



Moral Messages in the Story of Prophet Adam AS and Relevance to Contemporary Social Contexts (Analysis of Tafsir Nusantara)

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Abstrak

Banyaknya fenomena saat ini yang kehilangan nilai moral dan spiritual karena adanya perkembangan zaman yang semakin pesat seperti fenomena *cyberbullying* dan penyebaran berita hoaks. Oleh karena itu, penelitian ini bertujuan untuk membahas tentang pesan moral yang diambil dari kisah Nabi Adam as., serta relevansinya dengan konteks sosial kontemporer saat ini. Penelitian ini menggunakan metode kualitatif dengan pendekatan tafsir tematik (*tafsir maudhu'i*) untuk mengeksplorasi pesan moral dari kisah Nabi Adam serta menganalisis relevansinya dalam kehidupan kontemporer. Hasil penelitian menunjukkan bahwa pertama kisah Nabi Adam mengandung pelajaran penting tentang sebuah ketaatan kepada Allah sebagai seorang hamba yang sejatinya ada di dunia ini hanya untuk beribadah dan taat kepada Allah. Kedua, sikap tanggung jawab yang mencirikan sebagai manusia sejati sekaligus pemimpin di muka bumi ini. Ketiga, kesadaran diri bahwa sebagai manusia harus senantiasa rendah hati dan menghindari sikap sombong. Keempat, sebagai manusia yang tidak luput dari dosa tentunya harus dengan rendah hati melakukan pengakuan dosa dan bertaubat. Hal ini perlu diaktualisasikan kembali dalam menghadapi tantangan yang ada seperti krisis identitas, kesombongan, dan kelalaian terhadap perintah Allah. Simpulan dari penelitian ini adalah bahwa pesan moral dari kisah Nabi Adam sangat relevan untuk memberikan panduan etis dalam menghadapi berbagai dilema dan tantangan moral di era digital, dengan menekankan pentingnya introspeksi dan kesadaran akan perintah Allah.

Kata kunci : Pesan Moral, Kisah Nabi Adam, Relevansi, Tafsir Nusantara

Abstract

There are many phenomena today that many humans have lost moral and spiritual values due to the rapid development of the times, such as cyberbullying and the spread of fake news. Therefore, this study aims to discuss the moral message taken from the story of Prophet Adam (peace be upon him), as well as its relevance to today's contemporary social context. This research uses a qualitative method with a thematic interpretation approach (tafsir maudhu'i) to explore the moral message of the story of Prophet Adam and analyze its relevance in contemporary life. The results show that first the story of Prophet Adam contains an important lesson about obedience to God as a servant who actually exists in this world only to worship and obey God. Second, the attitude of responsibility that characterizes a true human being as well as a leader on this earth. Third, self-

awareness that as a human being must always be humble and avoid arrogant attitudes. Fourth, as a human being who is not free from sin, of course, we must humbly confess and repent. This needs to be re-actualized in facing existing challenges such as identity crisis, arrogance, and negligence of God's commands. The conclusion of this study is that the moral message of the story of Prophet Adam is very relevant to provide ethical guidance in facing various moral dilemmas and challenges in the digital era, by emphasizing the importance of introspection and awareness of God's commandments.

Keywords: *Moral Messages, Story of Prophet Adam, Relevance, Nusantara Interpretation*

I. Introduction

Recent phenomena show that social dynamics in the digital era increasingly demand a deeper understanding of moral and spiritual teachings that are relevant to everyday life.¹ Moral conditions in the digital era experience significant challenges due to the rapid development of technology. Social media and unlimited internet access provide a wide space for interaction, but also open opportunities for deviant behavior such as the spread of hoaxes, hate speech, and privacy violations. Easy access to information also has the potential to undermine moral values if not accompanied by strong ethics. This phenomenon requires more intensive efforts in moral education, especially among the younger generation, in order to continue to instill the values of kindness, responsibility, and integrity in using technology.²

In this context, the story of the creation of Prophet Adam offers important values that can be actualized in the face of moral challenges in the modern era. The story not only reflects man's relationship with God, but also highlights fundamental aspects of humanity, such as the importance of knowledge, responsibility, and forgiveness.³ In the midst of increasing interest in contextual Qur'anic interpretation, the relevance of the story of Prophet Adam becomes increasingly important in addressing the moral challenges facing Indonesian society today, such as identity crisis, moral degradation, and social conflict.⁴

This research will examine several verses related to the story of Prophet Adam, including Qs. Al-Baqarah [2]: 30, Qs. Al-Imran [3]: 59, Qs. Al-Mu'munin [23]: 12, Qs. Al-A'raf [7]: 11-13, Qs. Al-A'raf [7]: 19-23, dan Qs. Al-Hijr [15]: 28-44.⁵ These verses explicitly contain important messages about the creation of humans, the provision of knowledge, and the tests faced by Prophet Adam and his descendants. Meanwhile, the interpretation of these verses is based on the interpretation of the archipelago's mufasssirs including Tafsir Tarjuman Al-Mustafid by Abdur Rauf Al-Fansuri, Tafsir Leunyeupaneun by Emon Hasyim, Tafsir Al Ibriz by Bisri Mustafa, Tafsir Al-Azhar by Hamka, Tafsir Al-Misbah by Quraish Shihab, and Tafsir Hidayatul Insan by Marwan bin Musa. Tafsir Nusantara was chosen for its approach that is rich in local wisdom and its ability to adapt the messages of the Qur'an according to the Indonesian cultural context. It offers interpretations that are closer to the understanding of the people of the archipelago, making it relevant in connecting Qur'anic stories with social issues faced today. Tafsir Nusantara, with its local cultural approach, provides a strong foundation

¹ Asmuni Zain and Zainul Mustain, "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam," *JEMARI : Jurnal Edukasi Madrasah Ibtidaiyah* 6, no. 2 (2024): 94–103.

² Novi Suci Dinarti et al., "Dilema Etika Dan Moral Dalam Era Digital: Pendekatan Aksiologi Teknologi Terhadap Privasi Keamanan, Dan Kejahatan Siber," *Jurnal Pendidikan Ilmu Ilmu Sosial Dan Humaniora* 2, no. 1 (2024): 8–16, <https://doi.org/10.26418/jdn.v2i1.74931>.

³ Sekarmaji Sirulhaq et al., "Metode Pendidikan Ilahi : Refleksi Atas Kisah Nabi Adam Dalam Al-Qur ' an" 10, no. 2 (2024): 706–21.

⁴ Sufyan Syafi'i Siti Maftukhatul Koiriyah, Thohirin, "Nilai-Nilai Moral Kisah Nabi Adam As Di Dalam Al-Qur ' an," *El Tarikh* 01, no. 2 (2020): 68–81.

⁵ Aziz Baiquni, Syawaqi, *Indeks Al-Qur'an: Cara Mencari Ayat Al-Qur'an* (Surabaya: Arkola, 1996), 9.

for connecting the Qur'an's universal teachings with Indonesian socio-cultural conditions, making it relevant for shaping morality in contemporary society.⁶

Previous research such as that conducted by Siti Maftukhatul Koiriyah, et al (2020) entitled *Moral Values of the Story of the Prophet Adam AS in the Qur'an*. The results of this study are that the moral values contained in the story of Prophet Adam include humility, justice, the recommendation to learn, gratitude and help, stay away from arrogant attitudes and underestimate others, be careful of temptation, repent, forgive, patience and tawakal and avoid envy and jealousy.⁷ While other research is Adam Azmi Syahroni (2019) with the title *Character Education Values in Islam Through the Story of Adam and Satan*. The results of this study indicate that the value of character education taken from the story of Adam and Satan is that an arrogant attitude will lead to destruction, the temptation of the devil can be done directly or through intermediaries, the difference between humans and devils because of their morals, humans are required to always obey and obey Allah's commands and always pray to Allah SWT.⁸

The novelty of the research to be conducted lies in the thematic approach based on Tafsir Nusantara and its relevance to the contemporary social context in Indonesia, which has not been discussed in depth by previous studies. Previous research, such as the works of Siti Maftukhatul Koiriyah et al. (2020) and Adam Azmi Syahroni (2019), focused more on exploring moral values and character education in the story of Prophet Adam and Satan, but without specifically linking it to the current social conditions of Indonesian society.

This research is based on two main questions: *First*, how are the verses about the story of Prophet Adam interpreted in relation to moral messages from the perspective of Nusantara interpreters? *Second*, how is the relevance of these interpretations to the contemporary social context today? This research will offer a new contribution by exploring the moral message in the story of the creation of Prophet Adam through the perspective of Tafsir Nusantara, which adapts the interpretation of the Qur'an to the local cultural context, and explores its implications for modern moral problems such as identity crisis, social conflict, and moral degradation in the digital era. Tafsir Nusantara is also one of the developing interpretive approaches in Indonesia, offering a rich local perspective in interpreting this story, adapting the Qur'anic message to Indonesian social and cultural realities. So that the research raised is entitled *Moral Messages in the Story of Prophet Adam AS and its Relevance to Contemporary Social Context (Analysis of Tafsir Nusantara)*.

II. Research Methodology

⁶ Decindy Larasani Ayuningtias, "Kearifan Lokal Dalam Perspektif Tafsir Al-Huda Karya Bakri Syahid," *Skripsi: Fakultas Ushuluddin, Adab, Dan Dakwah* 02 (2023), file:///C:/Users/PC/AppData/Local/Microsoft/Windows/INetCache/IE/0H8GFPR4/SKRIPSI UPLUDE_240524_141321[1].pdf.

⁷ Siti Maftukhatul Koiriyah, Thohirin, "Nilai-Nilai Moral Kisah Nabi Adam As Di Dalam Al-Qur ' an.," 68-81.

⁸ Adam Azmi Syahroni, "Nilai Pendidikan Karakter Dalam Islam Melalui," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 2 (2019): 168.

This research is a qualitative study that aims to explore and understand the moral message of the story of Prophet Adam AS. Meanwhile, this research method uses a descriptive analysis method while the research approach uses a thematic approach to examine the moral message of the story of Prophet Adam according to the archipelago Tafsir Perspective and its relevance to the contemporary social context. While the primary sources used in this research are several archipelago interpretations including Tafsir Tarjuman Al-Mustafid by Abdul Rauf Al Fansuri, Tafsir Al-Ibriz by Bisri Mustafa, Tafsir Al-Azhar by Buya Hamka, Tafsir Al-Misbah by Quraish Shihab, and Tafsir Hidayatul Insan by Marwan bin Musa. In addition, secondary sources that will help in understanding this research are books, books, and articles relevant to the topic of discussion that will provide additional context and support the analysis.

The data collection technique used in this research is document study. This technique involves collecting, reviewing and analyzing documents relevant to the research topic. Meanwhile, the data analysis techniques used include unitization, categorization and interpretation. *First*, the unitization technique is carried out by thematically dividing the text of the verses that discuss the theme of the story of Prophet Adam. *Second*, categorization is carried out by grouping these units based on themes that are relevant to the topic discussed. *Third*, interpretation is carried out to analyze and interpret the verses and look for their relevance to the current contemporary context.

III. Result and Discussion

A. Morals in the Qur'an

Moral in the Big Indonesian Dictionary (KBBI) is leading to teachings about good, bad attitudes, actions, morals and character of a person. Meanwhile, morals in the Qur'an refer to ethical principles and behavior in line with the teachings of Allah SWT, which aims to guide humans towards a dignified and responsible life. The Qur'an provides moral guidance that covers various aspects of life, such as honesty, justice, patience, humility, and compassion for others. These moral values are conveyed through the stories of the prophets, the laws of sharia, and instructions for daily life, all of which are designed to shape individuals who have noble morals, keep away from bad deeds, and strengthen the spiritual connection with Allah SWT.⁹

The Qur'an teaches high morality, including honesty, justice, patience, compassion, and a sense of responsibility to fellow creatures. These moral values relate not only to

⁹ Fuad Hilmi Susanti Vera., "Aktualisasi Nilai Ideal Moral Dalam Kehidupan Kontemporer Perspektif Al-Qur'an: Studi Interpretasi Surah Al-Alaq Dengan Metode Double Movement Fazlur Rahman," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2021, 385–408, <https://doi.org/10.30868/at.v6i02.2069>.

man's relationship with God, but also with fellow humans and the environment.¹⁰ For example, the Qur'an condemns arrogance, deception and injustice, and urges people to be humble, fair and helpful. Morals in Islam are considered to be the main foundation in shaping the character of individuals and a good society. The Qur'an not only provides general guidance on morality, but also provides stories of prophets and righteous people as examples for mankind. The story of Prophet Adam, for example, teaches the importance of repentance and forgiveness, while the story of Prophet Yusuf shows the virtues of patience and steadfastness of faith. The Qur'an links morality to an awareness of human responsibility as caliphs on earth, which requires them to maintain good relationships with God, fellow humans and the natural world. Thus, morality in the Qur'ānic perspective is not only about individual behavior, but also social and ecological responsibility.

In this study, the author raises the story of Prophet Adam as a role model in providing moral messages as a human being that Allah immortalized in several verses of the Qur'an. Among them, Qs. Al-Baqarah [2]: 30, which contains Allah's explanation in the appointment of Prophet Adam as caliph on earth, although the angels questioned this because they were worried about the potential damage done by humans. Qs. Al-Imran [2]: 59 and Qs. Al-Mu'minin [23]: 12 describe the origin of man's creation from the ground, emphasizing the majesty of Allah in creating man. The devil's temptation of Prophet Adam and Hawa appears in verses 19-22, when the devil succeeds in deceiving them to disobey Allah's command by approaching the forbidden tree. This story is further clarified in Qs. Al-A'raf [7]: 11-13 and Qs. Al-Hijr [15]: 28-44, which describe Satan's resistance when ordered to prostrate to Adam and his curse for his arrogance. In Qs. Al-A'raf [7]: 23, Prophets Adam and Hawa seek forgiveness from Allah after realizing their mistake, which shows their humbleness and remorse. All these verses contain moral messages about obedience to Allah, the dangers of pride, and the importance of repentance and submission to His will.¹¹

B. Creation of Man as Caliph

Humans are creatures that Allah created perfectly given reason and mind, have physical and psychological. Reason is given to humans with the aim that humans think about themselves and everything that Allah has created on this earth. There are two ways of knowing human existence, *first*, from the perspective of the Qur'an. *Second*, from the perspective of science that can be accounted for its validity.¹²

¹⁰ Muhammad Yusuf Hastuti., Kharisman., Ahmad Mujahid., "Pengembangan Potensi Kecerdasan Manusia Menurut Al-Qur'an," *Risalah: Jurnal Pendidikan Dan Studi Islam* 10, no. 2 (2024): 782–97.

¹¹ Baiquni, Syawaqi, *Indeks Al-Qur'an: Cara Mencari Ayat Al-Qur'an*, 9.

¹² Siti Rihadatul Aisy et al., "Evolusi Dan Penciptaan : Memahami Asal Usul Manusia Perspektif Al Qur'an," *JICN: Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 3 (2024): 24–35.

The term khalifah according to KBBI is first, the representative of the Prophet Muhammad saw., after he died. *Second*, head of state or king in an Islamic country. *Third*, manager or ruler.¹³ The word khalifah in the Qur'an is singularly mentioned twice, namely in Qs. Al-Baqarah [2]: 30 and Qs. Shad [38]: 26.¹⁴ In Qs. Al-Baqarah [2]: 30, Allah SWT announces to the angels that He will make humans as caliphs on earth. Caliph here refers to the role of humans as leaders and guardians of the earth who are responsible for carrying out Allah's commands and maintaining the harmony of nature. Although the angels expressed concern that humans might cause destruction and shed blood, Allah emphasized that He knew what they did not know. The appointment of Prophet Adam as caliph is not only indicative of the honor that God has bestowed upon man, but also the great responsibility that man bears in safeguarding and managing the world.¹⁵ As explained in Qs. Al-Baqarah [2]: 30, which is as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ
الْدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

And (remember) when your Allah said to the angels, "Behold, I am about to make on the earth a caliph." They said, "Do you intend to make therein a destroyer and a shedder of blood, while we praise you and glorify you?" He said, I know better than you what you know. (Qs. Al-Baqarah [2]: 30)

In the perspective of Tafsir Nusantara, such as Abdur Rauf Al-Fansuri interpreted this verse as God's information to the angels that God would make someone as the caliph who replaced him, namely the Prophet Adam as. Although the angels wondered that the existence of other creatures would make this earth bloodshed and destroyed. However, Allah knows everything better, including when Allah made Adam as the caliph.¹⁶ In line with Emon Hashim's interpretation, the caliph is a substitute, representative or head of state intended in this verse is Bani Adam who was given orders by Allah. A leader is certainly the one who has control over those he leads. Therefore, a leader must be able to bring his people to always get closer to Allah swt. Likewise, with this news, it is the angel's concern that humans if made as caliphs will certainly make damage, such as Emon Hasyim taking some approaches to a very advanced European society that has the nature of hedonism and consumerism. The

¹³ Aisy et al, 24-35.

¹⁴ Aisy et al, 24-35.

¹⁵ Nafi'ah Aini, "Relasi Antara Peran Manusia Sebagai Khalifah Dengan Kerusakan Alam Perspektif Al-Qur'an," *At-Tibyan* 3, no. 1 (2020): 32-54, <https://doi.org/10.30631/atb.v3i1.18>.

¹⁶ Abdur Rauf Al-Fansuri, *Tarjuman Al-Mustafid* (Bombay: Ahmad Abadi Bombay, 1951).

damage done by the caliph who does not follow Allah's command is also as explained in Qs. Rum [30]: 41 about the destruction on land and sea by humans.¹⁷

Bisri Mustafa actually interprets the textual verse which only explains globally. As the text of this verse is that this verse contains a dialog between angels and Allah about the presence of a caliph from among humans.¹⁸ In contrast to Buya Hamka in Tafsir Al-Azhar, states that the existence of this verse, humans are made aware of the two previous verses, namely verses 28 and 29. First, the condition of humans who disbelieve in Allah, even though all the contents of the earth have been provided from the arrival on this earth until the command to the seven layers of heaven. Then verse 30 was revealed which explains the role of caliph entrusted to humans. Hamka correlates this verse with Qs. Al-Baqarah [2]: 3 which explains that humans need to believe in the unseen. At the end of the verse, Allah explains the purpose of appointing a caliph on earth. Angels who are creatures who are obedient, submissive, obedient and loyal, apparently there is little knowledge from angels that the one who will be appointed as caliph is a kind of creature that according to the view of angels, if the kind of creature has been crowded, they will compete for interests among others which will cause destruction. This opinion of the angels is refuted by Allah by explaining that the opinions and knowledge that the angels know are not as extensive as Allah's knowledge.¹⁹

Meanwhile, according to Quraish Shihab, this verse contains a dialog between Allah and the angels. The angels' view of the term caliph impresses the meaning of a guarantor of disputes and enforcer of the law so that it will cause disputes and shed blood. This assumption is based on the fact that the angels think that the world that Allah created is only built with tasbih and tahmid. However, Allah did not justify and blame but answered with the phrase Allah knows better. The word khalifah originally means the one who replaces or comes after who came before. In this case, it means that Allah is replaced by His creatures in enforcing His will and implementing His decrees, but not because Allah is incapable but to test man and give him honor. In addition, this verse shows the caliphate, which means the authority granted by Allah, the creature who is given the task, namely Adam and his children and the area where the task is carried out, namely this spread earth. In this case, the next verse Allah shows concrete evidence regarding the reasonableness of humans and the unreasonableness of angels as caliphs on earth.²⁰

¹⁷ Moh. Emon Hasyim, *Tafsir Ayat Suci Leunyeupaneun* (Bandung: Pustaka, 2005), Juz 1., 78-80.

¹⁸ Bisri Mustofa, *Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Qur'an Al-'Aziz Bi Lughah Jawiyah*, (Kudus: Menara Kudus, n.d.), Jilid 1, 11.

¹⁹ Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2015), 128-130.

²⁰ Quraish Shihab, *Tafsir Al-Misbah*, IV (Jakarta: Lentera Hati, 2011), 171-176.

In addition, Marwan bin Musa in *Tafsir Hidayatul Insan* explains that the meaning of this verse shows the angels' question about the wisdom behind the creation of creatures who will become caliphs on this earth with their nature, the character of humans who are capable of making damage, while angels always obey and praise Allah.²¹ Several interpretations of the verse about the creation of Prophet Adam as the caliph on earth show diverse but complementary views. Abdur Rauf Al-Fansuri and Marwan bin Musa emphasize the angel's question about the wisdom behind the creation of human beings, who are seen to cause damage on earth, even though Allah has greater knowledge. Emon Hasyim sees the role of the caliph as a leader who must bring people closer to Allah, and criticizes the state of moral decay in modern society. Bisri Mustafa emphasizes textual interpretation, while Buya Hamka links the role of the caliph with the admonition to believe in the unseen and the great mandate given to humans. Quraish Shihab highlights that the duty of the caliph is to enforce Allah's will on earth as a form of respect and test for humans. All of these commentaries underline the great responsibility imposed on human beings as caliphs who must carry out their duties with trust and prevent damage on earth, in line with Allah's will.

As khalifah, humans are not only responsible to Allah but also to their fellow humans and the environment. In the Indonesian context, this role is often identified with the concept of gotong royong, where people work together to achieve common welfare.²² *Tafsir Nusantara* emphasizes the importance of harmony in carrying out the role of caliph, both in preserving nature and in maintaining social justice in society. The modern context reinforces the relevance of man's role as khalifah, especially in facing global challenges such as climate change, social injustice, and moral degradation. Nusantara scholars, among others, provide textual and contextual interpretations of this responsibility, emphasizing that the role of khalifah must be carried out with the principles of justice, responsibility, and devotion to God. Humans, as caliphs, must be agents of change that bring goodness and benefit to all creatures on earth.

C. Origin of Human Creation

There are several verses that explain the process of human creation, including creating humans from water, namely Qs. Al-Furqon [25]: 54 in another verse it is also mentioned that humans were created from clay, namely Qs. Al-An'am [6]: 2, with soil, namely Qs. Al-Imran [3]: 59 and Qs. Al-Mu'minun [23]: 12, dry clay of black mud i.e. Qs.

²¹ Abu Yahya Marwan bin Musa, *Tafsir Al-Qur'an Hidayatul Insan*, n.d., www.tafsir.web.id, Jilid 1, 19-20.

²² Mukhlis Ahmad Muaidi, "Fungsi Manusia Di Bumi Sebagai Hamba Allah Yang Menjaga Dan Memelihara Alam Semesta," *Al-Tatwir* (2024).

Al-Hijr [15]: 26, and dry earth like pottery, Qs. Al-Rahman [55]: 14.²³ However, this research focuses more on the true origin of human creation from the ground, namely Qs. Al-Imran [3]: 59.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (59)

Indeed, the example of Isa for Allah is like that of Adam. He created him from the ground and said to him, "Be!" So, something came into being. (Qs. Al-Imran [3]: 59)

Abdur Rauf Al-Fansuri explained the similarities between Prophet Isa and Prophet Adam, namely both were born without a father and as Prophet Adam was made from the ground.²⁴ This interpretation is in line with Bisri Mustafa's interpretation in Tafsir Al-Ibriz.²⁵ Similarly, Emon Hashim explained that there is one narration from Ibn Abi Hatim from Ibn Abbas about the question of the Christians who questioned Isa to the Prophet Muhammad PBUH, verse 59 tells that the incident of the Prophet Isa is the same as the incident of the Prophet Adam PBUH. It's just that the difference between Prophet Adam was born without parents, while Prophet Isa was without a father. This is the power of Allah in creating anything in this world even though it will not reach human logic, but only with *kun fayakun* it will happen. Problems like this are followed by some people who want to get everything instantly both in getting sustenance and in seeking knowledge. In fact, for humans, everything must be done gradually or in a process.²⁶ In addition, it is also confirmed in Qs. Al-Mu'minun [23]: 12:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

And indeed we have made man from water and soil. (Qs. Al-Mu'minun [23]: 12)

Abdur Rauf al-Fansuri mentioned that by Allah We made the Prophet Adam from the earth which is *kholis* then, then we made Adam's *nisil nuthfah* which remained in its fixed place, namely the womb.²⁷ Hamka explains this verse that there is nothing for humans to be proud of in this world, because their origin is only from the ground. Humans eat food that comes from and grows from the ground. All that food there are all kinds of filters that Allah swt destined for nature, there is iron, vitamins, calories, egg white substances, hormones and so on. So that this verse is a form of reflection on how the origin of its occurrence, where it came from because the waves of life often cause humans to forget.²⁸

²³ M Adriani Yulizar, "Bentuk Penciptaan Manusia Dari Tanah Menurut Al-Qur'an (Kajian Mutaradif Ayat)," *Tarbiyah: Jurnal Ilmiah Pendidikan Agama Islam* 9, no. 2 (2019): 1-12.

²⁴ Al-Fansuri, *Tarjuman Al-Mustafid*, Jilid 1.

²⁵ Mustofa, *Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Qur'an Al-'Aziz Bi Lughah Jawiyah*, Jilid 1., 142.

²⁶ Hasyim, *Tafsir Ayat Suci Leunyeupaneun*, Jilid 3, 255-256.

²⁷ Al-Fansuri, *Tarjuman Al-Mustafid*, Jilid 1.

²⁸ Hamka, *Tafsir Al-Azhar*, Jilid 6, 172-173.

Similarly, Marwan bin Musa explains that this verse is the process of human development from the beginning of creation to the end of his life, namely the human being in question is the Prophet Adam as. which was taken from the ground and so on to the descendants of Adam's grandchildren, there are good and bad, some are easy to manage and some are hard how like the soil.²⁹ In line with the interpretation of Quraish Shihab, that humans want to realize their origin. Because this is one of the proofs of our power that requires humans to believe in Allah. Indeed, Allah created man from the essence of soil.³⁰

The scholars' interpretation of Qs. Al-Mu'minun [23]: 12, as presented by Hamka, Marwan bin Musa, Quraish Shihab, and Abdur Rauf al-Fansuri, have important relevance in understanding the moral message contained in the story of human creation, especially Prophet Adam. According to Hamka, humans have no reason to be arrogant because of the simple origin of their creation, namely from the ground. Hamka emphasized that all the needs of human life, including food, also come from the ground, so humans must reflect and realize their origins and not let the waves of life make them forget these origins. This view is in line with the research theme regarding the relevance of moral messages in the story of Prophet Adam, where awareness of human origins can be a reminder of human weakness before God and the importance of humility in social life.

Marwan bin Musa and Abdur Rauf al-Fansuri also added a perspective on the process of human creation from the ground, which began with Prophet Adam and continued to his descendants. Humans, like soil, have diverse characteristics, both in terms of morals and traits. There are humans who are easy to manage like fertile soil, and some are hard like barren soil. This understanding has relevance to contemporary social issues raised in this study, where various social challenges, such as pride, can be seen as a reflection of human nature that must be managed with awareness of its origins. Thus, this interpretation emphasizes the importance of spiritual and moral awareness in facing social challenges, in line with the moral message in the story of Prophet Adam that is relevant to be applied in modern life.

In addition to teaching humility, the creation of man from soil also illustrates the importance of man's unity with nature. Soil is the basic element of life on earth, which is the source of sustainability for all creatures. In the modern context, this message is particularly relevant in the face of environmental challenges such as natural destruction and climate change.³¹ The above interpretation sees humans as an integral part of nature, which must maintain harmony and not destroy natural resources. This verse

²⁹ Musa, *Tafsir Al-Qur'an Hidayatul Insan*, Jilid 3, 64.

³⁰ Shihab, *Tafsir Al-Misbah*, Jilid 8.

³¹ Yulizar, "Bentuk Penciptaan Manusia Dari Tanah Menurut Al-Qur'an (Kajian Mutaradif Ayat).", 1-12.

reminds the importance of the human role in preserving nature for the sustainability of life on earth.

The contemporary social context, too, can be linked to the origin of human creation from the ground, which illustrates the equality of all humans. All humans come from the same elements, regardless of race, social status or economic background. This message is particularly relevant in the face of emerging issues of discrimination and social injustice in modern society. The Nusantara mufasssirs also emphasize that humans, despite their differences, still have fundamental similarities in their creation. This emphasizes the importance of simplicity, responsibility towards nature, and social equality in everyday life.

D. The Temptation of Shaitan and its Implications for Humans

وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (19) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِيهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (20) وَقَاسَمَهُمَا إِيَّيَ لَكُمْ لَمِنَ النَّاصِحِينَ (21) فَدَلَّلَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ (22)

"(And Allah said): "O Adam, dwell thou and thy wife in Paradise, and eat (fruits) whithersoever thou pleasest, and come not nigh unto this tree, and then be ye two of the wrongdoers." (19) So the shaitan whispered evil thoughts to them, that they might reveal to them that which was concealed from them, that is, their nakedness; and the shaitan said: "Your Allah has not forbidden you to approach this tree, but that neither of you should become an angel, nor should you be among those who remain in Paradise." (20) And he (the shaitan) swore to them. "Surely I am one of those who give advice to you both." (21) So the shaitan lured them both (to eat of the fruit) by deceit. When they had tasted the fruit of the tree, their nakedness became apparent to them, and they began to cover themselves with the leaves of Paradise. Then their Allah called out to them: "Did I not forbid you both from the tree and say to you, 'The shaitan is a real enemy to you both'?" (22) (Qs. Al-A'raf [7]: 19-22)

Abdur Rauf Al-fansuri interpreted that this verse tells the story of the Prophet Adam and Hawa who were placed in Paradise with all their freedom, but there are conditions that must be obeyed by them, namely not to approach the tree of wood and eat it. However, the whisper of the shaitan to Hawa, the two of them carried out Allah's prohibition so that their aurat was exposed as explained in Tafsir Al-Khazin that indeed the shaitan is a real enemy not only for Adam and Hawa but up to their children and grandchildren.³² In line with Bisri Mustafa who explains that the story in this verse explains the beginning of the Prophet Adam and Hawa who did not follow Allah's orders

³² Al-Fansuri, *Tarjuman Al-Mustafid*, Jilid 1.

and instead followed the whisper of the devil, this is a sign that the devil's dislike for humans so that as he swore that they would continue to tempt Adam's children and grandchildren.³³

Hamka also explains that Allah immortalized the creation of Adam, but the origin of his wife, Hawa, is not explained in the Qur'an. The mufasssirs of the Qur'an take the explanation of Hawa, which is from a rib as explained in the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ”

It was narrated from Abu Hurairah r.a that the Messenger of Allah said: “Be kind to women, for women are made from ribs, and the most crooked of the ribs is the base. If you try to straighten a crooked rib, it may break. But if you leave it, it will remain crooked. So advise the women”. (HR. Bukhari dan Muslim)

There was an order for Adam and Hawa to occupy paradise, including in the food provided and allowed to choose according to their wishes. The end of verse 19 shows that in the first man there was already freedom and that true freedom is freedom with limits. However, freedom with no limits will lead to chaos and is among the places where Satan's misgivings enter. The language used in verse 20, using the term *waswas* means whispering In Qs. Al-A'raf [7]: 19-22, Allah SWT describes how Satan tempted Prophet Adam and Hawa to disobey His command by approaching the forbidden tree. These verses narrate that after Allah created Adam and Hawa, He gave them the freedom to enjoy everything in paradise except for one tree that had to be avoided. Satan, who had been cursed for his arrogance, seduced them by promising immortality and power if they ate the fruit of the tree. This temptation was successful because the devil used a strategy of manipulation by masking his bad intentions and capitalizing on human weaknesses, namely curiosity and ambition.³⁴

Quraish Shihab also has a similar interpretation, that Adam and Hawa were given the freedom to occupy heaven and its food. However, do not approach one of the trees so as not to be among those who harm themselves due to violations committed. However, with the strong whisper of Satan, Adam and Hawa finally violated Allah's command. Satan, who had a trick, succeeded in tempting Adam and Hawa and assumed that Satan was among those who gave advice to both of them.³⁵

³³ Mustofa, *Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Qur'an Al-'Aziz Bi Lughah Jawiyah*, Jilid 1, 404-406.

³⁴ Hamka, *Tafsir Al-Azhar*, Jilid 3, 384-386.

³⁵ Shihab, *Tafsir Al-Misbah*, Jilid 4, 48-50.

While Marwan bin Musa tries to explain so that readers do not find out what trees are forbidden to eat. Adam and Eve's obedience was initially very strong by always following Allah's commands so that when Satan's whisper arrived secretly undermining Adam and Eve's faith and obedience. So that when Adam and Eve were far from sin and sinning at that time both of them fell into sin. Therefore, when someone takes off taqwa, it will appear shameful on the outside.³⁶

The scholars' interpretation of the story of Prophet Adam and Eve in Qs. Al-A'raf [7]: 19-22 has significant relevance to the theme of moral messages in the story of the creation of Prophet Adam. Abdur Rauf, Bisri Mustofa, Hamka, Quraish Shihab, and Marwan bin Musa emphasize the importance of understanding the freedom given by God to Adam and Eve in paradise, including freedom that is bound by specified limits. True freedom, according to them, is not freedom without limits, because such freedom can lead to chaos and fall into the temptation of the devil. The temptation of shaytans to whisper desires to disobey God's commands is proof that when humans are unable to control their freedom within the boundaries of piety, they easily fall into sin. This perspective reflects the importance of obedience and self-control as moral aspects that must be upheld by humans in every era.

In the context of research on the moral relevance of the story of Prophet Adam to contemporary social issues, these scholars' interpretations illustrate how the temptations and manipulations of shaytan remain relevant in modern life.³⁷ Just as Adam and Hawa were tempted by the whisper of the devil, people today are also often tempted by things that seem tempting, but violate the moral and ethical values that should be held. The whisper of the devil who seduces with the lure of power and immortality reflects how ambition and temptation to violate moral principles can plunge humans into evil. This interpretation becomes a strong foundation in the research to show the relevance of the story of Prophet Adam as a moral lesson that can be applied in the face of temptation, manipulation, and social challenges in the modern era.

E. Satan's Pride and Its Dangers in Social Life

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ (11) قَالَ مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (12) قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (13)

Indeed We created you (Adam), then We formed your body, then We said to the angels: "Prostrate yourselves to Adam", so they prostrated themselves except the devil. He was not among those who prostrated. (11) Allah said: "What prevented you from prostrating (to Adam) when I told you to?" Answered the devil "I am better

³⁶ Musa, *Tafsir Al-Qur'an Hidayatul Insan*, Jilid 2, 6-7.

³⁷ Siti Maftukhatul Koiriyah, Thohirin, "Nilai-Nilai Moral Kisah Nabi Adam As Di Dalam Al-Qur'an.", 68-81

than him: You created me from fire while you created him from earth". (12) Allah said: "Come down from Paradise, for it is fitting for you to boast therein, so come out; indeed, you are of the despised". (Qs. Al-A'raf [7]: 11-13)

Marwan bin Musa interpreted this verse to mean that Allah created Adam. Allah's command to the devil to prostrate is as a form of prostration of respect and exaltation while showing his superiority. While the ancestor, namely the devil with his arrogance did not want to prostrate because he felt that he was more noble in position. The devil is manipulative and says as if his words are true but they are wrong because in fact the devil was created from fire who feels more noble than the land. While the soil which has a calm nature, is easy to cultivate and useful which certainly has a lower position.³⁸ Meanwhile, according to Quraish shihab that in the stories of the previous people there are many lessons and advice and there it is clear that Satan is always trying to take away favors from you by making you forget the commands of Allah. We have created your father, Adam, and formed him perfectly. Then We said to the angels, "Honor him!" So they honored him as a proof of their obedience to God. All honored him except Iblis who disobeyed.³⁹

The interpretation of Marwan bin Musa and Quraish Shihab regarding the story of the creation of Prophet Adam, especially in the context of the order to bow down in honor of Adam, provides an important moral message related to pride and obedience. Marwan bin Musa emphasized that the command to bow down from Allah to Satan was a form of respect for the privileges of Prophet Adam. Satan, in his arrogance, refused the command because he felt more noble as a creature created from fire compared to Adam who came from the ground. This perspective reflects the importance of humility and accepting the strengths and weaknesses of other creatures, because the calm and easy-to-manage nature of the earth reflects Adam's strengths compared to the stubborn and manipulative Satan. In the context of this study, Satan's pride in rejecting the truth can be related to contemporary social issues where pride and superiority often cause conflict and injustice.

Meanwhile, Quraish Shihab underlines that in this story there are many lessons for mankind, one of which is the danger of Satan's temptation that always tries to remove favors from humans. In the current social context, the lesson of this story teaches the importance of guarding oneself from the temptation of pride and disobedience, which can damage human relationships with God and others. The angels' prostration as a form of obedience to God becomes an important symbol of obedience, while Satan's refusal illustrates how pride can lead a person to destruction. In this study, the moral value of

³⁸ Musa, *Tafsir Al-Qur'an Hidayatul Insan*, Jilid 2, 4-5.

³⁹ Shihab, *Tafsir Al-Misbah*, Jilid 4, 25-37.

this story of prostration can be relevant in addressing issues of pride and injustice in modern society, where an attitude of humility and obedience to the truth are important to maintain social harmony.

In Qs. Al-A'raf [7]: 11-25 and Qs. Al-Hijr [15]: 28-44, the story of Satan arrogance is clearly revealed. After the creation of Prophet Adam, Allah SWT ordered all angels and Satan to bow down as a form of respect. However, Satan refused on the grounds that he was better than Adam, as he was created from fire while Adam from earth. Satan's refusal to kowtow showed excessive pride and pride in his status. As a result of this pride, Satan was cursed and expelled from heaven, and became the main enemy of humans with the intention of tempting and misleading them.

Indonesian mufasssirs relate Satan's pride to various forms of pride that can be found in society, such as arrogance, a sense of superiority, and an unwillingness to recognize the merits of others. Satan's arrogance can be seen as a warning about the dangers of an arrogant attitude that damages social relationships and hinders individuals from goodness.⁴⁰ In the Nusantara culture, humility is regarded as highly important, and arrogance is often criticized as an undesirable trait in social interactions. This exegesis teaches that arrogance can lead to division and conflict, both in personal and social contexts. In contemporary social life, Satan's arrogance serves as an example of the dangers of pride and exclusivity. Arrogance frequently manifests in various forms, such as corruption, discrimination, and unfair judgment of others. In the modern world, this arrogance can exacerbate social and economic inequalities, as well as fuel conflict and tension within society. Understanding Satan's arrogance helps individuals become more aware of attitudes that can harm social relations and create injustice.

The aforementioned interpreters also highlight that Satan's arrogance not only damages the spiritual relationship with God but can also destroy human relationships. In the Nusantara culture, the importance of mutual respect and recognizing others' virtues are values that underpin social harmony. Arrogance, as demonstrated by Satan, can lead to instability and division within communities. Therefore, maintaining humility and avoiding arrogance is crucial for building a harmonious and inclusive society. Overall, the lesson from the story of Satan's arrogance in Surat Al-A'raf and Surat Al-Hijr emphasizes that pride can have a significant negative impact on social life. Avoiding arrogance and practicing humility helps create a more just and supportive environment. Nusantara exegesis offers valuable guidance on how these spiritual values can be applied in daily life, ensuring that social relationships remain healthy and harmonious in the face of modern challenges.

⁴⁰ Misbahul Munir and M Ghufon, "KESOMBONGAN IBLIS DALAM AL-QUR'AN (Kajian Tafsir Tematik)," *JADID: Journal of Quranic Studies and Islamic Communication* 2, no. 1 (2022): 1-23, <https://ejournal.unkafa.ac.id/index.php/JADID/article/view/506>.

F. The Importance of Repentance and Forgiveness

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

"They both said, 'Our Allah, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.' (Qs. Al-A'raf [7]: 23)

Abdur Rauf Al-Fansuri interprets this verse as a form of surrender, acknowledging that humans are not free from sin. To return to a state of purity, Allah commands people to repent, just as Prophet Adam and Hawa did, and as a result, Allah forgave their sins. Through repentance, one is not counted among the losers.⁴¹ Similarly, Marwan bin Musa interprets this verse in the context of Allah granting them the opportunity to repent and accepting their repentance. Adam and Hawa were human beings who were not free from sin. Both acknowledged their sins and asked for Allah's forgiveness for their mistakes. For those who fall into sin and disobedience, then recognize their wrongdoing, seek forgiveness, feel regret, and stop committing the sin, Allah will choose them and guide them, just as He did with Adam. On the other hand, whoever falls into sin and then desponds, continuing to accumulate more sins, becomes like Satan and will drift further away from Allah.⁴²

Similarly, Quraish Shihab interprets this verse as an expression of Adam and Hawa's remorse. In their regret and humility, Adam and his wife said, "Our Allah, we have wronged ourselves by disobeying Your command, which has caused all blessings to be lost. If You do not forgive our mistakes and show us mercy with Your grace, we will surely be among the losers."⁴³

According to Hamka in his interpretation of Qs. Al-A'raf [7]: 23 this verse depicts the confession of sin and the plea for forgiveness by Prophet Adam and Allah after they disobeyed Allah's command by eating from the forbidden tree. After being tempted by Satan, they realized their mistake and immediately sought Allah's forgiveness with great humility. They prayed, "Our Lord, we have wronged ourselves. If You do not forgive us and have mercy upon us, we will surely be among the losers."⁴⁴

Hamka emphasizes that this prayer reflects a sincere attitude of repentance and a deep awareness of the mistakes that have been made. Adam and Hawa acknowledged that they had wronged themselves, as sin and disobedience not only damaged their relationship with Allah but also harmed themselves. Hamka also highlights that Allah's

⁴¹ Al-Fansuri, *Tarjuman Al-Mustafid*.

⁴² Musa, *Tafsir Al-Qur'an Hidayatul Insan*, Jilid 2, 3-4.

⁴³ Shihab, *Tafsir Al-Misbah*, Jilid 4, 59-60.

⁴⁴ Hamka, *Tafsir Al-Azhar*, Jilid 3, 386-387.

forgiveness is open to anyone who sincerely repents, and that acknowledging one's mistakes and seeking forgiveness are key to returning to the right path. This verse teaches the importance of humility, self-reflection, and always relying on Allah's mercy to attain forgiveness and salvation.⁴⁵

The interpretations of Abdur Rauf, Marwan bin Musa, Quraish Shihab, and Hamka regarding Qs. Al-A'raf [7]: 23, provide deep insights into the moral message contained in the story of the forgiveness of Prophet Adam and Hawa. Abdur Rauf and Marwan bin Musa highlight the importance of the process of repentance as an expression of regret and the acknowledgment of sin. They emphasize that humans, including Prophet Adam and Hawa, are not free from mistakes. However, those who realize their errors and promptly repent, like Prophet Adam, will receive Allah's guidance and mercy. Conversely, those who persist in sin and despair, like Satan, will drift further from Allah. This perspective is highly relevant in contemporary social contexts, where individuals often face mistakes and temptations. What distinguishes one from another is how quickly and sincerely they repent.

Quraish Shihab and Hamka complement this interpretation by illustrating the significance of sincere remorse and acknowledgment of wrongdoing. They stress that admitting one's sin is the first step toward forgiveness and self-renewal. In this analysis, the theme of forgiveness is relevant to modern social issues, where many individuals and communities are often entangled in moral or social errors. The moral values taught through the story of Prophet Adam and Hawa serve as a reflection for modern humanity, reminding us that mistakes are a part of life, but the most important thing is the desire to improve and seek forgiveness. This moral lesson also underscores the importance of introspection and humility in facing every wrongdoing committed.

G. The Relevance of Moral Messages in the Story of Prophet Adam to Contemporary Social Issues

The story of Prophet Adam in the Quran contains moral values that are relevant to various contemporary social issues. Values such as humility, responsibility, and the importance of repentance can provide guidance for addressing today's social challenges. For example, the creation of humans as stewards on Earth teaches the significance of responsibility toward the environment and fellow beings.⁴⁶ In a modern context, issues such as climate change, natural resource management, and social justice require the application of these values to ensure collective well-being and environmental sustainability. The moral messages from the story of Prophet Adam are as follows:

⁴⁵ Hamka, Jilid 3, 387.

⁴⁶ Susanti Vera., "Aktualisasi Nilai Ideal Moral Dalam Kehidupan Kontemporer Perspektif Al-Qur'an: Studi Interpretasi Surah Al-Alaq Dengan Metode Double Movement Fazlur Rahman.", 385-408.

First, obedience to Allah. The lesson of obedience from the story of Prophet Adam teaches that violations of His commands, no matter how small, can have significant consequences. However, Allah always opens the door for repentance for those who feel remorse. The relevance to contemporary issues is that in facing modern temptations and challenges, maintaining obedience to divine values is key to leading a meaningful and directed life.

Second, as humans and leaders on Earth, we must instill a sense of responsibility. Individuals must be accountable for every decision they make, including when they err. When Adam and Hawa disobeyed Allah's command, they acknowledged their mistake and promptly repented, highlighting the importance of taking responsibility for one's actions. This is relevant to contemporary issues as, in the modern era, moral and ethical responsibility is crucial, especially when facing social, environmental, and digital challenges that require maturity in making wise decisions.

Third, self-awareness regarding Allah's commands. This self-awareness underscores the importance of adhering to His guidance and understanding the consequences of violations. Its relevance to contemporary issues is that self-awareness in fulfilling religious duties remains a fundamental principle in life, especially amidst the temptations of the modern world and the digital age that often distance individuals from spiritual values.

Fourth, acknowledging mistakes and repenting. Both of these emphasize the importance of humility, recognizing sins, and seeking forgiveness from Allah. The relevance to contemporary social conditions is that in modern life or the digital era, individuals must be courageous enough to admit their mistakes and sincerely strive for self-improvement, rather than getting caught up in the same errors.

The application of the moral messages from the story of Prophet Adam is also evident in efforts to enhance social welfare through character development and ethics. In a world often caught up in competition and materialism, values such as humility, honesty, and responsibility are crucial for shaping individuals with integrity and a commitment to the common good. Education and character training that integrate these values can help prepare future generations to face social challenges in a more constructive manner.⁴⁷

Overall, the moral messages in the story of Prophet Adam provide a relevant framework for addressing various contemporary social issues. By applying principles such as responsibility, repentance, and humility, society can tackle the challenges that arise in the modern era in a more ethical and sustainable manner. Nusantara interpretations and understandings of the story of Prophet Adam teach that these values are not only spiritually significant but also practical in building a just,

⁴⁷ Siti Maftukhatul Koiriyah, Thohirin, "Nilai-Nilai Moral Kisah Nabi Adam As Di Dalam Al-Qur'an.", 68-81.

harmonious, and sustainable community.

IV. Conclusion

The conclusion of this research indicates that the story of Prophet Adam in the Quran, particularly regarding creation, the temptation of Satan, and repentance, contains moral values that are relevant to contemporary social issues. Through a thematic analysis from the perspective of Nusantara interpretations, it has been found that obedience to Allah, responsibility, self-awareness, and the ability to repent after making mistakes are fundamental principles that should be upheld in human life. Pride, as exemplified by Satan, leads to destruction, while the forgiveness granted by Allah to Prophet Adam and Hawa highlights the importance of repentance as a means of self-improvement. These values are relevant for confronting modern challenges such as arrogance, injustice, and moral temptations, emphasizing the necessity of introspection, humility, and adherence to divine rules in maintaining social harmony

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