

**THE VALUE OF ETHICAL EDUCATION IN THE STORY OF THE PROPHET
MUSA AS. WITH THE FIR'AUN AND ITS CHARACTERISTICS, AND THE
RELEVANCE IN INDONESIA**

***NILAI PENDIDIKAN ETIKA DALAM KISAH NABI MUSA AS. DENGAN FIR'AUN
DAN CIRI-CIRINYA, DAN RELEVANNYA DI INDONESIA***

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Article History:

Received : 10 June 2024

Revised : 24 July 2024

Published : 30 August 2024

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To cite this article:

Syahrul Afrizal Sitorus. (2024). The Value Of Ethical Education In The Story Of The Prophet Musa As. With The Fir'aun And Its Characteristics, And The Relevance In Indonesia. *Jurnal Maw'izah*, 7(1)(2636-9354), 84–101.

Abstract

The focus of this article is to reveal the image of Fir'aun expressed in the texts of the Qur'an. The research approach used is historical. Based on the research results, the following conclusions were found: First, the Fir'auns according to the Qur'an were rulers who in carrying out their government used an oppressive system and this oppression was supported by their superiors. Second, the mission carried out by Moses was the liberation of the Children of Israel from the shackles of oppression and slavery. The Bani Israel as the Mustadh'afin (weak) people in this story need to be addressed in the contemporary context because the term Mustadh'afin was not only found during the time of the Fir'auns but has always existed in every level of society, so concrete steps are needed to escape the grip of the oppressors. Third, the story of Fir'aun cannot be understood like we read texts in history, because in it many moral ideas must be raised amidst the decay of an oppressive system.

Keywords: *Historical, Story of Fir'aun, Bani Israel*

Abstrak

Fokus artikel ini adalah untuk mendedahkan imej Fir'aun yang dinyatakan dalam teks-teks al-Quran. Pendekatan kajian yang digunakan adalah sejarah. Berdasarkan hasil kajian, kesimpulan berikut didapati: Pertama, Fir'aun menurut al-Quran adalah pemerintah yang dalam menjalankan pemerintahannya menggunakan sistem yang zalim dan penindasan ini disokong oleh pihak atasan. Kedua, misi yang dilakukan oleh Musa ialah membebaskan Bani Israel daripada belunggu penindasan dan perhambaan. Bani Israel sebagai orang Mustadh'afin (lemah) dalam kisah ini perlu diberi perhatian dalam konteks kontemporari kerana istilah Mustadh'afin bukan sahaja ditemui pada zaman Fir'aun tetapi sentiasa wujud dalam setiap lapisan masyarakat, maka langkah konkrit diperlukan untuk melepaskan diri daripada cengkaman pihak yang zalim. Ketiga, kisah Fir'aun tidak dapat difahami seperti kita membaca teks-teks dalam sejarah, kerana di dalamnya banyak idea-idea moral mesti dibangkitkan di tengah-tengah keruntuhan sistem yang zalim.

Kata Kunci: *Sejarah, Kisah Fir'aun, Bani Israel*

A. Introduction

As a comprehensive religion, Islam has given humans a life guide to create a happy life. This life can be achieved depending on education. The path of a human's life depends on the quality of his education, therefore the world of education is closely related to Islam. The two have a functional organic relationship, where the goals of the Islamic religion can be realized through educational tools where education is developed with the basic framework of the Islamic religion (Priatna, 2004).

The revelation of Islam is a blessing for the universe, where the Qur'an is used as the main guide for all believers in living their lives. There are many ethical educational values contained in the Al-Qur'an, one of which is the verses that tell the story of the Prophet Musa AS and Fir'aun. As the world of technology and knowledge develops, causing the era of globalization to spread even more, the Al-Qur'an, which should be used as a guide and source of learning for Muslims, is now increasingly forgotten, even though they were created with various potentials for gaining all knowledge. This potential is realized through the heart, hearing, and vision abilities which are always developing to fulfill his needs as caliph on earth. Therefore, human life is always related to various educational values.

In general, 3 basic frameworks underlie Islamic Religious Education (PAI), namely ethics, faith, and sharia. PAI has a main content in the form of various values of goodness and truth that come directly from the word of God. Every student in an Islamic educational institution must be able to master all the basic frameworks that have been mentioned (Mulyana, 2011).

Islamic education in Marimba's view has the ultimate goal of forming a Muslim personality in every human being. The personality referred to is a person who has and understands various Islamic values and applies them in every daily deed and action (Marimba, 1989).

Muchsin stated that the history of the Qur'an received enormous attention in the Islamic religion. The main source of Muslim values and life guidelines is used as the main source of inspiration in living life. There are historical norms and values in almost all or 2/3 of the verses (Nata, 1992). Many life lessons can be taken from the verses of the Qur'an, especially the verses that tell the lives of the Apostles and Prophets in the past.

There are different goals and purposes for each message and meaning contained in the Al-Qur'an which are usually conveyed in various ways and forms (As-Shiddiqy, 1988). The forms in question can be in the form of stories, prohibitions, or orders to do certain things. However, the author here will only focus on the story of the Prophet Musa AS and Fir'aun which is related to the value of ethical education.

B. Problem Formulation

The problem formulation in this paper includes:

1. How was the relationship between Prophet Musa AS. with Fir'aun?
2. What is the Value of Ethics Education in the Story of Prophet Musa AS. with the Fir'auns and their Characteristics and Relevance in Indonesia?

C. Goals

The objectives of this paper include:

1. To find out the relationship between Prophet Musa AS. with Fir'aun.
2. To find out the value of ethical education in the story of Prophet Musa AS. with the Fir'auns and their Characteristics, and The Relevance in Indonesia.

D. Research Significance

The following are various benefits that the author hopes from compiling the results of this research, namely:

1. The author hopes that the results of this writing can be used as a reference and reading source in the field of Islamic knowledge so that it can be useful for many parties, especially students from Nahdlatul Ulama University, Surakarta.
2. Able to be used as a literary and scientific contribution to the Islamic field, especially those related to information, knowledge, and insight regarding the concept of educational value in the stories in the Qur'an about the Prophet Musa AS and Fir'aun.
3. The author also hopes that, through this report, the author can invite all Muslims to continue to grow and be guided by the Islamic values in the Qur'an and rebuild an objective and dynamic Islamic academic culture in each individual of the next generation.
4. Can contribute ideas as well as motivate or direct future researchers who are studying the Al-Qur'an's views on the values of ethical education so that future research results will be more focused, in-depth, in-depth, and intensive.

E. Research Methodology

Below the author describes the research methods and stages that the author will carry out in implementing and compiling the results of this research to make it easier for authors and readers to understand the content of the research:

1. Type of Research

The data sources that researchers obtain will be obtained from libraries so that this research is included in the type of library research with a qualitative approach. Library research itself is defined as an in-depth study of a topic in which the researcher attempts to collect, analyze, and then make a comparison between one expert opinion or manuscript and another opinion using the Maudhu'i method (thematic interpretation) to obtain a new conclusion regarding what has been discussed (Hadi, 1981). The author here attempts to collect, analyze, and then compare various ethical educational values in the Al-Qur'an through other sources that contain educational values such as books, commentaries, or other library sources.

2. Data Collection Techniques.

The author here uses books or other written notes to collect data or what is usually called a documentation technique.

Researchers will collect various hadiths, articles, journals, magazines, and books containing the opinions and views of experts in the field of Islamic education and then interpret and compare them with several verses of the Qur'an to obtain secondary and primary data that the author needs in concluding research results. This. The author collected primary data from various Tafsir, namely An-Nur, Ibn Katsir, Al-Maraghi, and Al-Misbah. Meanwhile, secondary data was obtained through various written sources in other forms apart from the Al-Qur'an and tafsir which are still related to various educational values.

3. Analysis Method

The author here uses content analysis to analyze the data obtained. This method contains stages of analysis of the meaning and content of various views of religious experts and the holy verses of the

Qur'an that Allah SWT revealed regarding the value of education to complement both. The following is a complete explanation of this analysis method:

a. Inductive method

This type of method attempts to analyse existing data starting from the specific and then summarizing it into a general sentence. Usually, this type of method is used to analyze a problem specifically and then draw out general facts (Hamdani, 2011).

b. Deductive method

This type of method can explain an implementation along with real examples under certain conditions. The deductive method can provide a general explanation and then conclude it into something more specific (Bekker, 1990).

F. Discussion

1. Relationship Between Prophet Musa AS. and Fir'aun Biography of Prophet Musa AS.

According to history in the Qur'an, Prophet Musa AS was a prophet sent by Allah to Egypt who was born during the reign of King Ramesses II, to be precise in the seventh year of his reign or around 1285 BC. Prophet Musa was born when Fir'aun and his army experienced defeat against the Hittite Kingdom at Kadesh Barnea, because of this, in Egyptian territory, the Israelites experienced increasing oppression and suffering from the victorious side. Amid this suffering, Jafet Putra Lewi's son, Amran (Imran), was blessed with a baby boy through his wife who was his father's sister (his aunt). It is said in the Torah that Moses had a brother named Aaron, his mother was named Jachebed (Winkel, 1996).

Prophet Musa AS had geology, namely Musa bin Imran bin Fahis bin Azir bin Lawi bin Ya'kub bin Ishaq bin Ibrahim bin Azara bin Nahur bin Suruj bin Rau bin Falij bin Abir bin Syalih bin Arfahsad bin Syam bin Nuh (Winkel, 1996).

Musa's title is Kalamullah or the man who can talk to Allah SWT directly. Musa is also one of the Ulul Azmi Prophets and among the people of Bani Israel, he is the most noble Prophet. After Rasulullah, he is the second Prophet whose journey Allah most often mentions in the Qur'an. The Qur'an mentions his name 136 times, namely in the suras Al-Qashash, Thaha, Al-A'raf, and Al-Baqarah. It is said that in that era, the most Afdhal people were the Children of Israel. This is by verse 47 of QS Al-Baqarah as follows:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

Meaning: O Children of Israel, remember My blessings which I have bestowed upon you and (remember also) that I have favored you over all people (Winkel, 1996).

The people of Prophet Musa, namely the Children of Israel, were the ancestors whom Allah blessed with various advantages and graces in all things. Those who were oppressed by the cruelty of King Fir'aun were given a lot of help by Allah SWT. This can be seen in Surah Al-Qashash where the Bani Israel, who were glorified by Allah, were greatly feared by the king Fir'aun, who was an ordinary human being but was very angry with Allah because of his cruel nature and he even claimed to be God. Because of this fear of the people of the Bani Israil, Fir'aun often killed the children of the Bani Israil, especially boys (Winkel 1996). According to verse 6 of Surah Al-Qashash, it is stated that whatever Fir'aun was afraid of actually happened:

وَلْنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

Meaning: We will establish their position on earth and We will show Fir'aun and Haman and their soldiers what they always feared from them.

According to the scholars, at that time the Egyptians (Qibti) were worried about the Fir'aun's habit of always killing the descendants of the Children of Israel. They assumed that all the heavy work generally carried out by the Children of Israel would be delegated to them if the descendants of the Children of Israel perished. Therefore, they then conveyed their thoughts to Fir'aun who in the end issued a policy to prevent the extinction of the descendants of the Bani Israel by allowing the children (men) of the Bani Israel to live if they were born within the next year, but would killing children born within the next year. This was done so that the Bani Israel did not only contain women or men who were old and unable to be productive in carrying out heavy work.

Biography of Fir'aun

There are many very important messages that Muslims can take from the story of King Fir'aun through his various stories from the past as stated in the Al-Qur'an. Muslims can learn a lot from all the stories that mention the history of Fir'aun. This story and lesson teach a lot about how a tyrannical community is created, symbiosis and the chain of relationships between the rich and intellectuals or the ulama and the rulers in suffering other people, a picture of religious conversion, and learning about how to develop a good personality (Al-Ghazali, 1999).

Allah tells the story of Fir'aun's life journey by always connecting him with Prophet Musa AS as if the two of them were a pair of antagonists and protagonists in a fictional story that happened in the real world. The tyranny of Fir'aun's power was attempted to be removed and overthrown by the Prophet Moses, who was sent by Allah so that the weak people of the Children of Israel could be released, liberated, and free from the tyranny and cruelty that Fir'aun had shown so far.

Allah has bestowed material wealth, intelligence, and power on Fir'aun and his followers, but they still carry out the prohibitions that Allah has ordered and always deny the blessings they receive. Because of this, through the Prophet Moses, Allah drowned and destroyed them in the Red Sea.

That is the concept of punishment in the Qur'an for those who collectively or collectively commit and carry out crimes of sin or injustice against others (Rahman, 1990). Allah SWT will destroy and destroy a nation or society whose entire population collectively sins and ignores His commands. Through the mistakes and experiences experienced by previous nations that Allah tells about in the Qur'an, Muslims are obliged to learn lessons in living life today (Rahman 1990).

Allah tells the story of Fir'aun's life so that humans can think and understand it contextually (historically), not just textually (ahistorically). Muslims in this era must believe and understand that the oppressed and oppressors who were told about in the past existed and happened in the real world from the past until the future. The author here wants to emphasize that the leadership of dictatorial rulers such as Fir'aun as described in the Al-Qur'an must be interpreted contextually and openly to find moral and ethical values and can be used as a means for introspection and self-improvement in this increasingly global era. Through understanding in this way, we can build a social structure that is more moral, humane, and humane to avoid social life that is exploitative, discriminatory, full of oppression and that is inhumane.

As proof of the history of cruelty and tyranny that Fir'aun had committed in the past, Allah SWT preserved the integrity of the body of this cruel king to serve as a real lesson for Muslims in the next era (Nasution, 1992).

Through the findings and analysis of Egyptologists, it can be said that what Allah tells in the Qur'an about the Prophet Moses and Fir'aun happened in the past. Even though there are still many differences of opinion and debate about who exactly the Fir'aun was whose body is still intact today, experts have concluded that the cruel kings who lived during the time of the Prophet Musa were Marneptah and Ramesses II. Other names for Fir'aun that are often mentioned in the Qur'an are Abu Murrâh, Musab ibn Rayyan, or Al Walid ibn Musab.

Both the Bible and the Qur'an were created by Allah without clarifying the other names of Fir'aun during his glory days because it was not the chronology of the story such as details of places, names, or other elements that Allah wanted to highlight in the story but rather wanted focuses on

what learning can be learned by those who believe and learn it. The goal is for them to always have faith, avoid prohibitions, and carry out His commands.

Even though he does not mention several things in detail, Allah explains what forms of oppression and character Fir'aun had and what he did to Moses' people. The actions he has carried out include claiming to be God, enslaving his weak people, not having humanity with others, and becoming a very tyrannical ruler.

Several verses in the Qur'an describe and explain the injustice of Fir'aun and his followers, including verse 8 of surah Al-Qashash regarding various crimes and sins, and verse 4 of surah Al-Qashash regarding policies that destroy and divide society for the sake of interests. personal, verse 43 of surah Thaha regarding ruling arbitrarily and wastefully, verse 75 of surah Yunus regarding arrogance, verse 141 of surah Al-A'raf regarding the persecution of the people, verse 103 of surah Al-A'raf regarding injustice, and the most famous is verse 49 of Surah Al-Baqarah regarding the slaughter of male babies.

Allah SWT says in verse 54 of Surah Al-Anfal which states that Allah will punish His servants who have disobeyed through direct punishment in the world when His warnings can no longer change their character:

كَذَّابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۗ وَكُلُّ كَاثِرٍ ظَالِمِينَ.

The essence of the verse above explains that there will be a punishment that befalls someone arrogant about the achievements he has obtained. Those who think that whatever they achieve has nothing to do with the intervention of God or Allah but purely because of their efforts without anyone's help. The real example is Fir'aun and his followers, namely Haman and Qarun, who both lied and did not believe in the existence of Allah SWT. These three people were all drowned in the Red Sea along with everything they owned, including wealth.

This story warns all mankind that if they are arrogant, cruel, unjust, and rebellious, like Fir'aun, they will suffer a painful punishment. This is just an example of the punishment they receive while still living in this world, while the punishment that Allah promises to those who disobey does not only apply in this world but in the afterlife after death.

Allah drowned Fir'aun but still saved his body so that the next generation of humans could use it for advice, think about, recognize and consider the various existing lessons. Allah SWT. says in verse 92 of Surah Yunus as follows:

فَأَلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَعَافُونَ

Meaning: So today We save your body so that you can be a lesson for those who come after you and indeed most of humanity is heedless of Our signs. (QS. Yunus: 92)

When Fir'aun's wife saw the baby Prophet Musa, she loved him very much. But when Fir'aun Seeing it, he immediately ordered to kill the baby. However, his wife asked for it from Fir'aun and protected him by saying, "he is a comfort to the eyes of the heart for me and for you."

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Relationship with Prophet Musa AS. and Fir'aun

Prophet Musa was born during the time of Fir'aun. Fir'aun was known as a tyrant king, treating his people arbitrarily. This arbitrary treatment is described in the words of Allah:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَبِّرُ الْأَنْبَاءَ هُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

"Indeed Fir'aun has done arbitrarily on the face of the earth and divided its people, by oppressing a group of them, slaughtering their sons and sparing their daughters' lives. Indeed, Fir'aun was among those who did damage."(QS. Al-Qashash: 4)

The Israelites were made slaves and required to do various menial jobs in lowly fields. Fir'aun was worried that the development of the Children of Israel could affect their political and religious stability towards Egyptian society which had long adhered to Fir'aun's kingdom. The oppression carried out by Fir'aun was intended to suppress the growth rate of the Children of Israel which continued to increase over time. However, the oppression that had been carried out did not have enough influence on their growth rate (Al-Hafiz, 2012). Another act of abuse that Fir'aun committed against the Children of Israel was killing every male baby that was born.

The moments of Prophet Musa's birth were filled with a tense atmosphere. This was because news spread from the ruler (Fir'aun) that every male baby born would be killed. This order was issued after Fir'aun dreamed that his power in Egypt would perish. To perpetuate his power, Fir'aun sent experts (midwives) to record women who were pregnant and when they would give birth. That way, he would ensure that no baby boy from the Children of Israel survived the killing. The time arrived when Prophet Musa was born. Allah gave inspiration to the mother of Prophet Musa as follows:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

Meaning: And we inspired Moses' mother, Milk him, and if you are worried about him then throw him into the river (Nile) (QS. Al-Qashash: 7)

Prophet Musa's mother laid her child in a small coffin with a heavy heart (Achmadin, et al, 2017). The baby Prophet Musa was swept away by the flow of the river. As narrated in the Qur'an:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

Meaning: So he was picked up by Fir'aun's family and as a result, he became an enemy and a sadness for them. (QS. Al-Qashash: 8)

Fir'aun had made every effort, but Allah had other plans. The baby whose birth he prevented survived, and in the future, he will even raise it himself and grow up in his kingdom. Fir'aun's wife showed Fir'aun the baby she had just found. He persuaded Fir'aun not to kill him and to accept the baby as their child as Allah SWT said:

لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

Meaning: Don't kill him, hopefully, he will be useful to us or we will take him as a child, while they don't realize it. (QS. Al-Qashash: 9).

The baby Prophet Musa was raised in the palace. However, Prophet Musa was reluctant to drink breast milk from one of the women who had been appointed by Fir'aun's family. Then news was broadcast that the palace needed someone who could breastfeed the baby (Susanto, 2019).

The news was heard by the sister of the Prophet Musa. Then he proposed to a woman he knew and called her to the palace. Prophet Musa's mother was immediately called to provide breast milk and was allowed to take Prophet Musa to her house as long as he needed breast milk (Taufiq and Syaifuddin, 2012). About this event, Allah narrates in the Qur'an:

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ . فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"And We prevented Musa from breastfeeding the women who wanted to breastfeed (him) before that; Then Musa's brother said: Would you like me to show you the people of the temple who will look after it for you and they can treat it well? So we returned Moses to his mother, so that she would be happy and not grieve and so that she would know that Allah's promise is true, but most people do not know this."(QS. Al-Qashash: 12-13).

And Prophet Musa grew up well in Fir'aun's palace until adulthood.

2. The Value Of Ethical Education And Its Relevance In Indonesia

The value of ethical education in the story of Prophet Musa AS. with Fir'aun

Ethics or morals in terms of their nature are divided into two, namely:

1. Commendable ethics are all good behavior that can be controlled, which can give rise to various signs of a person's perfect faith and a person's various positive values towards God. It is commendable qualities that are capable of giving birth to commendable ethics. Ali bin Abi Talib said that everything that can foster relaxation, lead to halal things, and keep people away from things that are forbidden are good things.

2. Disgraceful Ethics (Gunawan, 2012). Ethics has a special term according to Islam, namely ihsan. Al-Jurjuni said that ihsan means being serious when carrying out worship as if one were in the presence or witnessed directly by one's God. When studying matters of worship and faith, we cannot ignore the terms Ihsan or ethics. One of the Hadiths of the Prophet narrated by At-Tirmidhi no. 1162 mentions the relationship between faith and ethics where the essence of the hadith states that the person whose morals or ethics are the best is the Muslim whose faith is the most perfect. Meanwhile, the definition of Ihsan that has been explained previously can explain the relationship between worship and Ihsan itself. Therefore, it can be said that the teachings of the Islamic religion contain several basic materials, including *ihsan-islam-iman* or *akhlak-ibadah-aqidah*, which is more often referred to as the Islamic trilogy.

The following is the value of ethical education in the story of Fir'aun and Prophet Musa:

Facing various tests with courage and patience

Allah SWT has given patience and steadfastness to His Prophets such as Moses who was included in Ulul Azmi. Allah says in verse 35 of surah Al-Ahqaf:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

"So be patient as those who have the courage of the apostles were patient."

These Prophets of Allah SWT continued to convey messages and carry out their duties patiently even though their journey was accompanied by threats and *difficult* obstacles. For example, the Prophet Musa continued to face the obstacles patiently and firmly even though he was threatened and criticized by others. On this basis, the Prophet made him an icon of patience in one of his hadiths.

عن عبد الله بن مسعود رضي الله عنه قال: لما كان يوم حنين أتر رسول الله صلى الله عليه وسلم ناسًا في القِسْمَةِ، فأعطى الأقرع بن خابيس مئة من الإبل، وأعطى غيبينة بن حصن مئة من ذلك، وأعطى ناسًا من أشراف العرب وأثرهم يومئذ في القِسْمَةِ. فقال رجل

والله إن هذه قِسْمَةٌ ما عُذِلَ فيها، وما أريد فيها وجه الله، فقلت: والله لأخبرن رسول الله صلى الله عليه وسلم فأتته فأخبرته بما قال، فتغير وجهه حتى كان كالصّرف. ثم قال: فمن يَعدِل إذا لم يعدل الله ورسوله؟ ثم قال: يرحم الله موسى، قد أودي بأكثر من هذا فصبر. فقلت: لا جرم لا أرفع إليه بعدها حديثاً [صحيح] - [متفق عليه]

Meaning: From Abdullah bin Mas'ud RA., he said, during the war of Hunain, Rasulullah SAW. gave more shares of the spoils of war to several friends. He gave Al-Aqra' bin Habis one hundred camels. Also gave Uyainah bin Hisn. And gave more shares to several Arab leaders. Then someone said, By Allah, this is an unfair distribution and is not acceptable to Allah. So I said, By Allah, I will report it to the Messenger of Allah. I also reported what he said earlier. Then his face changed and turned red. Then he said, "Then who can be fair if Allah and His Messenger are not just?! Then he continued, May Allah have mercy on Prophet Musa; he was hurt more than this, and he remained patient. So I said, "There is no sin if I do not report back to him a conversation afterward." [Saheeh Hadith - Muttafaq 'alaih]

To reach Madyan, Musa first had to overcome various obstacles and many difficulties. According to existing history, even though Moses was one of the chosen people who was glorified by Allah, he is said to have eaten leaves when he was hungry until his body turned green, the condition of the soles of his feet was also damaged when he arrived in Madyan. This teaches a steadfast attitude (Al-Qurthubi, 2006).

Even though Fir'aun threatened Moses with torture and imprisonment, Moses remained patient. Allah SWT. said:

قَالَ لَئِن اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ. قَالَ أَوْلُو جِنَّتِكَ بِشَيْءٍ مُّبِينٍ. قَالَ فَأَتَتْ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ. فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ. وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

"Fir'aun said: Indeed if you worship any god other than me, I will truly make you one of those imprisoned. Musa said: And would (you do that) even if I showed you something real (information)? Fir'aun said: Bring something (information) that is real if you are among the truthful people. So Moses threw down his staff, and suddenly the staff (became) a real snake. And he withdrew his hand (from inside his shirt), then suddenly it became white (shining) for those who saw it." (QS. Ash-Syu'ara: 29-33).

Allah SWT gave a warning and a lesson to Fir'aun because he greatly denied Allah. Allah has given him various warnings to return to the path of truth, for example by giving him attacks from blood, frogs, fleas, or grasshoppers. Allah wanted Fir'aun to come to Prophet Musa, ask for his help, and draw closer to Allah to eliminate and remove all these attacks. After Fir'aun did this, God withdrew the existing attacks through the prayer offered by Moses, but Fir'aun went back to denying Allah even though the existing attacks had been removed. Musa remained patient with Fir'aun's attitude, after Allah brought various disasters and attacks again, Fir'aun came to Musa again and then denied him again, and so on until Allah SWT narrated:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ. وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِئَلَّا نَكْشِفَ عَنْكَ الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ. فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُورُونَ

"So We sent them typhoons, locusts, lice, frogs, and blood as clear proof, but they still boasted and they were a sinful people. And when they were afflicted with the punishment (which has been described) they said: O Musa, pray for us from God through (the medium of) the prophethood that Allah knows is on your side. Indeed, if you can remove this punishment from us, we will surely believe in you and we will let the Children of Israel go with you. So after We removed the punishment from them until the time they had reached it, they suddenly denied it." (QS. Al-A'raf: 133-135).

Musa's patience and steadfastness can truly be proven when he remained patient in facing a very large number of sorcerers, who at that time some said there were 80,000 people, and some said 70 people (Al-Qurthubi, 2006).

Some of the magicians that Musa faced believed in Allah SWT, but Fir'aun threatened him with cutting them off and crucifying them. Therefore, they prayed to Allah asking for protection and fortification against the torment and cruel acts that Fir'aun had threatened them with, and asked for

patience so that they could face Fir'aun's tyranny. All of them who have believed believe that only Allah is the One who owns the earth and the sky and who can create the verses of the Qur'an, no other substance can except Allah SWT. They believe and believe in all the verses that Allah has sent down and the treatises or revelations conveyed through the Prophet Moses so that they no longer disbelieve in Him and leave Fir'aun even though they are burdened with the threat of punishment. After that, it was reported that they finally died as martyrs in the afternoon after believing during the day (Al-Thabari, n.d). Al-Qur'an surah Al-A'raf: 126 has immortalized their words, namely:

وَمَا تَنْفَعُ مِنَّا إِلَّا أَنْ أَمَّنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

"And you do not blame us, but because we believed in the verses of our Lord when they came to us. (They pray): O our Lord, grant us patience and leave us in a state of submission (to You)."

Carrying out the Trust

All rights belonging to other people that must be maintained and fulfilled are called trusts (Al-Manawi, n.d). Trust means entrusting or preserving abilities, honor, property, and other things to those who are entitled to them (Al-Jahizh, 1989). Allah SWT also defines trust as a secret or item that someone must guard and hand over to those who are entitled to it, including various religious matters such as fasting, prayer, zakat, or other obligatory acts of worship (Al-Kulliyat, 1993).

Just as Allah had entrusted the Prophet Moses with a revelation that he had to convey to his people, he also conveyed it to Fir'aun.

After Prophet Musa AS. came out of Fir'aun's palace and was chased by his army, on his way he met two female cattle herders. He helped them and their livestock by giving them water while keeping a close eye on both of them. Seeing her pious attitude, the father of these two women finally married her off to one of the two with a dowry in the form of her being employed by her father-in-law. As told in the Qur'an verse 26 Surah Al-Qashash:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

"One of the two women said: Yes, my father, take him as someone to work (for us) because indeed the best person you can take to work (for us) is strong and trustworthy."

Tawadhu' (humble)

As a group with high status and privilege, because he belonged to Ulul Azmi, Musa was able to communicate with Allah SWT directly and had the title Kalamullah. He remained humble with his various honors and positions, when he conveyed his prophetic revelation to Fir'aun and his people, he asked Allah for permission to give him a friend, Must be AS. He stated that the US must have more eloquent and better communication skills than himself. This shows that Baliau is a humble and humble person. Allah SWT. said about this problem in verse 34 of surah Al-Qashash:

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُون

"And my brother Harun, he is more eloquent in his tongue than I, so sent him with me as my helper to confirm my (words); In fact, I'm afraid they will lie to me."

Prophet Musa's request to be accompanied by someone whom he considered to be more eloquent and competent in communication, such as Must AS, does not mean that he did not have eloquence in conveying revelations, Prophet Harun only had eloquence above Prophet Musa's eloquence so he wanted to be accompanied in his preaching (Al-Alusi, n.d).

Humility has the opposite characteristic, namely arrogance. As told in the Qur'an, there was a proud and arrogant man who once claimed that he was God. This man was Fir'aun who lived during the time of the Prophet Moses. The end of his life story was drowning in the Red Sea due to his bad character. This nature of his arrogance can be used as a lesson for humanity today that if you don't want to end up perishing like Fir'aun, then don't act arrogantly but must still have great humility. The following are some of the characteristics or characteristics of this arrogant nature:

- a. Overdressed

- b. Destroying wealth and objects
- c. Talking in an acting tone
- d. Walk with a sway
- e. Looks away when meeting other people
- f. Often criticizes and has a cruel mouth
- g. Often looks down on other people.
- h. Riya often brags and praises her lineage, knowledge, wealth or glory (Ya'kub, 1992).

When making Tawadhu (humbling yourself) you need to pay attention to the following 2 things:

- a. The source of this attitude of tawadhu is not because he feels humiliated and inferior, but because he feels that he is no greater than others and his heart is very calm.
- b. It is not permissible to be a person who likes to look for faces or even be a sycophant with the trappings of being tawadhu, these two characteristics have crossed the boundaries of tawadhu itself (Al-Mailaniy, n.d).

Make everything easier

It is said in the Qur'an that the personality of the Prophet Musa always tried to make all matters easier according to the concept promoted in the Qur'an, namely ease and convenience.

A clear example of him making things easier was when he immediately rushed away without waiting for thanks or wages from the people he had helped water his livestock. This was also seen when he was able to radiate and emit water sources for the twelve tribes of the Children of Israel through twelve different jets. This story is immortalized in verse 60 of surah Al-Baqarah as follows:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

Having shame

According to the following hadith, it is said that there was a shy nature in a man named Prophet Musa AS:

عن أبي هريرة -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: إن موسى كان رجلاً خيياً ستييراً

Abu Hurairah said Rasulullah SAW. Said, "Indeed, Prophet Musa AS. is a shy person and always protects his private parts." (Sahih, Muttafaq 'alaih).

The shy nature of Prophet Musa can be observed in the story mentioned in the Qur'an, where he felt he had experienced an embarrassing disaster when he asked about the situation of two girls who were the children of a pious man in Madyan (Al-Qurthubi, 2006). He felt that there were things that could not be left alone when he saw the two of them, because of this he had the courage to ask about the condition of the two children. Allah SWT says in verse 23 of surah Al-Qashash:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ

"And when he arrived at the water source of the land of Mad-yan he found there a group of people who were drinking (their livestock), and he found behind the crowd, two women who were holding (their livestock). Musa said: What do you mean (by doing that)? The two women answered: We cannot water (our livestock), until the shepherds send (the livestock) home, while our father is an old man who is old."

The two women who were asked about their condition by Prophet Musa also had a sense of shame so they did not show their weaknesses in front of people they did not know and answered the questions briefly and clearly without being long-winded. They could have shown their weakness and helplessness in front of Moses, but because of their shame, they only answered and said sufficient sentences or words (Al-Alusi, n.d).

It is also said that one of the women maintained boundaries and acted shy when asked by her father to invite and come to the Prophet Musa, who was a foreigner.

Able to forgive and apologize with a willing heart

One of the other morals in Islam is to apologize. All bad thoughts, hatred, envy, and self-arrogance will collapse through the apology that someone makes for the wrong actions they have committed (Al-Khiznadar, 1997).

There are many examples of the forgiving nature of the Prophet Musa AS that Allah SWT tells about in Al-Qur'an, one of which is:

Prophet Musa AS remained patient and avoided useless and uselessly words and actions when he was accused of being crazy or accused of being a sorcerer by Fir'aun because he had approached and invited him to believe in the existence of Allah SWT. He still forgave all the hurtful words and utterances from Fir'aun even though the things he said were very cruel and full of lies that did not match the existing facts. Allah says in verses 27-28 of Surah Ash-Syu'ara:

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ. قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْقِلُونَ.

Fir'aun said: "Indeed, your Messengers who were sent to you were all truly madmen. Moses said: God who controls the east and the west and what is between them: (That is your God) if you use reason."

Accept and give each other advice in the right way

Al-Qur'an verse 20 in surah Al-Qashash tells that at the time of the Prophet Moses there was a pious man who once advised Moses to leave Egypt as soon as possible because he accidentally heard plans to kill the Fir'aun and his troops against the Prophet Musa. The following is the sound of the verse in question:

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

The verse above mentions a man giving advice who came from the edge of the city just to meet the Prophet Musa and warn him of Fir'aun's murderous plans so he told Musa to immediately leave the city where he was at that time as soon as possible.

This pious man who gave advice and warned the Prophet Musa did not come alone, he went looking for Musa together with other people by walking along the road but he was the first to find Musa. As soon as he found Musa, he immediately warned and advised him. Allah saved Prophet Musa through the advice of this young man (Katsir, n.d).

Even though the advice came from someone much younger than him, both Moses and Harun still accepted the advice with a good response, something that those who were full of pride could not do.

Be gentle and polite

Even though they had opposing interests and views to Moses, the magicians who were ordered by Fir'aun to attack Moses remained gentle and polite. When confronted, they even asked him who would throw the stone first, whether they or Musa. This is told very clearly in verse 65 of Surah Thaha below:

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْفِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْفَى

"(After they gathered together) they said: O Musa (choose), were you the one who threw it (first) or were we the ones who threw it first?"

Their polite attitude is what ultimately made them believe in Islam and believe in the Prophet Musa (Al-Qurthubi, 2006).

Allah SWT finally rewarded these sorcerers with faith through their gentle and polite attitude towards Musa by asking who would throw first even though they wanted to throw Prophet Musa AS before him (Ar-Razi, 1981):

..... or did we just throw it first?(QS. Thaha: 65).

Even though he was an enemy, Fir'aun was still called a king who had a high position by the Prophet Musa. This is by what is written in verse 104 of Surah Al-A'raf as follows:

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

"And Musa said: O Fir'aun, indeed I am a messenger from the Lord of the worlds."

Keep Promises

Prophet Musa was also famous as a man who liked to keep his promises. For example, he ended up tending his father-in-law's goats after being officially married to one of the daughters of a pious man from Madyan. This is by what is stated in verses 27-28 of the following surah Al-Qashash:

قَالَ إِنِّي أُرِيدُ أَنْ أُكِّحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِيَةَ جِجَعٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سِتْرِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ. قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجْلِينَ فَضِيَّتْ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلِيمٌ بِمَا نَقُولُ وَكَيْلٌ

The essence of this verse explains that the Prophet Musa would be married to one of the daughters of a pious man with an agreement that Musa would have to work for him for 10 or 8 years after they were officially married. Prophet Musa then agreed by agreeing to the agreement and making Allah his witness.

Sheikh Madyan's words in this verse show that he will carry out his promises and muamalah as well as possible and become a pious person with permission from Allah SWT (Al-Ghamidi, 1430).

Dare to fight for the truth

The highest peak of morals is noble behavior, and this can be achieved through steadfastness and courage. One of the Prophets who is said to have had extraordinary courage in facing obstacles during his preaching was Prophet Musa AS.

Prophet Musa was known to be unafraid of facing the Egyptian people even though most of the people of his tribe (the Children of Israel) were very afraid of them. This courage was proven by daring to face Fir'aun, who was the king of Egypt and was known to be very cruel and cruel, and daring to flee alone to Madyan to get away from Egypt due to news of death threats.

Another courage is written in verse 61 of surah Thaha where he dared to face tens or thousands of sorcerers alone and continued to remind them of the doom and punishment of people who used magic like them. The following is a snippet of the verse:

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْجِتَكُمْ بَعْدَآبٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ

The essence of the verse above is a warning from Moses to the sorcerers about the punishment they will suffer if they deny the power of Allah. There are many values of courage in the story of Moses above. This is also part of character education that must be developed in students. To fight for the truth, they must have the courage to accept, acknowledge, and determine in their hearts and bodies the truth that exists.

Love and be devoted to both parents

It is about sisters Moses still obeyed his mother's orders to continue following the chest that she had dissolved in the Nile River. Allah SWT. says in the 11th verse of surah Al-Qashash as follows:

وَقَالَتْ لِأُخْتِهِ قُصِّيهٖ فَصَبْرَتْ بِهٖ عَنِ جُنُبٍ وَهَمْ لَا يَشْعُرُونَ

"And Moses' mother said to Moses' sister: Follow him. Then they saw Moses from afar, but they did not know him."

Based on the orders given by her mother, Musa's daughter or older sister finally followed what her mother asked. The request was to find out all information, news, and traces of his younger brother throughout the city (Katsir, n.d). This story illustrates how obedient children are to their parents. At that time, it was not easy to obtain and investigate all information related to kings, especially cruel kings like Fir'aun. It was based on this obedience and intelligence that he finally found Musa who was still a baby and found a way so that he and his mother could continue to be around Musa, namely becoming the only worker who could breastfeed the baby who was none other than his child.

On the basis that Musa was raised by Fir'aun from when he was small, this made Musa and Must continue to speak in a soft and polite tone even to a king who was known to be very cruel and tyrannical like King Fir'aun. This is as stated in verses 43 and 44 of Surah Thaha below:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ. فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ.

“Go both of you to Fir'aun, indeed he has gone beyond the limits; So speak to him both with gentle words, hopefully, he will remember or be afraid.”(QS. Thaha: 43-44).

Allah SWT commands His people to pay attention to the rights of their parents by always being gentle like the Prophet Moses to Fir'aun who had looked after him since childhood (Al-Razi, n.d).

Maintaining friendship

Even though he lived in a luxurious and magnificent palace with Fir'aun, Prophet Musa still maintained and maintained his relationship with the Children of Israel.

Allah SWT. said:

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنَاعَتْهُ الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ عَلَيْهِ السَّلَامُ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

“And Moses entered the city (Memphis) while its inhabitants were heedless, and he found in the city two men fighting; one of them came from him (the Children of Israel) and the other (again) from his enemies (the Fir'auns). So someone from his group asked him for help to defeat someone from his enemy, so Moses punched him, and his enemy died. Musa said: This is the work of the devil the devil is an enemy who misleads and is real (his enmity).”

The people of the Children of Israel believed that Musa would continue to care for and protect his group from Fir'aun's oppression and never forget them, therefore he asked for help from him when fighting with Fir'aun's people (Qutb, 1969).

3. The relevance of the story of the Prophet Musa AS. and Fir'aun in the Context of Ethics Education in Indonesia

Technology in the current era is accelerating very quickly with various conveniences and sophistication capable of influencing the personal and world of Islamic religious education in a child. So that Islamic values cannot be separated from them, it is necessary to instill various types of Islamic values, such as moral values through historical values and faith values.

One way is to present historical stories of the Prophets such as the Prophet Moses who fought against the arrogance of Fir'aun. This story displays many of the despicable moral values of a cruel king who at divided the people of the Bani Israel into divisions, forced them to work all day, and killed male babies.

The PAI field highlights the moral and ethical aspects of the story, so that children have moral behavior and attitudes, it is necessary to teach them to understand and stay away from the characteristics of Fir'aun through family education as their first education.

Every Muslim must emulate and implement commendable actions and attitudes. Children can be taught how to behave well and politely with everyone in their environment by their respective parents. Children tend to imitate the behavior they see, therefore every parent must always model

and demonstrate good behavior and morals so that their children have good morals. This also applies to all leaders towards the people under their leadership.

The following are other moral values contained in it:

- a. The value of justice
- b. Ibn Kathir explains the value of justice in his story of the Prophet Musa in the form of the descent of Moses in a country that was often the target of oppression in countries under Fir'aun's rule, such as Egypt and Syria. The country in question is the land of the Children of Israel.

Referring to PAI's point of view, while carrying out our daily lives we need to apply the values of justice. Every person when interacting with anyone, any time and anywhere must continue to apply the value of justice. Likewise a teacher, they must teach their students to have a fair personality in all matters with everyone. Every student educated by a teacher must not be discriminated against on any basis.

This is very in line with family life. Every time you live your life in a family environment, a fair attitude must always be shown by all members, especially the attitude of parents towards their children. Each parent's attention and affection for each child must be the same, there must be no discrimination. For example, distributing food that parents buy evenly to each family member in the same portion. This also applies to the lives of wives and husbands. When carrying out obligations and giving rights, every husband must treat his wife fairly. Likewise, when assessing people in the social environment, one cannot differentiate one citizen from another just for certain reasons.

b. Tolerance value

There are also values of tolerance in the story of the life of Fir'aun and Prophet Musa, namely the miracle that Allah gave Fir'aun's wife in the form of tenderness of heart, soul, and compassion. Through these qualities, he was able to soften and melt Fir'aun's hard heart in accepting little Moses who was still a baby to be his adopted son. He persuaded his husband by saying that in the future this baby boy would become a clever, intelligent, child. brave, dashing, and handsome. Based on this persuasion, Fir'aun finally agreed.

This is a clear example of an attitude of respect towards fellow human beings. Through these stories and tales, it can be said that an attitude of tolerance and respect must always be instilled in everyone starting from school.

Every student needs to be taught the value of tolerance or respect by their teachers. Ways that can be done are by teaching friends not to differentiate between their friends based on their race or ethnicity, asking them to continue to obey existing rules, helping friends who don't understand certain subjects, not disturbing other people's religious services, not gossiping and laugh at the worship of other religions that are different from him, and accept differences in worship and religions other than the religion he adheres to.

The relevance of this story to ethical values is very much. Everyone must have an attitude of tolerance and respect for other people as well as in family life. So that children have and can instill an attitude of respect, parents must teach it well in the family. The way to do this is by modeling or showing small actions such as helping each other with housework, not forcing family members to comply with their wishes and desires, respecting and appreciating other people's opinions, or helping with the economy and difficulties of other people around them. If these steps are implemented correctly, they will produce peace, unity, and harmony in the family. This also applies to all leaders wherever they are. To be role models who can protect and fulfill the needs of their subordinates, they must emulate this attitude of tolerance and mutual respect.

c. Value of affection

Here are some values regarding affection in the story of the Prophet Musa AS: Allah sent the baby Moses so he could enter the kingdom of Fir'aun by being swept away in the Nile river. When he arrived in the kingdom he was raised by Fir'aun's wife who he did not want to breastfeed.

any woman except her mother. In the end, his mother was hired by Fir'aun's wife to breastfeed little Moses after he was introduced by a woman who was none other than the Prophet Musa's older sister. In the end, all members of Musa's family were able to gather in Fir'aun's kingdom without any suspicion from any party.

There is a very important role of the value of compassion when viewed from a PAI perspective. In the Islamic view, love has 3 different levels, namely love for fellow humans, for the Messenger of Allah and for Allah SWT. Every living creature in this world needs each other, so everyone must love each other. The love that God instills in us is intended so that as we live our lives, we can feel enthusiastic and calm. Allah also loves his creatures very much by always taking care of them at all times and giving life instructions in the form of the Qur'an so that they are safe in the afterlife and in the world.

The relevance of the fact regarding God's love for all of His people to the ethical values in PAI is that everyone needs compassion for each other. Be it a child who needs the affection and love of his parents in the family, a wife or husband who needs love between the two of them in running the household, as well as fellow citizens in a social environment. We must love each other to live in harmony and peace. This also applies in the world of education, every party within the school must love each other, such as teachers to students or vice versa and between students. This will create harmony, peace, and enthusiasm in carrying out activities at school.

G. Conclusion

Below the author describes several conclusions obtained from an in-depth study of the story of Fir'aun and Prophet Musa:

1. Several things written in the Qur'an regarding the story of Fir'aun and Prophet Musa are that the followers of Prophet Musa (Bani Israel) became victims of Fir'aun's abuse and arrogance because he was afraid that his kingdom would be destroyed. After all, it would there was a boy descended from the Children of Israel who destroyed it. Newly born male babies were ordered to be destroyed. However, this ended in vain because Allah sent a baby boy who was later named Musa to become Fir'aun's adopted son through the kindness of his wife, Asiyah. After that, Allah gave the Children of Israel favors in the form of making them heirs and leaders of the earth. Meanwhile, Allah promised Moses to become an Apostle and was returned to his birth mother with a guarantee of safety and was entrusted with a revelation to broadcast to his people.
2. The story of Fir'aun and Moses regarding character education contains moral values which include:
 - a. Maintaining friendship
 - b. Devoted and loving to both parents
 - c. Dare to uphold the truth
 - d. Keeping promises
 - e. Be gentle and polite
 - f. Receive and advise each other well
 - g. Forgive each other and apologize sincerely
 - h. Having shame
 - i. make things easier for each other
 - j. Tawadhu' (humble)
 - k. Carrying out trust
 - l. Be steadfast and patient in facing various tests and obstacles in life.

3. The relevance of the story of Fir'aun and Musa AS which relates to character and moral education in an era like today in Indonesia, namely: Technological developments and globalization have also influenced the progress of the world of education with the emergence of various sophisticated technologies. It is necessary to instill and strengthen moral and ethical values so that students have good morals and avoid Western culture, especially negative ones. In this way, they will behave according to existing norms. The way to make this happen is by presenting the morals and ethics of the Apostles and Prophets in the past. Some attitudes and personalities that can be instilled include justice to create a peaceful and just life, where there will be no gaps or discrimination between the weak and the strong. The next ethical value is the teaching of tolerance where students are asked to accept and appreciate all differences that exist between religious communities, maintain mutual peace and unity, build harmony, respect and respect other people's opinions, and help each other. The next value is compassion where every human being is obliged to love each other, fellow creatures, or their Messenger and God, namely Allah SWT.

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