decorated with bad deeds.

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