



Contextualization of the Concept of Amal Saleh in the Textbook of Al-Quran Hadith at Madrasah Ibtidaiyah

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Abstract: The quality of human life is measured by good deeds to fellow creatures created by God. Therefore, understanding the concept of good deeds is so crucial for humans from an early age. The concept of good deeds is included in learning at Madrasah Ibtidaiyah and requires a more contextual material analysis so that it is meaningful to students. This article aims explicitly to develop the concept of pious deeds taught in sixth-grade Madrasah Ibtidaiyah. This study uses a qualitative approach, with an analytical descriptive way of concepts relevant to the theme. Data sources are texts of verses and hadiths, books, and articles with the theme of good deeds. Data analysis was carried out by reviewing, verifying, and comparing the concept of good deeds so that a concept was found that was by the research objectives. This study resulted in essential points, namely; 1) the concept of good deeds is the foundation of the relationship between all living beings in the natural world, and welfare and peace are influenced by understanding and implementing the concept of pious deeds. 2) implementing pious deeds can be done through alms to parents and close relatives; alms are given sincerely and done correctly, not hurting the feelings of others, 3) sharing knowledge with peers in the learning community, including pious deeds with worship values. 4) The main pious deeds are filial piety to parents (birr al-validation) in the form of alms of wealth, prayers, and good words.

Introduction

Textbooks are a collection of material arranged as student reading material, which is expected to provide authentic factual knowledge. The knowledge that can be conceptualized by students is based on experiences in everyday life. However, if examined critically, there are still many textbooks for Ibtidaiyah madrasa students which are still general in their content even though the theme is specific. One example is the description of the material on the concept of righteous deeds in the even-meter-even grade 6th grade Al-Quran Hadith textbook. The material about charity, according to the author, is very fundamental, so it is important to provide more contextual material so that learning is meaningful for students' real lives in their environment.

Good deeds are fundamental concepts in the teachings of Islam (Yusran, 2015). This concept teaches humans that they are interdependent beings. The concept of good deeds explains human efforts to prosper in this worldly life and invest in charity for the life of the hereafter. By doing good deeds, humans and their environment are well preserved.

The concept of good deeds is the key to a harmonious life between human beings and the universe.

Good deeds are commands of Allah related to worship and muamalah. The recommendation to do good deeds in Islam is an Islamic mission whose meaning is universal. Every believer is encouraged to do good deeds. The purpose of the creation of the universe for the good of humans cannot be realized if humans do not understand how to do good in their lives. So, good deeds are fundamental human values in their duties as caliphs on earth. Therefore, to enforce the commandments of righteous deeds, Allah SWT sent the Prophet Muhammad SAW as the best example to take lessons for humankind.

Good deeds are an open field for every human being to show himself as a qualified servant. Every human being is open to the opportunity to do good or evil deeds; these actions are carried out based on desires or desires that are influenced by the potential of one's faith and knowledge. The higher or stronger the faith and the high scientific insight of a person, the more chance that all of it will be influenced by the level of trust and knowledge possessed.

The concept of good deeds has been critical explained to Muslims from childhood. Through learning the religion of Islam with the theme of good deeds from an early age, a person will have the knowledge and a positive attitude to do something that society considers a good thing. Someone acts, of course, based on rational considerations supported by adequate knowledge and insight. Both when doing good deeds and evil deeds. Great hope by providing learning the concept of good deeds since childhood strengthens the potential for goodness in children so that when they are teenagers and adults, they are always consistent in doing good things wherever they are.

The concept of good deeds has been studied from different sides by scientists in the field of the Islamic religion. This study must be developed following the context of the times and the community's needs. A critical survey of pious deeds has been carried out by several scientists, namely (Tasbih, 2018). This study is a literature review with a Maudhu'i interpretation approach. The study concluded that all good deeds are based on faith, and pious deeds are the path to happiness. Furthermore (Saepudin et al., 2007) conducted a study on the theme of Faith and Saleh Charity in the Koran (Semantic analysis). Through the descriptive-analytical method, the Qur'anic text gives the opinion that faith and good deeds are two interrelated things; pious deeds without faith are meaningless, but every action, even if small, is based on faith and will be good in the hereafter.

Based on several studies on the concept of pious charity, the author is interested in conducting a study of the development of a more contextual charity concept, namely the development of the concept of material on the concept of pious charity in learning at Madrasah Ibtidaiyah. This concept must be developed according to the characteristics of elementary school students. The limited literature related to understanding the concept

of good deeds for MI students encourages the authors to conduct critical studies as a scientific contribution in a small scope of learning at MI related to Aqidah-morals based on the Koran and hadith. Specifically, this study focuses on the meaning of the concept of good deeds and the concept of good deeds from the perspective of learn.

Method

This study seeks to examine the contextualization of the concept of virtuous charity in learning at Madrasah Ibtidaiyah. This research was conducted using a qualitative approach, with a descriptive-analytical method of theoretical concepts in sources relevant to the theme. The technique of collecting data in this research is by examining, verifying, and comparing the concept of good deeds so that a concept is found following the research objectives. Sources of research data are books of interpretation of the Koran, textbooks that discuss the theme of righteous deeds, and articles in scientific journals published at the international, national, and local levels. The technical analysis of the data used is descriptive qualitative analysis. Then to conclude, the researchers used the results of inductive and comparative analysis.

Result

The concept of good deeds in the Koran

Islam is a religion that has been perfected in all aspects of its teachings. The instructions in it are comprehensive in reaching the needs of human life in this world and the hereafter. Every human being will find a way to salvation and happiness in this world and the hereafter if he follows and practices religious teachings correctly and consistently (Istiqamah). Only by practising the teachings of goodness and avoiding all prohibitions are humans judged to be good and noble in front of Allah SWT.

The concept of good deeds is an essential theme in human life on earth. This concept is the foundation of human survival amid the plurality that Allah SWT created. Good deeds prove that humans realize their existence is very dependent on the presence of others. Good deeds lead humans to be creatures who need each other. This concept is used as proof that Islam builds human civilization amid diversity in a humanistic manner (Kuswandi, 2020).

Conceptually, good deeds can be explained from various perspectives. In Arabic, charity means deeds/work. The word charity is often described intentionally with a specific purpose. There is a term in line with the word charity, namely al-fi'il, which describes an act both intentionally and unintentionally. (Tasbih, 2018).

According to Al-Maraghi, pious deeds are interpreted in three senses, namely a) all good deeds that are not contrary to the state of human nature, b) actions that are by

Islamic teachings or shari'ah, and c) act of goodness based on true faith. Imam al-Ghazali stated that pious deeds are every effort with sincerity to serve religion. According to Muhammad Syahrur, good deeds are conscious movements carried out in general (HS, 2021). While good deeds, according to Quraish Shihab, pious deeds are defined as actions that are accepted and praised by Allah SWT (Mahmud, 1995).

In the Koran can be found several terms that explain the meaning of good deeds. Each verse is accompanied by different sentences and contexts so that it will produce different interpretations and have a broad scope if interpreted. The following is a verse and a brief explanation of the verse of pious deeds.

No	The Name of Surah and verse	Brief Explanation Of The Verse
	<p>Surat al-Babaqarah verse 25</p> <p>وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ.....</p>	<p>There is bad news for the disbelievers, namely the existence of torment, and excellent or happy news for those who believe and do good deeds, namely the eternal pleasures of heaven. Allah has provided humans with the fitrah as, the ability to distinguish between good and bad deeds, but some humans are lost because they deviate from the instructions that Allah has given.</p>
	<p>Surah al-Baqarah verse 62</p> <p>إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرِيَّ وَالصَّبِّينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ</p>	<p>People who believe and people from various nations/nations who remain firm in the instructions taught by the previous prophets, namely believing in Allah and doing good deeds, not being afraid to leave worldly pleasures, then they will be given happiness in the more lasting in the hereafter later.</p>
	<p>Surat al-Hajj verse 50</p> <p>فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ</p>	<p>People who have faith in their hearts and justify it through deeds, they will get forgiveness for their sins and will be rewarded for their good deeds in hell with pleasures in heaven that exceed the pleasures of this world</p>
	<p>Surat al-Ankabut verse 7</p>	<p>People who believe in Allah and His Messenger with true faith in difficult circumstances do not hurt the polytheists and do good deeds, help the oppressed, provide solutions to human problems, contribute to their</p>

<p>وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ</p>	<p>country and strengthen each other like a building that is tightly bound together. For those who do good, Allah (SWT) will give a reward multiplied up to 700 times.</p>
<p>Surah al-Qasas verse 67 فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ</p>	<p>For those who repent and return to the truth and become obedient servants to Allah's commands and the words of the Prophet by doing good deeds, they gain victory and get true happiness.</p>
<p>Surah Al-Ashr verse 3 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ</p>	<p>Basically, humans are arrogant and disobey Allah's commands, except for those who believe, and are kept away from bad deeds. Perfect and evil deeds are very different, so make it a motivation to do good. Make each valuable self for the people around him even though different religions.</p>
<p>Hadith of the Prophet narrated by At-Tirmidzi عَلَىٰ أَنْ يَضْرُوكَ بِشَيْءٍ لَمْ يَضْرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. (رواه الترمذي وقال : حديث حسن صحيح)</p>	<p>From Abi Hurairah ra. He said The Messenger of Allah (PBUH) said that when the son of Adam (human) dies, all his deeds are cut off, except for three things, namely charity and knowledge that is beneficial and a pious child who prays for his parents.</p>

Based on some of the verses of the Koran above, the concept of righteous deeds can be explained, which is a command of Allah to his servants as inhabitants of the earth to get good in his life. Here are important lessons that need to be instilled in humankind, especially people who have faith in Allah SWT.

First, pious deeds manifest the position of faith in a person; pious deeds are also a manifestation of obedience to God, who is almighty over everything in the heavens and on earth. Human dignity before Allah is seen from how many good deeds are done and how to leave all bad deeds and thoughts (Tasbih, 2018).

Second, humans are given the potential or nature that can be developed for the good and usefulness of life. In addition, humans also have the potential in the form of lust that encourages acts of injustice and ignorance (Muhlasin, 2019). These two potentials can grow and develop simultaneously. Human nature is clean and holy, so do not let your hygiene be stained by bad deeds (Zainuddin, 2008). Therefore, bring people closer to the guidance of the truth that Allah has conveyed to His messengers

Third, good deeds can be done in various forms of activity. Not hostile to people of different religions, helping people who need help or are being oppressed, swiftly providing solutions to problems faced by a person or group, and contributing to the nation and state. Allah will reward this act with pleasures exceeding the world's pleasures (Saepudin et al., 2007).

Fourth, the most important good deed to humans is to do good to parents; parents are a limited field for the field of goodness that must be used as best as possible. Parents are representatives of God's power for the children they are born with. Therefore, obeying all good orders is a must, giving a living when you are weak is an obligation (Astuti, 2021).

Fifth, humans have an arrogant nature and feel strong and powerful over the world, so only humans who follow the instructions of Allah through the prophets and messengers will be stuck from the misguidance of thoughts and feelings. There is a real difference between good and bad deeds; therefore, destroy the pride in yourself by following the truth instructions of the religion that has been perfected.

Discussion

Contextualizing of the theme of good deeds in Madrasah Ibtidaiyah(MI) learning Learning Approach at MI

The theme of Charity in MI is part of the Al-Quran Hadith material in the 2013 curriculum. This material is given to the sixth-grade students of MI in the even semester. The theme of good deeds is part of other themes that are very important to learn, such as the theme of respecting parents, maintaining cleanliness, intentions, brotherhood, loving orphans, friendship, and the characteristics of hypocrites. The learning design of the Al-Quran Hadith material is different from other Islamic religious materials such as Islamic history and fiqh. From the aspect of competence, the scope of learning includes basic knowledge of reading the Koran in accordance with the rules of tajwid, memorizing verses, transcribing verses and understanding verses, then adding memorization and copying texts, and understanding the contents of hadiths related to the theme (Junaedi et al., 2021).

Learning Al-Quran Hadith can be done with a dynamic approach, several approaches that educators can use in the learning process in accordance with learning objectives. By the competencies of these subjects as mentioned above, the *first* approach that can be used, the habituation approach, is an effective way to train children to master competencies (Hariyani & Rafik, 2021). This approach is very suitable because the material of the Koran Hadith needs to be memorized, written and understood, to understand the contents of the verse or hadith, students must be accustomed to processing the material from the text into the mind through reading and writing the verse

first and then memorizing it gradually, starting from memorizing words and continuing with sentences.

Both approaches are rational. The rational approach is essential for the intellectual development of students. The verses of the Koran must be taught rationally, providing explanations that are by students' cognitive development. Each verse being taught needs to be explained according to the experience and facts in the child's environment; educators need to provide associations and parables that are under the students' reasoning abilities. Explanations supported by examples or parables that occur in children's lives will facilitate understanding for students. Teachers need to utilize visual media that are relevant to the material, appropriate and functional media will lead students to benefit from what is learned (Sabhamis & Husna, 2018).

The three functional approaches emphasize the assumption that society requires order and balance, then each structure in human life must function as well as possible so that life goes well (Sulistiawati & Nasution, 2022). Thus, the purpose of practical use in learning the Qur'an and Hadith is to provide an understanding so that what is learned from the text of the verse or hadith can function to regulate life on a good path and move towards the goal of goodness. By providing the correct understanding, students will become socially responsible members of society by complying with the values that apply in society (Tur'aeni, 2019).

The main discussion of this article is the theme of righteous deeds as stated in the above or the Koran and also the Hadith of the Prophet about the types of righteous deeds that children in everyday life can do. The hadith reads as follows: *"From Abu Hurairah r.a. that the Messenger of Allah SWT said: "When the son of Adam (human) dies, all his deeds are cut off except for three, namely: charity, the knowledge that is beneficial, or a pious child who prays for him." (HR. Muslim).* Concept development in this study focuses on the meaning of verses and hadiths about good deeds.

The concept of doing good deeds is in the form of Alms Jariyah.

The material presented in the Al-Quran Hadith curriculum has not been compiled completely, because only basic competencies are written for students in the curriculum. Likewise, the teacher and student manuals are still generic in the text comprehension section. Even in textbooks for students, there are still different possibilities in choosing verse and hadith texts as teaching materials. On specific themes, such as the charity of wrong authors of textbooks for students and teachers, the verses and hadiths can be different, but they are still in one theme.

Noting that books for students and also teaching materials available in madrasas are still general in providing the concept of virtuous charity, it is essential to provide a more contextual concept so that students can understand and practice the concept of virtuous charity functionally in everyday life. the material about good deeds is taught by

the teacher based on what is written in the book, with learning resources with different standards.

In the Qur'anic Hadith subject book for sixth-grade Madrasah ibtidaiyah written by Sutarman in 2020, several examples of Jariyah alms are described, such as waqf land, for the construction of mosques or educational institutions. The explanations in the book are correct, but the context needs to be added. So that students can understand concepts more specifically and within reach of current reasoning. The example in the book is more about general knowledge, it cannot be used as an action because giving alms to waqf property currently cannot be done by elementary school-age children.

The concept of alms Jariyah in Islam is not limited in form and time of giving. So providing understanding and getting used to alms since childhood will provide the development of children's potential to be emotionally and spiritually intelligent. (Sari & Yulianawati, 2017) in addition, providing examples of giving alms that are easy and within reach of elementary school children greatly encourages good qualities to continue to be present in children. Every time there is an opportunity, students are directed to become agents of goodness through alms. Alms given by children will form an attitude of being a generous person; as stated by (Nofiaturrahmah, 2018), the habit of giving alms fosters a sense of affection and maintains a harmonious life.

The concept of good deeds through alms can be explained using a functional approach and given more actual examples. The teacher needs to explain that children can give alms as a charity by giving clothes or money to friends in need. In the class, of course, some children come from underprivileged parents, so teach children to recognize their immediate environment. Another example of meditating is giving pocket money to a friend who is having trouble getting enough pocket money or the friend's money is missing. So that the friend can buy snacks, it is better if the friend given more pocket money can give enough.

There are many choices for Charity Jariyah in the scope of school children, in rural areas there are still many economically disadvantaged children, so they cannot afford to buy learning equipment such as buying textbooks, notebooks and pens. By paying attention to this situation, other able children can give alms to needy friends. In addition, in the school environment, it can also be done collectively by raising money through the class treasurer, which is then given to the teacher to help his brother or teacher council member who is struck by a disaster.

Getting used to giving alms to children can be done in various places; apart from school, children can also be trained to give alms in public places such as in markets or certain places such as mosque courtyards, on certain days such as Fridays. Parents can accompany their children in giving alms the right way to people who need help. In charity, there is no provision for a little or a lot of property or services that we provide to others, the most important thing is that wealth is beneficial, either directly or indirectly.

Giving alms to his brother is a virtue that must be done by anyone who believes in its benefits. In the context of learning at Madrasah Ibtidaiyah, some things are essential to know so that almsgiving becomes a good thing. Teachers need to understand ethics in giving alms so that the alms are given get a reward from Allah SWT and are multiplied if we can keep what has been given to others a secret. Giving alms is also not allowed to choose a certain time, such as during the month of Ramadan, then giving too many alms to several people at the same time. Charity should be delivered directly to the person who receives it. Understanding the ethics of giving charity, does not make the person given feel inferior about the gift of the property (Masduki et al., 2021). Besides that, it also avoids slander, from the views of those around him (Raihani & Power, 2021).

Alms given openly in public can hurt the feelings of those given alms because it can cause embarrassment to someone who is assisted. Assisting in the form of goods or money to friends should be given secretly or secretly. So charity must be hidden, lest it be mentioned by the giver or other people who look at relatives or other friends, this can hurt the feelings of others; in this case, Allah SWT has given instructions in surah al-Baqarah verse 262-264 see research (Putra Diansyah et al., 2021).

There is a valuable lesson on the theme of good deeds by means of charity. Giving alms can be a way of goodness between human beings, through charity being a liaison for human relations without differences. With the right concept of alms, you will realize that your possessions will lead to happiness, but it can also be a cause of misery and damage to yourself and others. So, learning about good deeds from an early age becomes the basis for creating one's happiness in the world and the hereafter.

The Concept Of Good Deeds Through Useful Knowledge

Good deeds with wealth are highly recommended because they can benefit the recipient directly. In addition, doing charity with knowledge is also highly recommended by Allah SWT because it has a broader impact on goodness. In the context of scientific development, seeking and sharing knowledge is the foundation of the development of the times. World civilization will continue to advance if humans are passionate about seeking knowledge, and Allah blesses only humans with the ability to seek knowledge.

Science plays a vital role in human life. With knowledge, all problems or affairs can be appropriately resolved (Siswati, 2017). Knowledge turns difficult into easy, the far becomes close, the little becomes a lot, and the neglected becomes useful (Kuswanjono, 2016). Therefore, there is nothing more valuable than human activity except seeking knowledge. Science is a matter that must be prioritized because only with human knowledge can science distinguish between good and bad directions. People who are knowledgeable on the basis of Allah's pleasure will carry out their duties and obligations by Islamic law so that knowledge becomes a way of safety and happiness for themselves and others around them.

Leading scholars such as Al-Qur'ubi said: "The privilege of knowledge and people who know (ulama); He is a person whose right hand is wise, his tongue is honest and his heart is always istiqomah or straight on the path of truth. Some of the words of the friends regarding the virtue of knowledgeable people, and have been quoted by Sheikh Kyai Haji Hasyim Asy'ari in his book *Adab Ta'lim wa al-Muta'allim* as follows: Mu'adz bin Jabal ra. said:

تَعَلَّمُوا الْعِلْمَ فَإِنَّ تَعَلُّمَهُ حَسَنَةٌ وَطَلَبَهُ عِبَادَةٌ وَمُذَاكَرَتُهُ تَسْبِيحٌ وَالْبَحْثُ عَنْهُ جِهَادٌ وَبَدْلُهُ قُرْبَةٌ
وَتَعْلِيمُهُ لِمَنْ لَا يَعْلَمُهُ صَدَقَةٌ

"Learn knowledge, actually learning knowledge is a virtue, seeking knowledge is worship, remembering it is tasbih, discussing knowledge is jihad, being serious about knowledge is sacrifice, teaching knowledge to people who do not know is alms" (Rohmah, 2020).

From the description above, it is clear that science is glory for humans. Therefore, in school education, teachers must be passionate about instilling basic values in studying. Doing good with science does not have to wait to become a famous scientist. The knowledge can be given to others in need what has been studied well and there is a truth in it. The learning process in the classroom carried out by the teacher is a way to gain knowledge and also a way to disseminate knowledge.

The role of the teacher in the classroom is so important in acquiring and disseminating knowledge. Through proper active learning, students can gain knowledge and also share knowledge. Thus, what students have learned at school can be put to good use for the good of others. Doing charity with knowledge can be done by someone since childhood. The teacher as a leader can direct students to improve charity through the knowledge that has been obtained. Creating a learning atmosphere for sharing is a good deed for the entire academic community in the madrasa/school.

The knowledge that has been obtained needs to be maintained and developed. One way to maintain and develop knowledge is by giving or teaching it to others. Sharing knowledge with others can be done directly anywhere and anytime. In this case, the Messenger of Allah said, "Whoever is asked about knowledge and hides it, on the Last Day will place the control of the fire of hell in his mouth." However, in sharing knowledge, one must know ethics, speech has its place and in every place, there is a word that is appropriate and in context.

Teachers at schools can guide students to do good deeds by sharing knowledge; at the time of learning the teacher can regulate the circulation of knowledge to other students. Group learning by appointing more competent students is the right choice to bring children to charity. Students can share helpful knowledge to solve the problems they face. Apart from being in class, the teacher can also direct students to become peer tutors in extracurricular activities. Every student has different strengths so on different occasions, they learn from each other.

Teaching kindness to relatives, friends, peers, or needy people is a charity. The goodness associated with science does not lie in a lot or a little, new or old knowledge, but lies in sincerity and sincerity in giving. An elementary school child who can already read the Koran well can help the mother/father/sister/brother of a friend who is not good at reading the Koran. Alternatively, a teenager who is proficient in the skill of sewing clothes teaches mothers and women in his village to make or repair clothes. All knowledge-sharing activities are a jihad in the way of Allah and become a charity.

The concept of doing good deeds with devotion to the elderly

Islam has a very comprehensive concept, detailed in all things, including the concept of pious deeds. Islam is progressive in discussing the problem of the goodness of life in this world and the hereafter. Suitable for a person can be obtained by his own actions and others. Islam teaches everyone to do good and Allah will reward them. But Islam also emphasizes good deeds whose reward can be transferred to others. The concept is called birr al-Walidain in Indonesian means devotion to parents.

The concept of Birr al-Walidain begins from the verses of the Qur'an surat Maryam verse 32 and al-Ahqaf verse 15.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْ لِي جَبَّارًا شَقِيًّا

Moreover, [made me] dutiful to my mother, and He has not made me a wretched tyrant.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

The term *Birr al-Walidain* comes from two words, namely *birr* and *walidain*. The word *birr* eats freely in doing good, and *walidain* means parents. So *Birr al-Walidain* means to be free to do a good deed to both parents. Such good deeds are manifested in words, deeds, and intentions (I'anah, 2017). The concept of devotion to parents can also be seen in surah al-Baqarah verse 83. That Allah stressed to the Children of Israel to promise that Allah SWT has the right to be worshiped and further they must be devoted to both parents. Devotion by giving goodness in the form of pleasant favors both while still alive and praying for him when he dies.

The concept of *Birr al-Walidain* is the quality of the relationship between parents and children (Kharomen, 2019). Children who are educated since childhood by parents with a good education as adults will play an important role in maintaining the family relationship between parents and children (I' anah, 2017). The quality of the relationship is both a force that prevents serious conflict. Islam teaches that children should always do good to parents who have fought for a better life for children (Kharomen, 2019). Doing good to parents is not in return for the sacrifices made, doing good to both parents is a command and a form of gratitude to God for all the favors given through the intercession of parents.

The discussion about pious deeds needs to be expanded in meaning, including an explanation of the concept of *birr al-walidain*. To be filial to one's parents is a commandment and is considered a jihad, meaning to be serious about doing good. Imam al-Asqalani said that jihad against parents is like jihad on the battlefield against the enemy. In addition, a child who is able to refrain from hurting his parents is a jihad (Astuti, 2021). In al-Jauzi's view, hierarchically good deeds (alms) are given to one's parents, family, and close relatives. A critical statement of the concept of good deeds to parents in learning at Madrasah Ibtidaiyah is that the command to do good to parents has a very high-value weight like the command to be grateful and the prohibition of associating partners with Allah SWT as described in Surah al-Baqarah verse 84 and Surah Al-Baqarah. Luqman verse 15.

Children who are devoted to their parents will be an investment in good deeds for their parents while they are still alive in this world or when they have died. Therefore, understanding the concept of *birr al-Walidain* to students must be by their religious and social-cultural context is very much needed. The ability and awareness of doing good are challenging to do if it is not done early on thus, teachers at schools must guide children so that they grow continuous awareness to do good to their parents, such as saying politely, giving charity, praying for good for their parents (Sapada, 2019). While the task as a parent is to advise children to carry out religious orders. Guide teenagers and adults to be wise in carrying out married life.

Instilling the values of *birr al walidain* requires a strategy and also a long time. Teachers in schools play a bridging role so children in their family life can transform that knowledge and attitudes. Through continuous internalization of values in students, it is assumed that it will strengthen attitudes to do good to parents. Learning at school plays a big role in fostering a good attitude. Affective education obtained by students can be easily integrated with the value system that is developing in society (Lutfiyah, 2017). So that good attitudes in students can grow and develop along with the process of internalizing the values given by parents and their families.

Allah's command to his servants in the form of righteous deeds with the suggestion of filial piety to parents is not a typical command but a command with noble value in the relationship between humans and God. Allah is very firm in matters of good deeds to

parents. So in his word about filial piety to parents along with the command to worship Allah SWT. The command to be filial to parents is given priority to the mother because the mother is the most meritorious person in the child's life as a child. However, mothers have the potential to be ignored by their children because they are weak. This reason is supported by the fact that human history often considers women weak, so men ignore their rights.

Good deeds are basic in maintaining good relations between fellow living beings. Good deeds provide an understanding that humans and the universe are mutually dependent. Through this concept, humans can apply all their knowledge for the good of human life around them. The concept of pious deeds becomes the path to the quality of the human soul, an eminent personality as evidenced by the tendency to do good and avoid bad deeds. Good deeds are also evidence of victory over the soul's impulse to do evil. A humankind who has done good means humans who have fulfilled their obligations under Allah's orders and received glory from Allah SWT.

Good deeds can be done in various forms, such as giving charity. Alms is a clear and unequivocal commandment in the Qur'an and the Prophet's hadith. Anyone, including elementary school-age children, can do alms. They can give alms to their peers in the school environment and playmates in their home environment. They can give alms in the form of pocket money or food as well as clothes or study equipment. Alms must be done with good ethics or etiquette. Giving alms must be sincere without expecting anything in return. Giving charity is done secretly or in secret not to hurt the feelings of the person being helped.

Giving useful knowledge is also a form of good deeds. Every human being always has the opportunity to share knowledge. Doing good deeds with knowledge does not have to wait for higher education. Human life is given much knowledge by Allah, with their minds and feelings they can take wisdom from what they see, hear and feel, by processing the information they get, they will get practical knowledge, and that knowledge can be shared with other people around them. Knowledge is so broad that every human being can take it according to his abilities and opportunities. Children in class can share knowledge according to what they have learned.

Conclusion

Good deeds are basic in maintaining good relations between fellow living beings. Good deeds provide an understanding that humans and the universe are mutually dependent. Through this concept, humans can apply all their knowledge for the good of human life around them. The concept of pious deeds becomes the path to the quality of the human soul, an eminent personality as evidenced by the tendency to do good and avoid bad deeds. Good deeds are also evidence of victory over the soul's impulse to do evil. A humankind who has done good means humans who have fulfilled their obligations under Allah's orders and received glory from Allah SWT.

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The concept of good deeds can be realized by doing good to both parents, known as *birr al-walidain*. A child is commanded to do good or *ihsan* to his parents. Doing good to parents is prioritized to biological mothers who have given birth with difficulty and are breastfeeding and educated. Devotion to parents can be done by children from elementary school, namely through providing help when there are difficulties/narrowing, taking/buying food, and cleaning the needed body. Dirty, looking after him when alone. In other cases, be devoted to parents by speaking kind words, not contradicting their parents' words, and refusing to be invited to do evil. Doing good to parents is done since childhood when the parents are still alive and when they have died by praying for the glory of Allah SWT.



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