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Universal Social Moral Values in Shāhid of Quranic Syntax: Nominal and Verbal Sentences

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Abstract

Language serves to bring out the message of moral values, which is the backbone of the education curriculum to produce balanced and harmonious individuals in a multi-racial and religious society. However, this element has not been directly highlighted in the Arabic grammar curriculum although the source of the primary language is the al-Quran that is loaded with pure values. As such, this study contributes to the literature by identifying the verses of the Qur'an as shāhid (language source text) of Arabic syntax; to carry the message of Universal Social Moral Values (USMV) as also recommended by other religions. This qualitative study selected content analysis as its method of analysis for the deductively and inductively captured data. The study outcomes revealed six elements of USMV, namely: 1) respect, 2) tolerance, 3) justice, 4) graciousness, 5) faithfulness to promises and 6) love. This study proves that these six elements may be deployed as curriculum material for Arabic-Quranic grammar values based on the topic of nominal and verbal sentences with various forms and functions.

Keywords: Shāhid, Quranic Syntax, Social Moral Values, Universal, Education

Introduction

The term 'value' may be defined as the rates of price, status, quality and attributes (Dewan Dictionary, 4th Edition, 2005), is used to measure human behaviour, is the decisive factor in making choices and taking action, as well as shaping the character, attitude and behaviour of an individual (Elvina, 2017). Whereas, the term positive attributes is defined as the good deed or conduct and manner of an individual in maintaining the relationships among human beings, nature and also god (Noordin, 1988), which involves different elements according to the individual's religion and belief. "Ethical values" or "moral values" are the other terms used to refer to "positive attributes" as it is often defined as the practical aspects of an individual's attitude and behaviour in a more specific manner (Abd Rahman, 2010).

From a universal point of view, moral values may be expounded through good attitudes practised and shared by the community despite differences in religion, tradition, culture and country (Balakrishnan, 2010). There are many similarities shared between the various religions in cultivating aspects of these moral values, which are among the basic tenet and essence of religion and translated in the form of good deeds and behaviour. According to Abd

Rahman (2010), all the principles of good and bad behaviour is outlined by religion. Moral values, being an element that is a part of all religions, has positive effects on the spiritual health and stress management of an individual (Graham et al., 2011).

Kinnier et al (2000) stated that universal moral values may be classified under four clusters namely 1) the commitment to comply to a body higher than oneself 2) preserving purity by maintaining self-respect, discipline and responsibility 3) mutual respect and love towards others 4) responsibility in protecting the environment and living things. Hence, the universal moral values in the third cluster are related to the concept of Universal Social Moral Values (USMV) because it involves values that are linked to good behaviour between individuals and society based on respect and love for others. Therefore, USMV relates to good human behaviour that can be seen through social relationships between individuals in society (Musling et al., 2020; Elvina, 2017).

Instilling these moral values is the ultimate goal of the national education philosophers in their quest to produce students who are intellectually, physically and emotionally balanced (Mohamed et al., 2011). This goal is in line with the four pillars of Education for the 21st century announced by UNESCO in 1996, which are; learning to know (belajar untuk mengenal), learning to do (belajar untuk melakukan), learning to be (belajar untuk menjadi) and learning to live together (belajar untuk hidup bersama) (Ligun et al., 2017). This matter is also part of the emphasis in the Sustainable Development Goals 2015-2030 that prioritize four basic foundations in its framework namely planet (ecology), people (culture), prosperity (economy) and partnership (social) to ensure that the ecosystem of the 21st century is viable, stable and balanced (Abd Razak et al., 2019). Therefore, universal moral values need to be fostered from early education up to the university level through four main strategies namely the role of teachers in the teaching and learning process (PdP) (Othman et al., 2010), the selection of curriculum materials and content (Ahmad et al., 1981), a variety of language PdP activities involving the processes of listening, reading, speaking and writing (Ali, 2017) as well as the use of interactive multimedia in PdP (Majid et al.,2012). The implementation of moral values needs to be sown to enhance noble behaviours among students for they are the future leaders who will be the force behind the progress and development of education in a country (Rashid, 2001).

In Malaysia, efforts to instil moral values began in 1983 through the Integrated Curriculum for Primary Schools (KBSR) and the Integrated Curriculum for Secondary School (KBSM), which were later changed, starting from 2013-2015, to the National Primary Schools Standard Curriculum (KSSR) and the National Secondary Schools Standard Curriculum (KSSM) (Pusat Perkembangan Kurikulum, 1988; Ibrahim, 2018).

These moral values are nurtured directly to Muslim students through Islamic studies, while Non-Muslim students learn them through Moral studies (Suhid, 2007). Nevertheless, instilling these moral values into the students should not only be limited to these two subjects but should also be fostered through the other subjects and immersed into their daily activities.

Referring to the Arab language textbooks used in Form 4 (2017), page 40 (diagram 1) and form 5 (2018) page 29 (Diagram 2), it can be seen that elements of moral values are very minimally emphasized directly, even though these elements are intertwined with the language of the al-Quran which is laden with values. Diagram 1 shows three examples of nominal sentences (Jumlah Ismiyyah) and four verbal sentences (Jumlah Fi'liyyah). Whereas, Diagram 2 shows 10 examples of sentences of adverbs of time and place (Mafuul Fiih) in the Arab language structure. The focus of the examples given is only on the vocabulary or

grammar of Arabic. In fact, elements of moral values through shahid al-Quran, which is the authentic material of the Arabic language, is rarely used and applied.
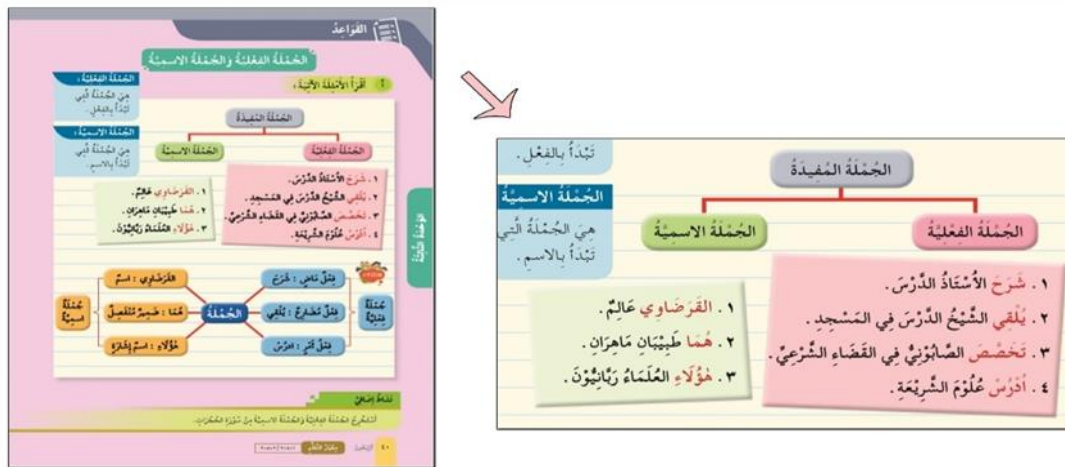

Diagram 1: Examples of Nominal (Jumlah Ismiyyah)
and Verbal (Jumlah Fi'liyyah) Sentences

Diagram 2: Examples of Sentences with Adverbs of Time and Place (Mafuul Fiih)

The inclusion of moral values through Arabic language materials was proposed by several researchers such as Mohamad et al (2017) who stated that these moral values needed to be incorporated into the Arabic language lessons taught in schools because it can increase the level of appreciation for possessing noble characteristics, in addition to mastering language skills such as listening, reading and writing. Besides that, the Arabic language, the language of the al-Quran, will not only guide Muslim students to understand the al-Quran but will also, indirectly, encourage them to practice aspects of moral values in their daily life.

One branch of the Arabic language (BA) is grammar or syntax that refers to the sentence building system which involves combining a few words or phrases to form a sentence structure that is acceptable to native speakers of that language (Musling, 2019; Poole, 2002; Borsley, 1999). One of the main sources of the Arabic language (BA) is the al-Quran that functions as a shahid. Shahid refers to the proposition of the use of the source language against the grammatically succinct sentences formed and consisting of the Qur'an along with qiraat, al-Hadith and Arabic expressions of prose and poetry (Musling 2019; Ababneh, 2018).

To prove the application of USMV found in the al-Qur'an, this study uses Arabic grammar as a model to explain moral values. This can be realised by searching for sentence structures or phrases that carry the USMV message either explicitly or implicitly, then analyzing the sentences syntactically (Musling et al., 2020).

Literature Review

The concept of moral value, which encompasses behaviour and individual moral customs of fellow human beings, nature and god (Noordin, 1988) have attracted the attention of many researchers from different fields of study. There are several empirical studies concerning universal moral values in various perspectives such as economy, philosophy and law including those adapted from religious texts (Kinnier et al., 2000).

Musling et al (2020) deduced several components for each universal moral value comprising of four clusters (Kinnier et al., 2000) consisting of 61 components namely; 1) 5 moral value components representing the commitment to comply to an entity higher than personal interests, 2) 18 moral value components that involve personality in terms of maintaining self-respect, discipline dan responsibility, 3) 33 moral value components which emphasize love and respect, and 4) two moral value components of caring for the environment and living things in nature. The values incorporated into each cluster above abide by the concept of value practised by seven countries that include Malaysia, Turki, New Zealand, Australia, United States of America, United Kingdom and Japan.

As the study aims to identify USMV in the al-Quran, and the third cluster is related to the individual's relationship with the community, it can be seen as linked to social values. According to Al-Ajiz et al (2008), social moral values is practised by an individual to monitor relationships with the community. This includes human behaviour that may be observed in relationships between an individual with another individual (Elvina, 2017). Al-Ajiz et al. (2008), through the questionnaire method of collecting data, reviewed the differences between the educational effects of social values among students from the Islamic University of Gaza and managed to identify 14 social moral values that are in the al-Quran as well as discover the existence of these social values instilled in the students of the Islamic University of Gaza.

Past studies have shown that the moral values studied have no connection with the research material or language learning and some only focused on the shahid grammar in the al-Quran (Musling et al., 2020; Rajab et al., 2016; Rajab & Bakar, 2011; Al-Ajiz et al., 2008). This is because the al-Quran, an Islamic holy book written in Arabic, rich with moral values and filled with implicit and explicit meanings, can be explored using the Arabic language grammar (Rajab et al., 2016). This can be seen in the method used by Musling et al (2020) who managed to prove the application of moral values by analysing syntax in terms of word types i.e. nouns, verbs and particles. Hence, this study will also try to explore the USMV that is cultivated into the shahid grammar of the Quran in the aspect of nominal and verbal phrases.

Methodology

This study uses the qualitative approach that aims to collect data in the form of words or texts, explain and then analyzed it according to themes (Merriam et al., 2016). Meanwhile, the data collected will be examined using content analysis. The research data sources consist of a primary source (the al-Quran Text) and secondary sources comprising of books on tafsir al-Quran, journal articles and relevant documents that can be obtained in print form or from online databases.

Data Collection

Deductive Method: An approach that begins with one or several characteristics, formulas, principles, laws or regulations followed by application to the text. The deductive approach is also used to obtain new conclusions from known formulas, principles, laws or regulations (Merriam et al., 2016). This study will identify sentences that contain the USMV messages guided by the characteristics of the verse or Makkiyyah surahs because it is considered to carry a general or universal message. The Makkiyah surahs are often identified by the usage of the phrase "يا أيها الناس" which means "O mankind" (Al-Sayuti, 1974).

Inductive Approach: Involves raw data collection without being preceded by any formulas, principles, laws or regulations, and is followed by the analysis process and then making a conclusion (Merriam et al., 2016). The study investigates all the verses in the al-Quran including the Madaniyyah surahs. Preliminary observations found that the Madaniyyah surahs also contain phrases "يا أيها الناس" such as in surah al-Baqarah verse 21, which is mostly intended especially for devout Muslims (Nirwana, 2008). Among the characteristics of Madaniyyah surahs is that it contains the phrase "يا أيها الذين آمنوا" which means "O you who have faith" that is directed to Muslims who obey Allah and the Prophet (Al-Sayuti, 1974).

Data Analysis

The main data collection of the study i.e from the riwaya of Hafz al-Quran text from Imam al-'Asim will be analyzed descriptively to extract the USMV. Next, to prove the universality of social moral values, this study will link these social moral values to secondary sources that state the existence of these social moral values in other religions such as Christianity, Hinduism and Buddhism.

Discussions on the universal moral values can be seen through the viewpoints of Islamic scholars based on the Al-Quran and Hadiths, while discussions on Christianity are based on texts from the Old Testament (Perjanjian Lama) and the New Testament (Perjanjian Baru) (Ahmad & Khambali, 2009). Next, discussions on Hinduism is based on the Vedas that is divided into four texts, which are Rig Veda, Yajur Veda, Sama Veda and Atharva Veda (Sari et al., 2020). While, for Buddhism, through works by Abhidhamma, Dhammapada, and Vimuttimaga (Ramli et al., 2018).

After that, the USMV is matched with the chapters of the Arabic grammar involved. This process is also done in reverse (Arabic grammar to moral values). Then, an analysis of Arabic grammar is conducted on the formation of the nominal and verbal sentence structures of verses in the al-Quran that are related to USMV.

Result and Discussion

USMV is related to the moral values in the 3rd cluster as proven by Musling et al. (2020) Basically, USMV carries the meaning of mutual respect and affection for fellow human beings. Hence it involves the interaction between two people from either a family, community or society.

This study discovered six main USMV elements in the al-Quran that involves 18 verses from 13 surahs. The distribution depends on the type of Makkiyyah and Madaniyyah verse as shown in Table 1 below:

Table 1: Distribution of Universal social values in the Al-Quran

No	Surah (Makkiyyah)	Universal Social Values
1.	Luqman (31:18)	Respect
2.	Al-Israa' (17:23)	Graciousness
3.	Toha (20:44)	Graciousness
4.	Al-Israa' (17:34)	Faithfulness to promises
5.	Al-Balad (90:17)	Love

No	Surah (Madaniyyah)	Universal Social Value
1.	Al-Hujurat (49:13)	Respect
2.	Al-Hujurat (49:11)	Respect
3.	Al-Imraan (3:134)	Tolerance
4.	Al-Imran (3:159)	Tolerance
5.	An-Nisaa' (4:58)	Justice
6.	Al-Maaidah (5:8)	Justice
7.	Al-Baqarah (2:83)	Graciousness
8.	At-Taubah (9:114)	Faithfulness to promises
9.	Al-Baqarah (2:177)	Faithfulness to promises
10.	Al-Mumtahanah (60:7)	Love
11.	Al-Maaidah (5:82)	Love

No	Surah (between Makkiyah & Madaniyyah)	Universal Social Values
1.	At-Taghaabun (64:14)	Tolerance
2.	Ar-Rahmaan (55:7-9)	Justice

Respect

Respect means accepting and appreciating the community regardless of culture and religion (Musling et al., 2020). Essentially, this value touches on mutual respect and affection for others. Among the ayat that explains the concept of this value comes from surah al-Hujurat ayat 11 and 13 as well as from surah Luqman (31:18)

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Surah al-Hujurat; 49:13)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾
meaning: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers". (Surah al-Hujurat; 49:11)

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

meaning: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful". (Surah Luqman; 31:18)

Based on the excerpts of the three ayats stated above, all the values are related to respect towards mankind in the aspects of getting to know one another and speaking with each other and this can be seen through the social interactions that occur in a community or society. As stated in the ayat وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا which means mankind was created in various races and tribes. Whereas شعب refers to a combination of tribes, ethnicities, societies and communities. In this ayat, the value of respect may be understood through the word لِتَعَارَفُوا i.e when people in a community are introduced to one another, a sense of respect for each other will arise (Ibnu Kathir, 1999; Al-Qurtubi, 1964).

The message of this verse is explained through ayat لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ/ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا where both بِالْأَلْقَاب and is further supported with ayat وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا excerpts are prohibition orders involving insulting words, speech and conduct and calling other individuals with bad names as well as being arrogant (Al-Maraghi, 1946; Ibnu Kathir, 1999; Al-Qurtubi, 1964). The word سخر means ridicule or speak about the disgrace or shortcomings of a person with words or through conversations. While وَلَا تَلْمِزُوا states the act of criticizing another using words or hand, eye gestures or so on and وَلَا تَنَابَزُوا بِالْأَلْقَاب, on the other hand, is prohibiting from labelling other people with a name they despise (Ibnu Kathir, 1999). Then ayat وَلَا تَنَابَزُوا بِالْأَلْقَاب is the act of insulting a person because they feel they are more superior (Ibnu Kathir, 1999; Al-Qurtubi, 1964). The prohibitions in the ayats clearly state the need to watch one's behaviour whether it is in the form of words or actions to explain the aspect of respect between fellow human beings.

The universality of this moral value may be proven through the general principles of other religions such as Christianity. The Ten Commandments from the Old Testament has put forward ten moral values that all Christians must uphold and one of them is 'respect' i.e. caring for the rights of neighbours and other people (Aziz, 2004). While values used in daily life found in the New Testament are forbidding to insult others, love and appreciate your neighbours and other people the way you would love and appreciate yourself (Aziz, 2004). Next, the context of the moral principles used by Hinduism is Yamas (moral for the self) and Niyamas (moral for the benefit of the general public) One of the social value found in Niyamas is Santosha which is respect (Aziz, 2004). Besides that, this value is also stated in Buddhism as apaciti, cittīkāra or gārava and can be interpreted as a feeling of deep admiration for someone's goodness and accomplishments and this feeling is expressed through words and deeds. Gautama Buddha stated that the ability to respect one another is a great blessing to other religions, other people's properties and animals (Shaharom, 2019).

Tolerance
Tolerance refers to compromise, patience and protecting yourself from quarrels that could lead to misunderstandings with others (Musling et al., 2020). Therefore, this moral value may also be interpreted as granting forgiveness to those who have wronged you irrespective of race and religion. Among the ayats that explain the concept of this value are surah al-Taghabun (64:14) and surah Ali-Imran (3:133-134 & 159).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

meaning: "O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful". (Surah al-Taghabun; 64:14)

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

meaning: "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good". (Surah Ali-Imran; 3: 133-134)

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

meaning: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]". (Surah Ali-Imran; 3:159)

All three excerpts, as stated above, spell out the value of tolerance among families and communities. The ayat إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ tells the story of wives and children who can become enemies to their husbands if their deeds are capable of distracting them from obedience (Al-Maraghi, 1946). Hence, this ayat complements فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا which instructs husbands to be vigilant and advise them to not punish their wives and grant forgiveness instead for mistakes committed after counselling have been given (Ibnu Kathir, 1999; Al-Qurtubi, 1964). The act of tolerance that is shown prevents the severance of kinship ties in the family institution. This ayat is supported by ayat وَالْعَافِينَ عَنِ النَّاسِ and is further strengthened in ayat فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ which means forgiving other people as well as making compromises, and, in fact, to also seek forgiveness from them (Ibnu Kathir, 1999; Al-Maraghi, 1946).

The universality of the moral value can be seen in Christianity through commands to embrace the concept of tolerance in fellowship ties by not insulting other people based on their skin colour, social status and different teachings (Aziz, 2004). Hinduism, on the other hand, has reflected the value of tolerance through the slokas of. Sang Hyang Widhi. This matter is described in their scriptures which is to act fairly towards their fellow beings (Gunada, 2020). Besides that, the element of tolerance is seen in Buddhism as having an attitude that does not anger easily and feels dissatisfaction with any party who speaks badly of him (Ramli et al., 2018).

Justice
The moral value of justice carries the meaning of being fair and just towards other people by the prescribed rights (Musling et al., 2020; Mansoureh & Yusoff, 2017; Nor & Muhammad, 2017). Among the ayats that illustrate this moral concept are excerpts from surah an-Nisaa' (4:58), surah al-Maaidah (5:8) and surah ar-Rahman 55:7,8,9).

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

meaning: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing". (Surah an-Nisaa'; 4:58)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

meaning: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do". (Surah al-Maaidah; 5:8)

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾ (7) ﴿أَلَّا تَطْغَوْا فِي الْمِيزَانِ﴾ (8) ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾ (9)

meaning: "And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance". (Surah ar-Rahmaan; 55: 7,8,9)

The ayats stated through surahs an-Nisaa', al-Maaidah and ar-Rahman are all related to the concept of justice among mankind in upholding the rights of others, and fairness in matters of buying and selling. For example, ayat وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ narrates the command for rulers to establish just laws between mankind (Ibnu Kathir, 1999). This explains the fact that leaders are obliged to fulfil their responsibilities by upholding justice. As stated in the ayat يَاأَيُّهَا الَّذِينَ آمَنُواكُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ, which means Muslims are entrusted to the responsibility as upholders of justice and fair witnesses. Besides that, also explained in the ayat وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ is the concept of fairness among mankind in business dealings concerning measurements of weight (Al-Maraghi, 1946). This appeal is analogous to honestly set the measurement or amount of the products purchased correctly and not short weigh the goods (Ibnu Kathir, 1999).

Buddhism in Malaysia practices this value of fairness by breaking the tradition based on differences in tribe, occupation, sex, tradition and religion. This is because of the existence of the caste system that benefits the upper class. Buddhism have refuted the caste system and promoted fairness among all parties by giving equal treatment to everyone (Ramli et al., 2018).

Graciousness
This value is linked with speaking gently with kind words and behaving courteously towards others (Musling et al., 2020). It is also concerned with how an individual cares for the heart and feelings of his fellow beings. Some of the ayats that describe this concept are in surahs al-Israa' (17:23), surah al-Baqarah (2:83) and surah Toha (20:44).

﴿وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾
meaning: "And your Lord has decreed that you do not worship except Him, and to parents, good treatment. Whether one or both reach old age [while] with you, say not to them [so

much as], "off," and do not repel them but speak to them a noble word" (Surah al-Israa'; 17:
23)

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ﴾

meaning: "And [recall] when We took the covenant from the Children of Israel, [enjoining
upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans,
and the needy. And speak to people good [words] and establish prayer and give zakah." Then
you turned away, except a few of you, and you were refusing"(Surah al-Baqarah; 2:83)

﴿فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

meaning: "And speak to him with gentle speech that perhaps he may be reminded or fear
[Allah]" (Surah Toha; 20:44)

These three ayat excerpts explain the aspect of graciousness involving speaking kind words
to parents, kinsfolk, orphans, poor people and leaders. As stated in the ayat, فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا
تَنْهَرْهُمَا, which when interpreted means treating one's parents well by watching one's words
when speaking to them and even filler words as seemingly innocent as 'ah' should be avoided
because such words may hurt their feelings (Ibnu Kathir, 1999). Hence, a son/daughter should
not scold his/her parents and even though he/she disapproves of their actions causing
him/her to lose his/her patience, he/she would still have to say noble and polite words to
them (Al-Zamakhshari, 1987). Situations outside the family context can be seen through this
ayat, وَقُولُوا لِلنَّاسِ حُسْنًا which explains the command to use kind and gentle expressions to fellow
human beings of the world (Ibnu Kathir, 1999). While in this ayat, فَقُولَا لَهُ قَوْلًا لَيِّنًا, Allah SWT
had ordered Prophet Musa to speak gently to the Pharoah. This ayat clearly states the
necessity to watch one's language especially in conversations between citizens and their
leader, even in cases when the leader is of another religion. Allah ordered Prophet Musa to
speak graciously to the Pharoah- who had exceeded the limits of disobedience and was also
arrogant and rebellious towards Allah's commands- to touch his soul. Prophet Musa tried to
converse casually with the Pharoah by using his nickname, Abi Murroh (Sadili, 2020). This ayat
also gives guidance on ways to convey words of aspiration or criticism to a leader (ibnu Kathir,
1999; Sadili, 2020).

In Buddhism, the value of being gracious can be seen through the command for followers to
attain 'the four noble truths' where they have to pass through a level known as the 'eightfold
path' (the noble path). One of these paths is the moral value of graciousness, Sila, which is
interpreted as moral and ethical virtues that involve speaking in a proper gracious manner
(Aziz, 2004).

Faithfulness to Promises
Faithful promise has the connotative meaning of keeping and fulfilling a promise after it is
pledged and signed (al-Qazwini (1969). Among the ayats that explain the concept of this value
are from surah al-Israa' (17:34), surah at-Taubah (9:114) and surah al-Baqarah (2:177).

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

meaning: "And do not approach the property of an orphan, except in the best way, until he reaches maturity. And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned". (Surah al-Israa'; 17:34)

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

meaning: "And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed, was Abraham compassionate and patient" (Surah at-Taubah; 9:114)

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

meaning: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous". (Surah al-Baqarah; 2:177).

The three ayat excerpts above explain the agreement made concerning an orphan between Prophet Ibrahim and the child's father and fulfilling promises made between fellow humans. This can be seen as expressed in the ayat يَاأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ, that explains the rights of orphans In the ayat, وَأَوْفُوا بِالْعَهْد, Allah commanded that all agreements towards orphans must be fulfilled whereby all property rights of orphans must be handed over to them when they reach adulthood (Ibnu Kathir, 1999). Besides that, the agreement between Prophet Ibrahim and his father as seen through the ayat, وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ, is about Prophet Ibrahim's request for Allah to forgive his father simply because of a promise he had pledged (Ibnu Kathir, 1999), which indirectly shows soft-heartedness and patience. Both these ayats are linked with ayat وَالْمُوفُونَ بِعَهْدِهِم which states that agreements made between fellow humans are binding and need to be fulfilled. This clarifies the fact that each promise made between two people must be finalized and honoured (Ibnu Kathir, 1999; Al-Maraghi 1946).

The value, the faithful promise is practised in Hinduism which is Satya Samaya that carries the meaning of being honest to promises made and completing everything that arises due to the promise. If the promise is not kept, then the person is considered untrustworthy (Hemamalini & Saputra, 2018).

Love
Love in the Arabic language is known as the term رحمة، مودة which carries the meaning of affection or compassion. This moral value arises from feelings of love without coercion and pretence, as well as compassion towards an individual which is deeper than just a sense of sympathy (Musling et al., 2020; Rahmatullah, 2014). Among the ayats that explain this concept are from surah al-Mumtahanah (60:7), surah al-Maaidah (5:82) and surah al Balad (90:17).

﴿عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

meaning: "Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful". (Surah al-Mumtahanah; 60: 7)

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

meaning: "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah, and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant". (Surah al-Maaidah; 5:82)

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾

meaning: "And then being among those who believed and advised one another to patience and advised one another to compassion". (Surah al-Balad; 90:17)

In reference, the excerpts of the surahs above explain the value of affection between Muslims, non-Muslims and fellow human beings. It is as stated from the extract of the ayat عَسَى اللهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّة, that when interpreted, describe the hope of the Muslims in Madinah for Allah to grant between them and the non-Muslims feelings of love (after hatred), close in the heart (after being far apart), and friendship ties (after hostility) so that it can soften their hearts to the path of faith (Al-Maraghi, 1946). Next, ayat وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّة describe how the people who show affection for the believers are the Christians. Even though they are not Muslims, they still show love because among them are scholars who are humble and not arrogant (Ibnu Kathir, 1999).

At the same time, on the family level, the element of love between husbands and wives can be seen through the ayat in surah Al-Rum (30:21); وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوٓا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً which means; "And among His signs that he created for you (o men) from yourselves mates that you may find tranquillity in them; and He placed between you (husband and wife) affection and mercy." This concept of love is applied in a broader context as suggested in ayat 17 of surah al-Balad (90:17) ﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾ that states the need to remind each other to be patient and loving to others (Ibnu Kathir, 1999).

The value of love in Hinduism, on the other hand, is pictured as god's love and is similar to the love parents feel for their children. Hence, this Hindu belief assumes that god has the same role as parents who give birth to children and nurture them as well as protect them (Untara, 2019). Meanwhile, Buddhism views love as a gift in the form of affection and love for all creatures, such as for fellow human beings, animals, insects, plants, the elderly, relatives, friends, and even enemies (Mansur, 2017).

Nominal and Verbal Sentences in The USMV Structure
To prove the application of USMV in the Arab language structure, this study uses two types of Arabic sentences as the analytical framework: 1) nominal sentences i.e. sentences that begin with nouns as the subject even if there is a naqis verb or particle, 2) verbal sentences i.e. sentences that begin with verbs (Ibn Ya'iss, 2001). This is done through the syntactic analysis of the syahid nahu al-Quran for both types of ayat whether USMV is conveyed explicitly or implicitly (Musling et al., 2020). The analysis is tabulated in table 2 below:

Table 2: USMV syntactic analysis for nominal and verbal sentences

Moral Values Social Universal (USMV) / Types of Sentence	Nominal Sentence (SVO)	Verbal sentence (VSO)
1) Mutual respect	Nominal sentence of affirmation and justification (إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُور)	Verbal statement sentences (جَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا) Verbal prohibition sentences (لَا يَسْخَرْ قَوْمٌ مِنْ قَوْم) (لَا تَلْمِزُوا أَنْفُسَكُم) (لَا تَنَابَزُوا بِالْأَلْقَابِ) (لَا تُصَعِّرْ خَدَّكَ لِلنَّاس) (لَا تَمْشِ فِي الْأَرْضِ مَرَحًا)
2) Tolerance	Nominal sentence of affirmation and justification (إِنَّ اللَّهَ غَفُورٌ رَحِيم) (اللَّهُ يُحِبُّ الْمُحْسِنِين)	Verbal command sentences (اعْفُ عَنْهُم) (اسْتَغْفِرْ لَهُم) (شَاوِرْهُمْ فِي الْأَمْر)
3) Justice	Nominal sentence of notice and affirmation إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ (إِلَى أَهْلِهَا)	Verbal sentences command (اعْدِلُوا) (كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسط) (وَأَقِيمُوا الْوَزْنَ بِالْقِسط) وَإِذَا حَكَمْتُمْ بَيْنَ النَّاس أَنْ (تَحْكُمُوا بِالْعَدْلِ) Verbal prohibition sentences (وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْم) (لَا تُخْسِرُوا الْمِيزَان)
	Nominal sentences of hope	Verbal command sentences (قُل لَّهُمَا قَوْلًا كَرِيمًا) (قُولُوا لِلنَّاس حُسْنًا) (فَقُولَا لَهُ قَوْلًا لَيِّنًا)

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5) Graciousness	(لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)	Verbal prohibition sentences (لَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا)
6) Faithfulness to promises	Special message nominal sentence (وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا) (عَنْ مَوْعِدَة Nominal sentences of affirmation and justification (إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)	Verbal command sentence (أَوْفُوا بِالْعَهْد)
6) Love	Nominal sentence of hope (عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ (الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً	Verbal sentences of oath (وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِّلَّذِينَ آمَنُوا (الَّذِينَ قَالُوا إِنَّا نَصَارَى Verbal command sentence (تَوَاصَوْا بِالْمَرْحَمَة)

Table 2 shows the distribution of all six USMV, according to the Arabic language sentence type i.e Nominal sentences (NS) and verbal sentences (VS). There are two forms of NS used. First, is (Subject + Verb + Object or SVO) as in the ayat اللهُ يُحِبُّ الْمُحْسِنِين where الله is the subject in the nominative position. In addition, the word يحبّ refers to the verb and acts as the predicate in combination with الْمُحْسِنِينَ which is the direct object in the accusative case. All three combinations and order of words form one sentence that conveys the message of tolerance. This is the component and order structure of NS in the Arabic language where the predicate is a verb phrase (Sibawayh, 1988). Hence, NS functions by conveying notifications explicitly and recommendations implicitly. While the second form is the sentence form that has been transformed from the original structure to become the sentence structure as follows (Ayat: Functional particles + noun phrase + noun phrase @ verb phrase (verb + Object). It undergoes a process of adding particles such as (إِنَّ,لَعَلَّ), (إِلَّا ......), (مَا كَانَ) and (عَسَى). Therefore, the second form of NS conveys USMV messages with various functional meanings such as assertion, justification, special notification and hope, in addition to the syntactic functions, as subject and predicate in the form of noun phrases, such as the moral values of tolerance and faithfulness to promises, and verb phrases that include the value of respect, justice, politeness and love.

Meanwhile, USMV through the verbal sentence (Verb+Subject/Agent/Doer+Object@ VSO) demonstrates 3 forms of verbs namely commands, prohibitions and oaths. Verbal command sentences use verbs of instruction as stipulated by the six USMV above. Even though the subject or doer of the action varies according to the context of each sentence, as explained by USMV findings, it still carries the message that humans in general and the Muslim community, in particular, need to pay heed to. On the other hand, verbal prohibition sentences are used to convey the message in reverse such as graciousness, which is

manifested through the verbal prohibition sentences that forbid the use of abusive words, not even something as innocent as "ah" when speaking to parents. Verbal sentences of oaths are used as particles that signal the meaning of Lam of oaths to the sentence structure of a compassionate value ayat such as وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى (translation: and you will find the nearest of them in affection to the believers are those who say: "We are Christians") (Al-Nahhas, 2000) that shows the importance of something, even for followers of different religions, that needed to be brought forward and understood, which, in this context, is the feeling of compassion.

Conclusion

The element of universal moral values can be identified through the shahid nahu al-Quran. Shahid al-Quran is analyzed through the structure of the language on a syntactic level involving the form and function of nominal and verbal sentences to highlight the moral values mentioned in the message content. This is evidenced by syntactically analysing several ayat structures of the al-Quran according to six the USMV namely: 1) respect, 2) tolerance, 3) justice, 4) graciousness 5) faithfulness to promises and 6) love. These moral values may be instilled, through shahid al-Quran in Arabic language grammar, in the effort to produce a balanced human being in terms of intelligence, spirituality, physicality and morality. Hence, these moral values can be used as materials for Arabic-Quranic grammar in an educational framework under the topic of sentence types in the Arabic language i.e. nominal sentences of assertion, justification, notification, hope and special notification as well as verbal sentences of statements, commands, prohibition and oaths. This study suggests that the application of moral values through shahid grammar-Quran be further developed using other Arabic language grammar topics according to the level of the universal moral values and their elements as well as studying the aspects of implementation and its effects.

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