

Moral Character of Society in the Qur'an on the Story of *Ashab Al-Sabti*

Febriansyah

Universitas Islam Negeri Raden Intan Lampung
febriarabic79@gmail.com

Septiawadi Kari Mukmin

Universitas Islam Negeri Raden Intan Lampung
septiadi365@yahoo.co.id

Beko Hendro

Universitas Islam Negeri Raden Intan Lampung
beko@radenintan.ac.id

Abstrak

Penelitian ini dilatarbelakangi adanya degradasi moral yaitu disebabkan oleh film, cerita dan berita yang ada di tengah masyarakat yang mencakup berbagai aspek kemerosotan moral, seperti isu KKN (Kolusi, Korupsi dan Nepotisme), penyelewengan nilai-nilai kebajikan, serta kurangnya empati dan tanggung jawab sosial. Jika film, cerita, dan berita yang di hadirkan mampu membentuk karakter seseorang, Maka Al-Qur'an tentunya bisa memperbaiki perilaku seseorang, Kisah *Ashab Al-Sabti* menjadi bahan penelitian di karenakan dalam kisah tersebut memiliki tiga golongan antara lain; Golongan orang saleh pemberi nasihat, golongan yang berdiam diri terhadap kemungkaran, dan golongan yang melampaui batas dan fasik. Penelitian ini bertujuan untuk melihat karakter-karakter moral yang ada pada tiga golongan tersebut. Melalui pendekatan tafsir dan sosiologi, karakter-karakter yang ada di dalam kisah tersebut dapat dianalisa. Maka dari itu, penelitian ini menggunakan metode kualitatif dengan jenis penelitian *library research* dan teknik analisis data yang digunakan penulis adalah deskriptif analisis. Hasil penelitian menunjukkan bahwa analisis karakter pada tiga golongan tersebut dibagi menjadi dua yaitu; Karakter positif antara lain: Peduli Sosial, Ketaatan, Kesetiaan, dan Pantang menyerah, Sedangkan karakter negatif yaitu: Putus asa, dan Pembangkang. Dan Upaya untuk mengkontekstualisasikan karakter moral pada fenomena KKN disimpulkan bahwa pengkonteksan golongan yang berdiam diri menjadi lebih dominan berperan dalam tatanan bermasyarakat sehingga potensinya dapat menyebabkan dekadensi moral dan kerusakan pada tatanan sosial, itu terjadi karena dipicu oleh diamnya seseorang terhadap kebatilan sehingga kebenaran kalah dominan, dari hal tersebut dapat dijadikan pembelajaran bagi masyarakat bahwa guna membentuk masyarakat yang *madani* perlu adanya aksi dan sosialisasi dalam menyampaikan kebenaran.

Kata Kunci: Tiga golongan; realitas sosial; karakter moral; *Ashab al-Sabti*

Abstract

This research is motivated by the existence of moral degradation caused by films, stories, and news in society that encompass various aspects of moral decline, such as issues of collusion, corruption, and nepotism (KKN), the deviation of virtuous values, and the lack of empathy and social responsibility. If films, stories, and news can shape a person's character, then the Qur'an can certainly improve one's behavior. The story of *Ashab Al-Sabti* was chosen for this study because it contains three groups: the pious advisors, those who remain passive in the face of wrongdoing, and those who transgress and are disobedient. This research aims to examine the moral characteristics of these three groups. Through the approach of exegesis and sociology, the characters within this story can be analyzed. Therefore, this research uses a qualitative method with library research and descriptive analysis as the data analysis technique. The results of the study show that the character analysis of these three groups is divided into two categories: positive characteristics, which include social concern, obedience, loyalty, and perseverance, and negative characteristics, which include despair and rebellion. Efforts to contextualize the moral character in the phenomenon of KKN conclude that emphasizing the role of the passive group in society's structure can potentially lead to moral decay and social disorder. This occurs because individuals remain silent in the face of falsehood, causing the truth to become less dominant. This serves as a lesson for society that in order to form a civil society, there needs to be action and socialization in conveying the truth.

Keywords: Three categories; social reality, moral characters; *Ashab Al-Sabti*

INTRODUCTION

The phenomenon of moral degradation is still a relevant problem to be studied. The advent of globalization, modern technology, cultural changes, and abundant information flows have had a significant impact on moral and ethical values in society. These changes often lead to shifts in outlook and behavior that can threaten the moral integrity of a community. Because of the rapid development of technology, Muslim teenagers in this millennial era feel something is missing when they are far away and separated from their cellphones. Nothing else with this cellphone is intended for social media.¹ As the name implies, social media is not an activity carried out by some individuals alone. Rather, it is an action taken by many people. Therefore, its presence also has a significant impact on public character and events.

Social media seems to be a two-sided coin. On the one hand, it has a positive effect on the development of children's lives and on the other hand, it causes moral decline, and may lead to the disintegration of the nation.² From the swift flow of

¹ Nurudin, *Media Sosial: Agama Baru Masyarakat Milenial*, (Malang: Instrans Publishing, 2018), h. 21.

² Endi Supriadi, et al., "Karakter Religius Dalam Al-Qur'an (Studi Analisis Tafsir Ayat-Ayat Akhlak Dalam Al-Qur'an)," *Nurul Iman* 9, no. 1 (2023): 59-79.

information so that information, news, stories, movies, and all aspects of social media cause massive fictitious stories and movies on social media and as well as print media with attractive visualization and audio that teaches violence, obscenity, freedom of expression, arrogance, and other moral damage that greatly affects the adab and behavior of a person is increasingly rampant in the onslaught in the current era of globalization. It is evident that some crimes are inspired by scenes in comics or movies.³ Not only that, even the phenomenon of KKN (Corruption, Collusion, and Nepotism) has become a tradition in social problems caused and influenced by repeated events.

So in this case, according to the researcher, what causes moral degradation is not only caused by social media through movies, but through stories and news in the community, causing various aspects of moral decline, such as decreased integrity, unethical actions, misuse of virtue values, and lack of empathy and social responsibility in socializing. This phenomenon gives rise to various characters in society due to the effects of technology that is so sophisticated in exploring various information both positive and negative as well as the effects of problems in the scope of power for personal gain. Based on this phenomenon, if films, stories, news, and negative traditions born from personal interests that harm society, are able to shape a person's character, then the Qur'an is certainly able to improve one's behavior as well through the learning curriculum that the Qur'an has explained in it contains various verses that contain guidelines for life to be applied in life.⁴

The Qur'an as a guide to life has a tremendous historical resource consisting of stories of how people lived in the past. It is full of moral messages, covering the good and bad of actions in terms of morals, ethics, and morals.⁵ The stories in the Qur'an must be true and good stories that are beneficial to mankind. This is emphasized by the Qur'an, among other things, so that people take warnings and valuable lessons (*'ibrah*) from it in addition to encouraging them to think. Allah says in QS. Yusuf: 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

³ Adam Annisa, et al., "Imoralitas Pada Tokoh Joker (Analisis Semiotika Pada Film The Dark Knight Oleh Christopher Nolan)," *E-Proceeding of Management* 3, no. 3 (2016): 3658–68.

⁴ N Huda, "Peran Kisah Dalam Perbaikan Nilai-Nilai Moral," *Ta'dibi: Jurnal Manajemen Pendidikan Islam* IX 2020 (2020): 20–46. <https://doi.org/10.61088/tadibi.v11i2>

⁵ Mohamad Zaenal Arifin, "Pendidikan Moral Dalam Kisah Yusuf As," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2016): 117–34, <https://doi.org/10.15408/kordinat.v15i1.6312>.

"Indeed, in their story there is indeed a lesson for those who are of sound mind. (The Qur'an) is not a fabricated story, but a confirmation of the previous ones, detailing everything, as guidance, and mercy for those who believe."

The explanation of the verse above proves that, the story that serves as guidance or guidance for all humans. Of the many stories in the Qur'an, the story of *Ashab Al-Sabti* that the author will present and highlight some verses related to the story of *Ashab Al-Sabti*, the author will highlight the terms of moral character contained in surah al-A'raf verses-163-166. The story of *Ashab Al-Sabti* has three groups that have different roles related to violating the prohibition of working on Saturday and its relation to the description of moral character in today's society such as; There are groups that still continue to advise for two purposes, namely carrying out the obligation to advise regardless of whether it is accepted or rejected, then there are groups that remain silent because they feel advising them is useless and instead reproach those who give advice, so they remain silent from the rule. And then there are those who blatantly disobey God's command and violate the prohibition against working on Saturday.⁶

By involving the three groups in the story of *Ashab Al-Sabti* in the study of the moral character of society, through multidisciplinary science, the phenomenon of moral degradation with the story of *Ashab Al-Sabti* can be studied through a scalpel, namely with the approach of Tafsir and Sociology. Then later we can gain a more comprehensive understanding of the role of the story of *Ashab Al-Sabti* in shaping social and cultural dynamics. This can be an important foothold in efforts to build public awareness to take lessons from this research that are more moral, responsible, and harmonious. Theoretically, it is expected that this research will add new knowledge and enrich the expertise about the moral character of society in the Quran through the story of *Ashab Al-Sabti*. Practically, this research can answer questions about problems that occur in society, produce significant research findings, and add to the literature on the contribution of thoughts about the value of religiosity and morals.

This paper is not the only research that discusses and analyzes the story of *Ashab Al-Sabti*. Previously, there have been various works and studies that discuss this theme. Rica Ravita Putri, for example, wrote an article entitled "*Moral Values in the Story of Ashab Al-Sabt in the Qur'an (Thematic Interpretation Study)*". Rica Ravita Putri wrote the moral values contained in the story of *Ashab Al-Sabti*.⁷ Noval

⁶ Noval Aldiana Putra, "*Kisah Aṣḥāb Al-Sabt Dalam Al-Qur'an: Analisis Semiotika Roland Barthes*" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2018), h. 45

⁷ Rica Ravita Putri, "*Nilai-Nilai Akhlak Pada Kisah Ashḥāb Al-Sabt Dalam Al-Qur'an (Kajian Tafsir Tematik) Skripsi*" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020), h. 1-61, <http://repository.uin-suska.ac.id/id/eprint/26471%0A>.

Aldiana Putra "*The Story of Ashhāb al-Sabt in the Qur'an: Roland Barthes Semiotics Analysis*". This article focuses its research on analyzing the story of Ashab Al-Sabti in the Qur'an by applying Roland Barthes Semiotics.⁸ Aidah Mega Kumalasari who studied an article entitled "*The Meaning of Qiradah in the Story of the Children of Israel (Application of Roland Barthes Semiotics to QS Al-Baqarah [2]: 65)*". In this study, Aidah focused her research on exploring the meaning of Qiradah contained in the verse related to the story of *Ashab Al-Sabti*.⁹

Some of the previous literature studies above, here the author finds a difference in the discussion to be studied, namely the author focuses more on problems related to the phenomenon of moral degradation in society and then relates it to the interpretation of the *Ashab Al-Sabti* story in the process of exploring the description of the moral character of the community in the story. Based on the problems and research gaps that exist in previous studies, the author formulates the focus of this study in several parts, namely: What is the moral character of society depicted in the story of *Ashab Al-Sabti*, as presented in the Qur'an and its interpretation and how is the effort to contextualize moral character in the Sociology approach?

RESEARCH METHODS

This research includes qualitative studies, while the type is library research. Library research is a type of research that collects data by reading and recording to process a research material that utilizes library sources.¹⁰ Through this research when viewed from its nature, this research is descriptive analysis, namely research that describes, describes, and reports a situation without assessing whether or not a concept or teaching is correct.¹¹ This means that this research only reveals and describes things related to the description of the moral character of the community regarding the story of *Ashab Al-Sabti* within the scope of sociological studies and the interpretation of classical and contemporary mufassirs to relate to the portrait of moral character today. Library material or data used can be in the form of literature, classical and contemporary tafsir books as reinforcing data in explaining the story of *Ashab Al-Sabti* such as: *Tafsir Ibn Kathir*, *Tafsir Ath-Thabari*, *Tafsir Qurthubi*, *Tafsir Shawwy*, *Tafsir Al-Munir*, *Tafsir fi Zilalil Qur'an*, *Tafsir Al-Misbah*, and *Tafsir al-Azhar*,

⁸ Putra, "Kisah Aṣḥāb Al-Sabt Dalam Al-Qur'an: Analisis Semiotika Roland Barthes", h. 1-109

⁹ Aidah Mega Kumalasari, "Makna Qiradah Dalam Kisah Bani Israil," *Jurnal Al-Fanar* 4, no. 2 (2021): 167-76, <https://doi.org/10.33511/alfanar.v4n2>.

¹⁰ Kartini Kartono, *Pengantar metodologi research sosial*, (Alumni, 1976), h. 10-11. <http://digilib.fisipol.ugm.ac.id/handle/15717717/11060>.

¹¹ Fajri Kamil, et al., "Epistemologis Tafsir Tematik: Menuju Tafsir Al-Qur'an Yang Holistik", *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2023), h. 11-32.

as well as secondary data which is supporting data derived from books, journals, which contains about the problem proposed.

Related to the theme of *Ashab Al-Sabti*, researchers use the *maudhu'i* (thematic) interpretation method as a first step to find verses and *munasabah* verses related to the story of *Ashab Al-Sabti*.¹² *Maudhu'i* interpretation is a way of interpreting the Qur'an based on the theme of the verse. Furthermore, researchers refer to the comments of tafsir scholars in the book of tafsir.¹³ And in order to achieve maximum results, which is a reference for researchers in analyzing the content of researchers using the content analysis method. This method is a method used in analyzing the content, namely the sources that have been obtained by researchers in their research.¹⁴

RESULTS AND DISCUSSION

The Story of *Ashab al-Sabti* in the Qur'an

In the Qur'an the story of *Ashab al-Sabti* has been immortalized in QS. al-'Araf: 163 below:

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْتَدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِينَتَهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا
وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ . كَذَلِكَ يَبْلُغُهُمْ بِمَا كَانُوا يَفْسُقُونَ

"Ask them about the land by the sea, when they transgressed the Sabbath, (i.e.) when the fish came to them on the surface of the water. But on non-Sabbath days the fish did not come to them. Thus We tested them because they were always ungodly."

In this verse, it is told that *Ashab Al-Sabti* is located in a country located near the sea, Lafaz *عَنِ الْقَرْيَةِ* the opinions of the scholars of interpretation have differences about the country mentioned in this verse. The description of the place of *Ashab Al Sabti* is completely unclear from the existing references, so there are several opinions about where *Ashab Al-Sabti* settled. Ailah is a city in Palestine.¹⁵ *Madyan* is the land between Ailah and the hill of *Thursina*, and Maqna is the land between *Madyan* and *Ainuni*.¹⁶

¹² Fajri Kamil, et al., "Epistemologis Tafsir Tematik: Menuju Tafsir Al-Qur'an Yang Holistik", *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2023), h. 11-32.

¹³ Badruzzaman M. Yunus, et al., "Studi Komparatif Pemikiran Al-Farmawi, Baqir Shadr Dan Abdussatar Fathallah Tentang Tafsir Maudhu'i," *Jurnal Iman Dan Spiritualitas* 1, no. 3 (2021), h. 286-96.

¹⁴ Noeng Muhadjir, *Metodologi penelitian kualitatif*, (Yogyakarta: Rake Sarasin, 1996).

¹⁵ Komarudin Ibnu Mikam & Herlinda Novita Rahayu, *25 Nabi&Rasul Dalam Al-Qur'an*, (Jakarta: Kalil, 2010), h. 151.

¹⁶ Mahmud Mursi Abdul Hamid Ahmad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, *Terjemahan Tafsir Ath-Thabari Jilid 11*, (Yogyakarta: Pustaka Azzam, 2002), Vol. 53, h. 663.

Some scholars are also of the opinion that the land in question is the land of *Ailah*, as stated by Ibn Abbas, Ikrimah, and As-Suddi. However, according to another narration from Ibn Abbas, the land in question is the land of *Madyan* which lies between *Ailah* and Thur.¹⁷ There are also those who argue like Az-Zuhri that it is *Thabariyan*. Meanwhile, according to Qatadah and Zaid bin Aslam, the land in question is the land located on one of the shores of the sea of Ash-Sha'm, which is the land flanked by *Madyan* and *Ainun*.¹⁸

However, Abu Ja'far Ath-Thabari emphasized that the correct opinion in the matter of the land located on the coast may be *Ailah*, it may be *Madyan*, and it may be *Maqna* because all these lands are located on the coast.¹⁹ *Ashab al-Sabti* is the name for the Children of Israel who transgressed on Saturday. *Shawy's* commentary explains that this story took place during the time when Prophet David taught Islam to all people, including the Children of Israel who were on the seashore.²⁰

Initially *Ashab al-Sabti* was from the time of Prophet Moses (peace be upon him), then continued in the time of Prophet David (peace be upon him). However, because they knew that Prophet Muhammad was the last prophet that Allah would send at the end of time, as well as the signs listed in the Torah, then they changed the contents of the Torah and many of them became disbelievers again after Prophet Moses died.²¹ From this statement, *Ashab al-Sabti* appeared at the end of the time of Prophet Moses and then appeared at the time of Prophet David. At the end of the time of Prophet Moses, their defiance by changing the contents of the Torah itself was already visible.

It is called *Ashab Al-Sabti* because the violation of the promise they made with Allah was broken so that they violated Allah's prohibition, namely the prohibition on Saturday to work.²² In the book by Ibn Kasir al-Bidayah wa al-Nihayah the story of *Ashab al-Sabti* or the story of those who violated Saturday, They are the Children of Israel clinging to the Torah religion.²³ Which is where all followers of the Prophet Moses are asked to worship specifically for one day each week based on the teachings of their predecessor (Prophet Moses). So that when the appointed day was

¹⁷ Ali bin Abu Thalhah, *Tafsir Ibnu Abbas - Tahqiq Dan Takhrij: Rasyid Abdul Mun'im Ar-Rajal*, 1st ed. (Yogyakarta: Pustaka Azzam, 2010), h. 362.

¹⁸ Muhammad al-Qurthubi, *Al Jami' Li Ahkam Al Qur'an, Wa Al Mubayyin Lima Tadhamanahu Min As-Sunnah Wa Ayi Al Qur'an*, (Jakarta: Pustaka Azzam, 2006), Vol. 7, h. 754

¹⁹ Ahmad Abdurraziq Al-Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, *Terjemahan Tafsir Ath-Thabari Jilid 11...*, h. 665.

²⁰ Ahmad Al-Shawi, *Hasyiyah Al-Shawi 'ala Tafsir Al-Jalalain*, (Beirut: Dar al-Kutub al-Ilmiyah, 1995), h. 34

²¹ Muhammad Amri, et al., *Aqidah Akhlak*, ed. Risna Mosiba, *Jurnal Ilmiah* 10, 2017, h. 35.

²² Ahmad Abdurraziq, *Terjemahan Tafsir Ath-Thabari Jilid 13...*, h. 666.

²³ Ibn Kathir, *Al-Bidayah Wan-Nihayah*, (Beirut: Dar Al-Kutub Al-Ilmeyyah, 1978).

set, they were forbidden to think about worldly matters.²⁴ It is said that previously the Jews were actually ordered (to specifically worship) on Friday, but they abandoned that day and preferred Saturday as explained by Imam Suddi who was narrated by Ibn Hatim:

إن الله فرض على اليهود يوم الجمعة فأبوا وقالوا يا موسى: إن الله لم يخلق يوم السبت شيئاً فاجعل لنا السبت، فلما جعل عليهم السبت استحلوها فيه ما حرم عليهم". "رواه ابن أبي حاتم

"Indeed, God imposed Friday on the Jews but they rejected it and said, 'O Moses, God has created nothing on Saturday, so make Saturday for us.' When God created Saturday for the Jews, they legalized what was forbidden." (Ibn Abi Hatim)

This hadith is the beginning of the establishment of Saturday as the Jewish day of worship. However, they were tested on that Saturday, where they were prohibited from doing activities and asked to glorify Saturday. In fact, on Saturday, many fish appeared. The fish looked pregnant and had clean and fat bodies. Because of the large number of fish that float, the surface of the water is not visible at all. and the fish will not appear on days other than Saturday.²⁵

Then based on this phenomenon, the bad intentions of those who previously wanted to worship on Saturday but were tempted by worldly lusts and with their cunning minds they tried to find various ways, they did this in order to get fish on Saturday by digging a ditch (making a small river) and letting the fish enter it. Then they closed the channel, let the fish stay in the ditch and harvested and ate the fish on Sunday, They thought they could deceive Allah, whereas they themselves were deceiving themselves.²⁶

After those people broke the covenant with Allah, which they held only in the skin, not in the essence, then Allah turned them into monkeys. they behaved like monkeys, even though they were humans. This was an appropriate retribution.²⁷ Allah's word in al-A'raf: 166 confirms this:

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

"Then, when they insisted on all that was forbidden, We said to them, "Be ye despised apes!"

In line with QS. al-Baqarah [2]: 66:

²⁴ Abqary Ridwan, *Kisah Menakjubkan dalam Alquran*, (Bandung: Mizan Media Utama, 1999), h. 121.

²⁵ Wahbah al-Zuhaili, *Tafsir Al-Munir: Penafsiran Al-Qur'an Dengan Fokus Aqidah, Syari'ah Dan Manhaj*, ed. Arif Muhajir, (Jakarta: Gema Insani, 2018), h. 288.

²⁶ Hamid Ahmad Ath-Thahir, *Kisah-kisah dalam al-qur'an*, terj. Umar Mujtahid, (Jakarta Timur: Ummul Qura 2020), h. 795.

²⁷ Haji Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, (Singapore: Kerjaya Printing Industries Pte Ltd, 2016), h. 2586.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

"Indeed, you have indeed known those who transgressed among you on the Sabbath, and We said to them, "Be you despised apes!"

Three Factions in the Story of *Ashab Al-Sabti*

The Qur'an mentions three groups in the story of *Ashab al-Sabti*, as follows:

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَسْتَفْهِنُونَ

"(Ingatlah) ketika salah satu golongan di antara mereka berkata, "Mengapa kamu menasihati kaum yang akan dibinasakan atau diazab Allah dengan azab yang sangat keras?" Mereka menjawab, "Agar kami mempunyai alasan (lepas tanggung jawab) kepada Tuhanmu dan agar mereka bertakwa."

"(Remember) when a group of them said, "Why do you advise a people whom Allah will destroy or punish with a very severe punishment?" They said, "That we may have an excuse to your Lord and that they may fear."

The above verse on the lafaz أُمَّةٌ (Umat), In the book *al-Mufradat* by Ar Raghīb explains that; "Umat is a group of people united by one thing, whether in the form of religion, time, or place, whether the unifying factor is conditioned by force or voluntary choice",²⁸ While according to Ibn Kathir, Imam Ath-Thabari, Qurthubi, Sayyid Quthb, Wahbah Az-zuhaili, and Buya Hamka, this verse clearly describes the groups that exist in the story of *Ashab Al-Sabti*, from the word Umat, They interpret: "The people referred to in this verse are the villagers in the land near the sea, the population is divided into three people; The first group is the people who face disobedience and corruption by taking an active attitude, namely by reprimanding, directing and giving advice. Then the second group is the people who allow the evil and the perpetrators who are only counter and passive who do not encourage them to preach against the evil, and the last group is the people who disobey and argue."²⁹

Based on the explanation above as a basis for analyzing the moral character that exists in society, here the author will explain these three groups based on the interpretation of the mufassirs, as follows:

1. The group of righteous people who give advice.

This group is revealed in QS. al-'Araf: 164 as follows;

²⁸ Ar-Raghīb Al-Ashfahani, *Al-Mufradat Fi Gharibil Qur'an*, ed. Ruslan Nurhadi, (Mesir: Dar Ibnul Jarzi, 2017), h. 121.

²⁹ Sayyid Quthb Ibrahim Husain, *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan Al-Qur'an*, 1st ed. (Jakarta: Gema Insani Press, 2001)., Lihat Juga: Ibnu Katsir dalam tafsirnya (3/476), Ath-Thabari dalam tafsirnya (11/662, Qurthubi dalam tafsirnya (7/762), Tafsir Al-Munir (5/146), dan Tafsir Al-Azhar (4/2583).

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

"(Remember) when a group of them said, "Why do you advise a people whom Allah will destroy or punish with a very severe punishment?" They said, "That we may have an excuse to your Lord and that they may fear."

In the verse above, this group of pious people remembered their duty to God and still had compassion for those who had gone astray, this group wanted improvement so they advised the people who committed the offense. They believe that if the people who have gone astray are given a good warning, hopefully they will come back to their senses and be pious.³⁰

What motivates them to preach to the disbelievers is *قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ*, according to Ibn Kalbi, meaning that they want to say that we gave this advice because we felt obliged to convey it³¹ According to this group of pious people, doing the duty of 'amar makruf nahi munkar, scaring people so that they do not break the laws of Allah is an obligation that must be fulfilled, because it is the responsibility of every Muslim so that it can be used as an excuse to Allah to be accountable on the Day of Judgment, and it is done, hoping that the advice will have an effect on the sinners.³²

Then their second motivation to advise the Jews is *لَعَلَّهُمْ يَتَّقُونَ* "and that they may fear". This motivation is the foundation that has the intention that their advice and warnings can realize piety, obedience, and commitment in the perpetrators of mischief, because actually by implementing the truth, and 'amar makruf nahi munkar from the preachers, sometimes can foster in people awareness of piety, worship, faith, and moral commitment.³³

2. The group that keeps silent about the wrongdoing

Still in the same verse, namely in QS: al-'Araf: 164, the second group is stated, namely:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

"(Remember) when a group of them said, "Why do you advise a people whom Allah will destroy or punish with a very severe punishment?" They said, "That we may have an excuse to your Lord and that they may fear."

³⁰ Amrullah, *Tafsir Al-Azhar*.

³¹ Qurthubi, *Al Jami' Li Ahkam Al Qur'an*.

³² Husain, *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan Al-Qur'an*, h. 42.

³³ Shalah A. Fattah Al-Khalidy, *Kisah-kisah Al-Qur'an: pelajaran dari orang-orang dahulu*. (Jakarta:Gema Insani, 1999), h. 284.

This second group are those who remain silent. They do not participate in the deception, In the verse *وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا* meaning that the people who keep silent say to those who are silent. Those who kept silent said to those who preached after they had given advice, "When you knew that Allah would punish them, then why did you advise them?".³⁴ In some narrations, Ikrimah explained that this group does not like the da'wah that is exhorted by the righteous and does not oppose the evil deeds committed by the disobedient.³⁵ This group forgets that the weakest faith is denying the evil with the heart, as mentioned in the hadith of Abu Sa'di al-Khudri, that the Messenger said about the weakest faith:

فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْرِضْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أضعفُ الْإِيمَانِ

"Whoever among you sees an evil, then he should change it with his hand (power). If he cannot, then he should do it with his tongue. If he cannot, then he should do it with his heart, and that is the weakest faith."³⁶

This Hadith explains the stages of changing the evil. Changing an evil deed has three levels. Those who are able to do so should do so with their hands, such as the government and husbands towards their children and wives. If a person is unable to change it with his hands, then he should change it with his tongue, such as a scholar. If he cannot change it with the tongue, then he should change it with the heart.³⁷ However, they do not deny it but rather stand idly by and let the evil happen, this according to Buya Hamka is their faith is not deep, because it is only selfish.³⁸

So it can be understood that this Hadith explains that a Muslim should act with the heart, which means by hating the wrongdoing and hating the evil itself. Changing with the heart is an act of the heart while the act of the heart if done sincerely and correctly, the culprit will be rewarded. Among the perfections of denying with the heart is leaving the place where an evil is done. There is a difference of opinion about the fate of this group whether they will be punished by Allah or saved with the righteous.³⁹

³⁴ Al-Qurthubi, *Al Jami' Li Ahkam Al Qur'an*, h. 766

³⁵ Ahmad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, *Terjemahan Tafsir Ath-Thabari Jilid 11*. Lihat juga: Abdurazzaq dalam tafsirnya (96 dan 97), dengan lafaznya. Al Baghawi dalam Ma'alim At-Tanzil (2/558 dan 559).

³⁶ Muslim bin al-Hajjaj, *Sahih Muslim*, kitab al-iman.

³⁷ Dwi Hartini, "Kontekstualisasi Makna Jihad Di Era Milenial," *Dialogia* 17, no. 1 (2019), h. 81, <https://doi.org/10.21154/dialogia.v17i1.1656>.

³⁸ Amrullah, *Tafsir Al-Azhar*, h. 2583.

³⁹ Ahmad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, *Terjemahan Tafsir Ath-Thabari Jilid 11...*, h. 670.

3. The transgressing and wicked group

This third group is mentioned in the next verse, namely in QS. al-'Araf: 165 as follows;

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ
 "Maka,

"So, after they forgot what they were warned about, We saved those who prevented evil, and We inflicted on the wrongdoers a severe punishment because they had always acted unjustly."

This verse makes it clear that when advice and counsel do not work and people continue in their wrongdoings, then God's decree of punishment will surely come to pass and His threats will surely come true. Those who transgressed have wronged themselves, they have transgressed what they were forbidden to do, they have disobeyed the religion of God.⁴⁰ The group that broke the covenant will be subjected to very severe punishment, and the group that did not advise or transgress is not mentioned in the verse. It is possible to ignore those who, although not tormented by punishment, passively deny the active and stop at the level of passive denial, so they deserve to be ignored even though they do not deserve punishment.⁴¹

According to the commentators, poverty and misery of life are the most terrible punishment here. In other words, the deception they committed on Saturday did not make them richer. They have become slaves to the wealth they accumulated, not to their benefit. They will have no more opportunities to know God. Because they were wicked, hence the definition of wicked, which means to break the rules openly.⁴² It is clear from the above interpretation that forgetting and disregarding the laws is a prelude to the punishment and makes punishment a consequence of disregarding God's laws. Allah says in QS. al-'Araf: 166;

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

"Then, when they insisted on all that was forbidden, We said to them, "Be you despised apes!"

This verse is evidence of Allah's punishment for those who betrayed the day of the covenant they broke, so Allah cursed them to become abject apes. The word قِرَدَةً, there are many differences in the interpretation of the views of several scholars of interpretation, some say that Allah changed their body shape to resemble apes, this opinion was expressed by classical mufassirs such as; Tafsir Ath-Thabari,

⁴⁰ Al-Khalidy, "Kisah-kisah Al-Qur'an Pelajaran dari Orang-orang Terdahulu...", h. 288.

⁴¹ Husain, *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan Al-Qur'an*, h. 414.

⁴² Amrullah, *Tafsir Al-Azhar*, h. 2583.

Qurtubi and Ibn Kathir.⁴³ While some contemporary scholars of interpretation give the interpretation that what is meant by apes here is in terms of the form of their temperament that likes to cheat, their behavior is greedy and their morals and thoughts are like apes, namely cunning. This view is expressed by contemporary mufassirs such as: Sayyid Qutb, Quraish Shihab, Buya Hamka and Wahbah Zuhaili.⁴⁴ However, according to Quraish Shihab today it is not too important to prove whether their body shape or not. What is certain is that their morals and their way of thinking are not straight.⁴⁵

Analysis of the Moral Character of Society in the Story of *Ashab Al-Sabti*

According to Samami, character is the basic value that builds a person's personality, it is formed by heredity and environmental factors, as a factor that distinguishes a person from others, and is manifested in a person's attitude and behavior in everyday life⁴⁶, and is also a systematic trait formed by both genetic factors and the environment. Genetic factors shape basic human traits, while the environment shapes character through life experiences and social interactions.⁴⁷

Etymologically, morals come from the Latin "mores," the plural of "mos," which means "custom." Therefore, morals in terms of terms is an expression that can be used to determine the boundaries of an act, behavior, trait, and coupling that is declared right, wrong, good, bad, worthy or unworthy, appropriate or inappropriate. In other words, morals are used as a benchmark based on norms that grow and develop and take place in society.⁴⁸

Based on the above terms, it can be understood that the moral character of society is the basic value that builds the community's personality to be used as a benchmark based on the norms that grow, develop and take place in society as an aspect of changing life principles regarding right and wrong, good and bad and moral values that cannot be separated from the character of the community. This discussion has an important role in building prosperity in any social organization in the community.

The results of the data exposure that has been described by the author related to the story of *Ashab al-Sabti* which has been explained in QS. al-'Araf: 163-166

⁴³ Qurthubi, *Al Jami' Li Ahkam Al Qur'an*, h. 761.

⁴⁴ Husain, *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan Al-Qur'an*, h. 203.

⁴⁵ M. Quraish Shihab, *Tafsir Al-Mishbah : Pesan, Kesan Dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2009), h. 294.

⁴⁶ Erna Labudasari and Eliya Rochmah, "Peran Budaya Sekolah Dalam Meningkatkan Karakter Siswa Sekolah Dasar," (*Prodising Seminar Nasional PGSD*, 2018), h. 299-310.

⁴⁷ Otong Husni Taufiq, Ari Kusumah Wardani, and Univeritas Galuh, "Karakter Kepemimpinan Ideal," *Jurnal Moderat*, Volume 6, Nomor 3 6 (2020), h. 513-24.

⁴⁸ Wojowasito, Suwojo, and W. J. S. Poerwadarminta, *Kamus Lengkap, Inggris-Indonesia*, (Jakarta: Hasta Jet, 1980), h. 654.

through several interpretations of the mufassirs, both classical and contemporary. It can be examined several group characters in the story described through data quotations which are divided based on the form of positive and negative moral characters.

1. Positive moral character

This positive moral character is characterized by several attitudes mentioned in the Qur'an, including;

a. Social caring character

The first virtue of character education in the story of *Ashab Al-Sabti* is social care, or attitudes and actions that always try to help advise and prevent other individuals and communities where there is wrongdoing, therefore social care so that Allah's punishment does not descend and so that those who are given advice can fear Allah again. The statement is proven in the lafaz *وَلَعَلَّهُمْ يَتَّقُونَ* "That they may fear".⁴⁹

In the verse, it can be understood that the narrative in this story has characters in the first group who try to advise and prevent their actions so that the evil done does not invite a punishment from Allah. The moral foundation that inspires them to do *'amar makruf nahy munkar* and give warnings, advice, and rebuke wrongdoing. Allah's Word QS. al-Ghasiyah: 21-24

فَذَكِّرْهُ ۚ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۖ إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ۖ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۗ

"Maka,

"So, warn them for you are only a warner. You are not the one who has power over them. But the one who turns away and disbelieves, Allah will punish him with the greatest punishment."

From the excerpts of the preachers' statements, it can be seen that the group is very attentive and concerned about the surrounding environment; one of them thought about what if Allah's punishment would happen if the Saturday agreement was violated, even though their situation at that time was fine. A Muslim's concern for his fellow man is a great responsibility to provide comfort for his community⁵⁰, as shown by the selfless preachers.⁵¹ This proves that all religions teach to care for others; in Islam, this is especially required. All religions

⁴⁹ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Bandung: CV. Diponegoro, 2010), QS. Al-Araf: 163.

⁵⁰ Rika Laelasari, Salman Paris, and Yusep Ahmadi, "Analisis Unsur Intrinsik Dan Nilai Pendidikan Karakter Dalam Cerpen 'Kisah Tiga Kerajaan Lampau Karya David Victor,'" *Parole (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)* 1, no. 3 (2018), h. 321-34, <https://journal.ikipsiliwangi.ac.id/index.php/parole/article/view/664/pdf>.

⁵¹ Al-Khalidy, *Kisah-kisah Al-Qur'an: pelajaran dari orang-orang dahulu...*, h. 282.

teach that if one wants to earn Allah's pleasure, they must do the things that please Him. One example of this is loving one's fellow believers as oneself.

b. Character of obedience and loyalty

Although not explicitly mentioned, this righteous group showed obedience and loyalty by not participating in the violation of the prohibition against hunting on Saturday. In fact, he advised the disobedient group to stop doing so so that they would be saved from the punishment that Allah will give them. This group reflects as a group that has actions to encourage itself to produce something useful for society. This analysis is based on the data mentioned in QS: Al-'Araf: 164, in which the verse tells the dialog between the group that keeps silent and the preachers.⁵² Like: *"Why do you advise a people who will be destroyed or punished by Allah with a very harsh punishment?" They replied, "So that we may have an excuse to your Lord and that they may fear."* From this narrative, it can be seen that when the silent group asked the preachers about why they advised the disbelievers, they replied *"So that we may have an excuse to your Lord and that they may fear."*

This narrative proves that they had an attitude of solidarity with others and had loyalty to the rules made by their previous Messenger. This proves that they were people of high integrity, meaning that they lived in line with their values.⁵³ Because of this, in the narrations put forward by the mufassirs, they were saved by Allah from the punishment that Allah sent down and will be gathered with the prophets and the righteous,⁵⁴ as Allah said:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا

"Whoever obeys Allah and the Messenger (Prophet Muhammad), those are the ones who (will be gathered) with those whom Allah has favored, (namely) the prophets, the lovers of truth, the martyrs, and the righteous. They are the best of companions." (QS. An-Nisa: 69)

c. Unyielding character

The question that the faction of silence asked of the preachers was: *"Why do you warn people whom God has decreed to be destroyed and annihilated, and you know that God will destroy and torment them in this world and the next?"* Then they replied, *"When they see bad deeds, we remind them to avoid sin secretly and tell God that we have fulfilled our duty by rejecting their actions. We will never lose hope in waiting for them"*

⁵² Ath-Thahir, *Kisah-kisah dalam al-qur'an...*, h. 796.

⁵³ Antonius Atosokhi Gea, "Integritas Diri: Keunggulan Pribadi Tangguh", *Character Building Journal* 3, no. 1 (2006), h. 17.

⁵⁴ Shihab, *Tafsir Al-Mishbah...*, h. 290.

*to be good and return to the right path. Hopefully, with this mistake, they will become afraid to do it and abandon it, then return and repent to Allah SWT. If they repent, Allah will surely accept their repentance and love them".*⁵⁵

From the narrative it can be observed that in the story of *Ashab Al-Sabti* there is an unyielding character in preventing evil, optimistic and positive thinking, as well as having a tough mentality and not complaining, and being able to face failure and uncertainty. In addition, it is agreed that unyielding character in the order of community life is a measure of a person's goodness in his daily life and is also the foundation for creating a harmonious life in the family, community and country.⁵⁶ It is explained in the word of Allah QS. Ali Imran: 139:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"Do not be weak and do not grieve, for you are the highest if you are believers."

2. Negative moral character

This negative moral character is also characterized by several attitudes mentioned in the Qur'an, namely:

a. Desperate character

This moral character is found in the group that is silent about the evil, it is described in the story, with the narrative *"Why do you remind the people that Allah has determined for them to be destroyed and destroyed, and you know that Allah will destroy and torture them in this world and the hereafter"*. From the narrative proves that this second group is pessimistic about their character who do not want to try to prevent evil, they consider that the law against the perpetrators of evil is certain that Allah will destroy or torture them with painful torment, therefore they prefer to remain silent, for them there is no point in advising the group that denies it. Someone who is silent about the evil is called by the Prophet a mute devil. This is according to the Prophet's hadith as follows:

الساکت عن الحق شیطان أخرس والناطق بالباطل شیطان ناطق

*"The one who is silent from the truth is a mute shaytan while the one who speaks with falsehood is a speaking shaytan."*⁵⁷

b. Dissident character

This character is reflected in this story in the verse *"So, when they became arrogant about what they were forbidden to do, we said to them, "Be you*

⁵⁵ Az-Zuhaili, *Tafsir Al-Munir...*, h. 145.

⁵⁶ Imam Hanafi, "Urgensi Penanaman Nilai Karakter Spiritual Keagamaan dan Integritas dalam Dunia Pendidikan", *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 4, no. 2 (2017), h. 146.

⁵⁷ Imam An-Nawawi, *Al-Manhaj Syarah Shahih Muslim Ibn Hajjah*, (Beirut: Daarul Ma'rifah, 2020), h. 340.

despicable apes!". From this narrative it is clear that the character possessed by this third group is a dissident. This kind of character is the fall of human dignity to a low level even lower than the animals that are not worthy of it. This character when associated in the scope of society is very often encountered, starting from someone who exceeds the limits, commits oppression, and is wicked, then actually this is the lowest moral in humans. Thus, through this character analysis, it will become a basic foundation as a tool to reconstruct morals in today's society, and by considering the various characters in this story, it will be able to make a quality person, intellectually intelligent and also moral.

Contextualization of Moral Character in the story of *Ashab Al-Sabti*: A Sociology Perspective

Contextualization is the process of placing something in its own context, so that it is integrated and fused with the whole, like threads in clothing.⁵⁸ So that we do not lose our way in contextualizing through sociology, it is necessary to first understand the nature of sociology, as Suparto said, one of the characteristics of sociology is to seek generalization, meaning that sociology tries to find principles that apply to an event.⁵⁹ So in this case, it is not only cultural traditions that determine, but also social circumstances and conditions in a story that has been described. Understanding sociology contextually means placing or examining the basic concepts of sociology in different contexts. This can occur in real life or from a fantasy perspective to describe community behavior or social planning.⁶⁰

Based on the story above, it can be analyzed that the story of *Ashab Al-Sabti* can be examined through theories or perspectives contained in sociology such as the theory initiated by Peter L. Berger which contains the theory of social reality construction.⁶¹ In this theory, the focus of the study of sociology can be analyzed how the story can be contextualized systematically in the context of current moral problems such as KKN.

Simply put, what can be identified in the story of *Ashab Al-Sabti* is that it appears in the story where there is an individual community trying to make a compelling social action in order to achieve goals, this is illustrated when a group denies the covenant that has been made between Allah and them, this happens

⁵⁸ Khabibi Muhammad Luthfi, "Kontekstualisasi Filologi Dalam Teks-Teks Islam Nusantara," *IBDA': Jurnal Kajian Islam Dan Budaya* 14, no. 1 (2016), h. 114-28, <https://doi.org/10.24090/ibda.v14i1.523>.

⁵⁹ Syafri Anwar, *Dasar-Dasar Sosiologi*, (Padang: Ikip Padang, 1990).

⁶⁰ Liliék Channa Aw, "Memahami Makna Hadis Secara Tekstual Dan Kontekstual," *Ulumuna: Jurnal Studi Keislaman* (2011), h. 391-414.

⁶¹ Dana Savana Putri, "Realitas Sosial Dalam Novel *Isinga Karya Dorothea Rosa Herliany (Kajian Sosiologi Sastra)*," *Sapala* 5, no. 1 (2018), h. 1-16, <https://ejournal.unesa.ac.id/index.php/jurnal-sapala/article/view/27262>.

because of their lack of faith and loss of life guidelines that they previously changed in the holy book revealed by Prophet Moses, so that the social order of *Ashab Al Sabti* becomes chaos which causes and affects many people who ignore the covenant between them and Allah on Saturday. They forgot the sanctity of Saturday, so they netted or trawled the fish on the day they considered holy, Saturday. They violate their own religious rules, just indulging in their lusts, and some groups just keep silent about these evils.⁶²

The description above can be seen as a social reality because according to social reality construction theory, it is defined as how this theory sees the problem of social reality that has a contradiction between the problem can be accepted in society and on the other hand the problem is rejected by society because it is caused by a discrepancy between ways of acting, thinking and feeling, which is outside the individual and is equipped with coercive power that can control individuals so that the reality can be constructed by society.⁶³ If seen in the story, it is very visible how the deniers who previously accepted these social realities such as breaking the agreement by prioritizing their group so that they influenced other individuals to make collusive actions in a social order. And on the other hand, this reality is rejected by the group of preachers because according to their knowledge reserves that the actions they do are an act that Allah is displeased with.

This is a reality that occurs in this era, Integrity drops due to honesty defeated by lust, and prioritizes personal interests by forgetting the great impact on the social order in society so that Corruption, Collusion and Nepotism are rampant in this country. Based on this analysis, the contextualization of the disbelievers is seen as a social reality. Then based on the explanation above, to be able to see this story in depth, with the theory of social reality construction initiated by sociologist Peter L. Berger, it will be seen how the process of construction of social reality takes place, according to Peter L. Berger, social reality is how a person sees social life as a process of three dialectical moments.⁶⁴ In this theory, there are three dialectical moments, namely: Externalization, Objectivation, and Internalization.

⁶² Amrullah, *Tafsir Al-Azhar*, h. 2584.

⁶³ M. Arif Arifuddin, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan," *Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial* 1, no. 2 (2020), h. 1-14, <https://doi.org/10.24239/moderasi.vol1.iss2.28>.

⁶⁴ Fajriatul Kamelia and Lukman Nusa, "Konstruksi Realitas Sosial: Pemikiran Peter L. Berger Tentang Kenyataan Sosial," *Kanal: Jurnal Ilmu Komunikasi* 7, no. 1 (2018), h. 10-16.



Externalization is the process of individuals seeing social reality and then the individual will understand according to his subjective understanding.⁶⁵ Then the next process is Objectivation, which is when individuals have understood social problems, then the social reality is separated from the individual and is outside the individual's problem.⁶⁶ And finally the Internalization process, which is the process of individuals will influence and produce individuals by socializing to the social order that has social reality or problems in accordance with the results of objectivation learning.⁶⁷

Analysis in the story of *Ashab Al-Sabti*, can be seen in this story showing the practice of the character of the group that denied the agreement on Saturday, then on the one hand actually each group, both those who carry out *Amar ma'ruf nahy munkar*, the group that is silent and the group that denies, they all see and already know that it is a prohibited act, this is the process of externalization in the construction of social reality because each of these groups understands the social problems that exist in the violation on Saturday. Then on the other hand, the two groups try to get out of the disbelieving group because according to the Stock Knowledge of the two groups, the violation committed by the disbelieving group is an act that exceeds the limit, then this is what is called the Objectivation stage, where the group tries to reconstruct according to the results of their objectivation learning and how they see this reality to try to escape from the existing social reality, in order to want improvement so that they advise the people who commit these violations even though the group that is silent only stands idly against evil.

Because the group of preachers believes that if the straying people are given a good warning, they will come back to their senses and be pious, this is called the Internalization process because in order to create a dynamic society, there is a need for socialization and action. Then it becomes a portrait to be contextualized in the

⁶⁵ Charles R. Ngangi, "Konstruksi Sosial Dalam Realitas Sosial Charles R. Ngangi," *Agri-Sosioekonomi* 7, no. 2 (2011), h. 1-4.

⁶⁶ Doyle Paul Johnson, *Teori Sosiologi Klasik dan Modern*, (Jakarta: PT Gramedia, 1986), h. 287.

⁶⁷ Kamelia and Nusa, "Konstruksi Realitas Sosial: Pemikiran Peter L. Berger Tentang Kenyataan Sosial."

current era, in the sense that to seek the contextualization of the *Ashab Al-Sabti* story against the KKN phenomenon, this social reality construction theory needs to be reviewed how a society must interact between one group and another group and which group is more dominant in the reconstruction process. so that the more dominant community process in the interaction of one group with another group and which group is more dominant in the reconstruction process, So that the process of society that is more dominant in these interactions can produce a change that occurs in a dynamic society, whether the interaction that is criticizing the evil is accepted and will create harmony in the social order, or even the interaction of criticism of the evil is rejected and more dominant on negative things, then it has the potential to create damage in the order of life, especially moral values.

The group in the story of *Ashab Al-Sabti*, if drawn in the current context, based on the existing phenomenon, namely: KKN (*Corruption, Collusion and Nepotism*), in terms of process or dialectical moments in Peter L. Berger's theory, in the current context, there will certainly continue to be groups of people whose characters are relevant to the three groups in the story of *Ashab Al-Sabti*.

The phenomenon of KKN when contextualized in the situation of violations of election organizers in Indonesia, for example, can be seen in the general public in seeing the evils that have clearly occurred in front of the eyes that the phenomenon that occurred this era is that where officials who have power, violate and provide the lure of power to certain groups. This kind of thing is done to smooth out the personal or individual interests of the family, close family cronies or certain groups. Therefore, in the current phenomenon, moral decadence lies in the actions of certain groups in changing the electoral system law for personal interests.

This kind of offense becomes a portrait to be associated with the story of *Ashab Al-Sabti*, how the community groups at that moment are divided as well as the story of *Ashab Al-Sabti*. If it is contextualized on the one hand in the phenomenon of KKN, there are groups that voice the truth about acts of abuse of power, such as judges, da'i, scholars, students, and other law enforcers as the current social order that is seen as an organizer of social justice in society. Then on the other hand there are also groups of people who have power but are reluctant to speak out because they see the potential for additional positions given and they choose to remain silent because it benefits them such as: Regional officials and campus officials and so on who are silent because their positions are above the ruling power, as well as people who are triggered by profit. And there are also groups of people who clearly make changes to the law for their personal interests.

Based on these problems and phenomena, if seen in the process of the community groups interacting with each other, both from the community groups who voice the truth about the abuse of power, then the people who have power but

are reluctant to speak out because they see the potential for additional positions given and they choose to remain silent because it benefits them and the people who clearly change the law for their personal interests, which dominates the occurrence of moral damage is the group that has power but is reluctant to speak out. Because of the dominant group that is silent for personal gain, causing the truth voiced by those who speak out to be covered by the wickedness of power, so that the abuse of institutions for personal or political gain, threats or potential related to such abuse⁶⁸ can give birth to damage to the moral order in the scope of society, especially against those who commit these offenses as Allah says in QS. Fatir: 42-43:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۚ ٤٢ اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنَ بَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنَ بَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۚ ٤٣

"They swear by Allah solemnly that if there came to them a warner, they would be more guided than any other people. But when the warner came to them, he added nothing to them, except that they became further from the truth. Because of (their) arrogance on earth and because of their evil plans. The (bad) consequences of the evil plan will only befall those who planned it themselves. They are only waiting for the decree (that applied) to those who were before them. So, you will not find any change in the decree of Allah nor will you find any deviation from it."

This analysis can be represented by the problem issues that exist in the story of *Ashab al-Sabti* and are relevant to today's issues, such as collusion that starts with a secret agreement aimed at deceiving or breaking the law for profit alone, becoming a public issue that results in the descent of doom or moral decadence due to neglecting the laws they make and the destruction of order in society. where it makes the basis of society to always maintain personal integrity and become a lesson that must be taken in society. So that social construction is the basic perspective of sociology in solving problems that exist in society to be examined through sociological theory regardless of whether the socialization or internalization process of the law enforcement group is acceptable or not, which is certain that the good and bad of a community order depends on how the community responds and takes lessons what is conveyed and socialized.

Based on a brief analysis of the theoretical explanation above, we can identify various main elements of sociologists, namely Social Reality⁶⁹ in looking at problem

⁶⁸ Pandu Alfa and Khairul Fahmi, "Pemilu Dan Korupsi: Fenomena Pelanggaran Etika Dan Moral Penyelenggara Pemilu Di Indonesia," *Journal of Social and Policy Issues* 2 (2022): 82–85, <https://doi.org/10.58835/jspi.v2i2.43>.

⁶⁹ Ari Cahyo Nugroho, "Teori Utama Sosiologi (Fungsionalisme Struktural, Teori Konflik, Interaksi Simbolik)," *Majalah Ilmiah Semi Populer Komunikasi Massa* 2, no. 2 (2021): 185–94, <https://portal-ilmu.com/teori-utama-sosiologi/>.

issues in society that are relevant to what is in the Quran. So that the existence of a group and other forms such as socialization, social interaction, social groups, social order, social control, institutions and social institutions become other supporting things in looking at it from a sociological aspect. Thus the story of *Ashab Al-Sabti* can present a sociological view of how social norms, values, and local beliefs can play an important role in shaping individual identities and influence social interactions in the community.

The message that can be taken from the various moral characters in the story of *Ashab Al-Sabti* is that before taking any action, it is important to know the impact that will occur in the future in order to avoid unwanted things such as conflict, other social frictions and most importantly the punishment that Allah has promised, although not directly but it will happen. This is highly recommended because every action will have an impact on society, then a firm attitude not to want corruption, stick to principles, and become the basis for dealing with oneself as a moral value. That way, through such understanding, it can increase understanding and insight related to social aspects that exist in society and at the same time will be a relaxation in reconstructing the character and moral values that exist in society in line with Allah's words in QS. al-Baqarah: 66:

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

“So We have made it a warning for the people of that time and for those who come later, and a lesson for the pious.”

CLOSING

Some important points that can be concluded, that the three groups contained in the story of *Ashab Al-Sabti* are *First*, the moral character depicted in QS. al-A'raf: 163-166 found positive characters, among others: Social Care, Obedience, Loyalty, and Unyielding, while the negative characters are: Desperation, and Dissent. Then *Second*, it is concluded that Peter L. Berger's theory with a dialectical moment process, namely: Externalization, Objectivation, and Internalization as an effort to contextualize the moral character in the story of *Ashab Al-Sabti* through a sociological approach, it is found that the character of the three groups in the story of *Ashab Al-Sabti* is also depicted in this era will continue to exist in every era. However, in contextualization efforts by looking at the phenomenon of KKN (Corruption, Collusion and Nepotism) that in this phenomenon the same characters are found as the characters of the society relevant to the story of *Ashab Al-Sabti*, such as the group of people who voice the truth about the act of misuse of power.

As a contemporary social order that is seen as an organizer of social justice in society, groups of people who have power but are reluctant to speak out because they see the potential for additional positions given and they choose to remain silent

because it benefits them, and groups of people who clearly make changes to the law for their personal interests. Efforts to contextualize the moral character of the KKN phenomenon are concluded that the context of the silent group becomes more dominant in the social order so that its potential can cause moral decadence and damage to the social order, it happens because it is triggered by someone's silence against falsehood so that the truth is less dominant, from this it can be used as a lesson for the community that in order to form a civil society there is a need for action and socialization in conveying the truth.

REFERENCES

- Ahmad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, Mahmud Mursi Abdul Hamid. *Terjemahan Tafsir Ath-Thabari Jilid 11*. Yogyakarta: Pustaka Azzam, (2002).
- Al-Shawi, Ahmad. *Hasyiyah Al-Shawi 'ala Tafsir Al-Jalalain*. Beirut: Dar al-Kotob al-Ilmiyah, (1995).
- Amri, Muhammad. et al. *Aqidah Akhlak*. Jurnal Ilmiah, 10, (2017).
- Amrullah, Prof. DR. Haji Abdul Malik Abdul Karim. *Tafsir Al-Azhar*. Singapore: Kerjaya Printing Industries Pte Ltd, (2016).
- An-Nawawi, Imam. *Al-Manhaj Syarah Shahih Muslim Ibn Hajjah*. Beirut: Daarul Ma'rifah, (2020).
- Annisa, Adam, Reni Nuraeni, and Rana Akbari Fitriawan. "Imoralitas Pada Tokoh Joker (Analisis Semiotika Pada Film The Dark Knight Oleh Christopher Nolan)." *E-Proceeding of Management* 3, no. 3 (2016).
- Antonius Atosokhi Gea, *Integritas Diri: Keunggulan Pribadi Tangguh*", *Character Building Journal* 3, no. 1 (2006).
- Anwar, Drs.Syafri. *Dasar-Dasar Sosiologi*. Padang: Ikip Padang, (1990).
- Arifin, Mohamad Zaenal. "Pendidikan Moral Dalam Kisah Yusuf As." *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2016).
- Arifuddin M. Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan," *Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial* 1, no. 2 (2020). <https://doi.org/10.24239/moderasi.vol1.iss2.28>.
- Ar-Raghib Al-Ashfahan. *Al-Mufradat Fi Gharibil Qur'an*. Edited by Ruslan Nurhadi. Mesir: Dar Ibnul Jarzi, (2017).
- Aw, Liliek Channa. "Memahami Makna Hadis Secara Tekstual Dan Kontekstual." *Ulumuna: Jurnal Studi Keislaman* (2011).
- Az-Zuhaili, Wahbah. *Tafsir Al-Munir : Penafsiran Al-Qur'an Dengan Fokus Aqidah, Syari'ah Dan Manhaj*. Jakarta: Gema Insani, (2018).
- Charles R. Ngangi, "Konstruksi Sosial Dalam Realitas Sosial Charles R. Ngangi," *Agri-Sosioekonomi* 7, no. 2 (2011).

- Departemen Agama RI. *Al-Qur'an dan Terjemahnya*. Bandung: CV. Diponegoro, 2010.
- Doyle Paul Johnson, *Teori Sosiologi Klasik dan Modern*. Jakarta: PT Gramedia, (1986).
- Erna Labudasari and Eliya Rochmah, "Peran Budaya Sekolah Dalam Meningkatkan Karakter Siswa Sekolah Dasar," (*Prodising Seminar Nasional PGSD*, 2018).
- Fajriatul Kamelia and Lukman Nusa, "Konstruksi Realitas Sosial: Pemikiran Peter L. Berger Tentang Kenyataan Sosial," *Kanal: Jurnal Ilmu Komunikasi* 7, no. 1 (2018). <https://doi.org/10.21070/kanal.v>
- Hanafi, Imam. "Urgensi Penanaman Nilai Karakter Spiritual Keagamaan dan Integritas dalam Dunia Pendidikan." *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 4, no. 2 (2017).
- Hartini, Dwi. "Kontekstualisasi Makna Jihad Di Era Milenial." *Dialogia* 17, no. 1 (2019).
- Huda, N. "Peran Kisah Dalam Perbaikan Nilai-Nilai Moral." *Ta'dibi: Jurnal Manajemen Pendidikan Islam* IX, (2020).
- Husain, Sayyid Qutb Ibrahim. *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan Al-Qur'an*. Jakarta: Gema Insani Press, (2001).
- Kamanto Sunarto, *Pengantar Sosiologi*. Jakarta: Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia, 2004.
- Kamil, Fajri. et al. "Epistemologis Tafsir Tematik: Menuju Tafsir Al-Qur'an Yang Holistik", *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2023).
- Kartono, Kartini. *Pengantar metodologi research sosial*, Alumni, 1976.
- Kathir, Ibn. *Al-Bidayah Wan-Nihayah*. Beirut: Dar Al-Kutub Al-Ilmeyyah, 1978.
- Komarudin Ibnu Mikam & Herlinda Novita Rahayu, *25 Nabi & Rasul Dalam Al-Qur'an*. Jakarta: Kalil 2010.
- Kumalasari, Aidah Mega. "Makna Qiradah Dalam Kisah Bani Israil". *Jurnal Al-Fanar* 4, no. 2 (2021).
- Laelasari, Rika, Salman Paris, and Yusep Ahmadi. "Analisis Unsur Intrinsik Dan Nilai Pendidikan Karakter Dalam Cerpen 'Kisah Tiga Kerajaan Lampau' Karya David Victor." *Parole: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 3 (2018).
- Luthfi, Khabibi Muhammad. "Kontekstualisasi Filologi Dalam Teks-Teks Islam Nusantara." *IBDA': Jurnal Kajian Islam Dan Budaya* 14, no. 1 (2016).
- Noeng Muhadjir. *Metodologi penelitian kualitatif*. Yogyakarta: Rake Sarasin, 1996.
- Nugroho, Ari Cahyo. "Teori Utama Sosiologi (Fungsionalisme Struktural, Teori Konflik, Interaksi Simbolik)." *Majalah Ilmiah Semi Populer Komunikasi Massa* 2, no. 2 (2021).
- Nurudin. *Media Sosial. Agama Baru Masyarakat Milenial*. Malang: Intrans Publishing, 2018).
- Pip Jones, *Pengantar Teori-Teori Social: Dari Teori Fungsionalisme Hingga Post*

- Modernisme*, terj. Saifuddin. Jakarta: Pustaka Obor, 2003.
- Putra, Noval Aldiana. "Kisah *Aṣḥāb Al-Sabt* Dalam *Al-Qur'an*: Analisis Semiotika Roland Barthes." Universitas Islam Negeri Syarif Hidayatullah Jakarta, (2018).
- Putri, Dana Savana. "Realitas Sosial Dalam Novel *Isinga* Karya Dorothea Rosa Herliany (Kajian Sosiologi Sastra)." *Sapala* 5, no. 1 (2018).
- Putri, Rica Ravita. "Nilai-Nilai Akhlak Pada Kisah *Ashhāb Al-Sabt* Dalam *Al-Qur'an* (Kajian Tafsir Tematik) Skripsi." Universitas Islam Negeri Sultan Syarif Kasim Riau, (2020).
- Qurthubi. *Al Jami' Li Ahkam Al Qur'an, Wa Al Mubayyin Lima Tadhamanahu Min As-Sunnah Wa Ayi Al Qur'an*. Jakarta: Pustaka Azzam, 2006.
- Ridwan, Abqary. *Kisah Menakjubkan dalam Al-quran*. Bandung: Mizan Media Utama, 1999.
- Rosana, Ellya. "Konflik Pada Kehidupan Masyarakat (Telaah Mengenai Teori Dan Penyelesaian Konflik Pada Masyarakat Modern)." *Jurnal Al-Adyan* 10, no. 2 (2015).
- Rudiyanto Rudiyanto, "Sosialisme Bung Karno: Memahami Imajinasi Sosial Bung Karno". *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen, Dan Musik Gereja* 1, no. 01 (2017). <https://doi.org/10.37368/ja.v1i01.83>.
- Shalah, Al-Khalidy. "Kisah-kisah *Al-Qur'an* Pelajaran dari Orang-orang Terdahulu Jilid 1. Jakarta: Gema Insani Press, 1999.
- Shihab, M. Quraish. *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2009.
- Supriadi, Endi, Muhammad Azizan Fitriana, and Ulhaq. "Karakter Religiuis Dalam *Al-Qur'an* (Studi Analisis Tafsir Ayat-Ayat Akhlak Dalam *Al-Qur'an*)." *Nurul Iman* 9, no. 01 (2023).
- Taufiq, Otong Husni, Ari Kusumah Wardani, and Univeritas Galuh. "Karakter Kepemimpinan Ideal." *Jurnal Moderat* 6, no. 3 (2020).
- Thalhah, Ali bin Abu. *Tafsir Ibnu Abbas - Tahqiq Dan Takhrij: Rasyid Abdul Mun'im Ar-Rajal*. Yogyakarta: Pustaka Azzam, (2010).
- Wojowasito, Suwojo, and W. J. S. Poerwadarminta. *Kamus Lengkap, Inggris-Indonesia, Indonesia-Inggris*. Jakarta: Hasta Jet, 1980.
- Yunus, Badruzzaman M. Abdul Rohman, and Ahmad Jalaludin Rumi Durachman. "Studi Komparatif Pemikiran Al-Farmawi, Baqir Shadr Dan Abdussatar Fathallah Tentang Tafsir Maudhui." *Jurnal Iman Dan Spiritualitas* 1, no. 3 (2021).
- Zed, Mestika. *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.