
RESEARCH ARTICLE

Building Awareness of the Law, Nation, and State with Taqwa According to the Al-Qur'an and Sunnah

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ABSTRACT

This article aims to examine the meaning of taqwa according to the Al-Qur'an and Hadist and how pious behavior can build legal awareness of the nation and state. The research uses the library research method with the main sources from the al-Qur'an and hadist. The research results illustrate the concept of taqwa, which means trying as hard as possible to protect oneself from all detrimental actions in this world and the hereafter because of Allah SWT and hoping for His mercy. Thus, this pious behavior can be a solution to building true legal, national, and state awareness.

KEYWORDS

Awareness of the law, nation and state, taqwa

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1. Introduction

Some researchers say that the level of legal awareness among Indonesian people is still low. For example, legal awareness in the family (Tundjung HS, Kurnia, and Adhari 2020; Situmorang and Hutagaol 2022), legal awareness in rural communities (Sugiarti & Andyanto, 2021), traffic law awareness (Mariani, 2019; Suryaningsih, 2020), anti-corruption legal awareness (Delia Maharani dan Dinie Anggraeni Dewi, 2021; Dike Widhiyaastuti & Ariawan, 2018; Sabila, 2020; Suryaningsih, 2020), cyber law awareness, and others. In 2016, most cases handled by the Criminal Investigation Directorate of Polda Metro Jaya were cybercrimes. "Of the 1,627 cases, 1,207 cases or nearly 75 percent were cybercrimes". In the second quarter of 2022, internet data in Indonesia from private companies to government organizations leaked as many as 1.04 million accounts. An increase of 143% from the first quarter (Farid, 2022).

In addition to legal awareness, national and state awareness has also decreased. The social life system of the nation and state in Indonesia has been badly damaged. Pragmatism has spread everywhere. Brawls and brawls between groups, races, ethnicities, and even religions are still often heard (Jayadi, 2017). They have no awareness that fellow Indonesians are brothers. They should protect each other's rights and honour, acting for the good of the Indonesian Nation and State (Kemenag, 2012), and be aware that they have the same bond as citizens and are therefore responsible for their nation and state.

Today's national identity has been lost due to the influence of globalization and technology. Cyber communication has removed the barriers between nations and cultures. Therefore, national and state awareness needs to be increased to create a sense of nationalism and integration among the nation's children (Gedeon Firnandus Ulaan, 2020).

The low awareness of the nation and state occurs because of ignorance. Even if he knows the rules and obeys them, according to the Deputy Minister of Law and Human Rights, his obedience is still heteronomous, meaning that he attends because of coercion, encouragement, pressure, or fear of sanctions (Biro Humas, 2022). The community does not yet have full awareness and voluntarily comply with applicable law (Hehanusa, 2019). Another cause is the courage to commit an offence—corruption, for example. The perpetrators of crime are not ignorant of the prohibition law and its impact. But his penchant for material excesses led him to cast aside all values and rules against corruption. Still, according to the Deputy Minister of Law and Human Rights, corruption, categorized as a great crime, is developing in such a way. It has even been held internationally (Biro Humas, 2022).

Corruption not only impacts state losses but can also reduce economic growth, increase poverty, undermine public administration, and is a form of tyranny towards others for taking something that is the right of another person. Corrupt behavior, such as cybercrime, is a form of lack of awareness of law, nation, and state and can weaken economic growth and trigger a decline in the level of welfare of the country. Counterproductive to the Government's hard work in improving people's welfare, especially in post-covid-19 economic recovery. Therefore, it can be said that to improve the welfare of this country, it must be accompanied by an increase in awareness of law, nation, and state. High legal awareness will give birth to a civilized society with mutual respect, guaranteed security, and the fulfillment of the rights of every citizen. This good climate will invite many investors to invest so that economic activity will increase, which will ultimately have an impact on improving people's welfare.

Building legal, national, and state awareness is the responsibility of the government, intellectuals, and education providers, both government and private. And a lot of effort has been put into it. Among them, they include legal education in college (Angraini et al., 2018). Organizing seminars on legal awareness, nation and state, and the government are encouraged to carry them out on an ongoing basis. Widyaningsih et al. (2015), through their research area, offer efforts to internalize Pancasila values into PKN learning at Islamic Education Institutions to build legal awareness (Widyaningsih et al., 2015).

Meanwhile, according to Angraini (2018), legal awareness can be built through law enforcement, education, and legal campaigns. Society needs legal awareness (Delia Maharani dan Dinie Anggraeni Dewi, 2021). This is intended so that order, peace, tranquility, and justice can be realized in the association between humans. With high legal awareness, this goal is easier to achieve (Nurkasihani, 2018).

However, Indonesia's population of approximately 275 million people has yet to have the opportunity to attend education or seminars fully, so we often hear about or encounter law violations that occur in society. In addition, the factor of compliance with the law is still low even though they already know the rules and sanctions. The question arises: "Why do those who already know the applicable rules and laws still commit violations?"

According to the Chancellor of UIN SGD Bandung in a seminar entitled "The Role of Theology and Culture in Raising Public Legal Awareness" on 11 June 2013, three factors are causing low legal awareness in Indonesia: 1) Legal regulations. A set of laws and regulations made by authorized institutions have not shown protection for the community, 2) The community feels they have yet to receive guarantees from existing laws, 3) Law enforcement officials themselves are still unable to implement their established rules. Law enforcement officers who are supposed to be law enforcers often break the law. The Chancellor further said that the role of religion, especially Islam, is needed in increasing public legal awareness. Because Islam is the majority religion, people's adherence to their religion will impact raising legal awareness in Indonesia as the Rasul SAW strives for, namely to realize an Islamic society based on the Al-Quran to give birth to a generation of Rabbani (Ghifarie, 2013).

The famous British historian Arnold Toynbee once stated: "Religion is indispensable to human life. Without religion, the human condition cannot survive." Religion is absolutely a reference in solving the most complicated problems in personal and social life (Kartini, 2012).

In Islam, in addition to the promise of Heaven for those who obey His Shari'a, Allah SWT. also threatens hell for those who disobey Him. In general, human violations and crimes occur because they do not know their God, so they have no fear of Him. Regarding human laws, they only think that imprisonment is a punishment for them and that prison is not scary. Prison does not have a deterrent effect for some people. Moreover, those with money can become people above the law by bribing law enforcement. While fear of Allah SWT is the real fear. They cannot bribe Allah SWT with their treasures.

If it weren't for fear of Allah SWT, then, in fact, the prisons of this world would be full of criminals because it can be said that religion has saved this nation from various crimes. If someone asks, why are there still so many crimes in this country even though most of the population is religious? Then the answer is "religion is just a label for them. They do not carry out their religious teachings properly and correctly. Especially after this nation increasingly used European law as a legacy from the Dutch colonialists. According to Jayadi (2017), customary and religious laws that coexist peacefully are placed under European law brought by the

Dutch since colonial times. And fatally, the government has implemented this European law until now (Jayadi, 2017). However, through customary and religious laws, legal awareness can be developed. Law in Indonesia is a mixture of customary law, religious law (Islam), and European law. However, the majority that applies is European law (Hasim, 2019; Sitepu, 2018).

The reality of the decline in awareness of law, nation, and state must become the concern of the leaders in this country to start reconstructing this ongoing law. This does not mean that the current law is replaced by religious law, but the role of religious law is needed to strengthen public awareness to comply with applicable law. And this applies to all religions in Indonesia. When every citizen obeys and obeys the teachings of their religion, where no religion teaches or encourages its followers to do bad things, then it is certain that most people will have respectful behavior and obey the laws that apply in this country.

Religious law, especially Islam, has regulated human life through His Shari'a to benefit humanity, the world, and the hereafter. Meanwhile, European law only provides consequences in the world. Good or bad sanctions only apply in this world, so many people dare to commit violations by bribing law enforcement. Meanwhile, religious law, especially Islam, God, or Allah SWT, cannot be bribed. His promises and threats are non-negotiable. Whoever breaks it will sin and end up in hell if his sins are greater than his good, and those who obey the commandments will get rewarded in heaven.

The concept of religious law like this will build true obedience to humans. Obey Him who is invisible, but trust and obey Him. This belief in and obedience to God in Islam is said to be faithful and pious. Taqwa, in a simple sense, is obedience to carrying out His commands and avoiding His prohibitions or all human activities recommended to take a way of life under the lines that He pleases and avoids His torment, both in this world and the hereafter (Fatah, 2019). The impact of this piety will give birth to four things: first, true and pure faith; second, readiness to transmit this faith outward in the form of humanitarian action against others; third, readiness to be part of a good society that supports the foundations of social life; fourth, the determination of the soul in facing every condition and situation. In other words, awareness of God's presence in this life encourages us to take a path of life according to the line that He likes and under His provisions (Fatah, 2019).

Paying attention to this statement, of course, it would be fascinating if we focused on developing a godly personality as a basis for life that is fully conscious of maintaining good values with others and the environment so that this world is filled with goodness and away from despicable lousy behavior.

Maham and Bhatti have examined the relationship between taqwa and happiness in 500 employees working in 9 banks with the highest accreditation rating in Pakistan. The results of his research state that there is a positive relationship between taqwa and employee happiness (Maham & Bhatti, 2019). People who fear Allah SWT will not be wasted by Allah SWT. Calmness will be present in their hearts, so they feel happy. The next question is whether taqwa can build awareness of the law, nation, and state in a person. This study aims to analyze "taqwa" in overcoming the crisis of legal, national, and state awareness." The actualization of taqwa, according to the Al-Quran and As-Sunnah, needs to be understood clearly so that we, as His servants, can achieve a noble degree with Him and avoid bad deeds and all their impacts both in this world and in the hereafter. Without proper understanding, taqwa will always be a meaningless motto.

2. Literature Review

2.1 Piety Concept

Taqwa is a term in Islam that comes from the Arabic root words waqaa, yaqii, wiqaayah, which means to avoid, stay away from, guard, or take care of oneself.

The word ittaqa-yattaqi (يَتَّقِي - اتَّقَى), which means "to keep oneself from anything that is harmful or brings harm". Ittaqullah means protecting oneself from His punishment (Alfi, 2019; Fatah, 2019), which is obtained by carrying out His commands and avoiding His prohibitions. And people who can do that are said to be pious or taqwa. Furthermore, the implications of his piety bring great benefits both in this world and in the hereafter in particular. For righteous people, the reward in the afterlife is undoubtedly much greater.

In the Al-Quran, Allah SWT says as follows:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

"Whoever fears Allah, He will make a way out for him" [Ath-Thalaq/65: 2]

وَمَنْ يَتَّقِ اللَّهَ يُمْحِصْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

"And whoever fears Allah, He will erase his mistakes and will multiply his reward" [Ath-Thalaq/65: 5]

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

For the people, surely We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing [AL-Hujurat:13]

The emergence of piety because of belief or faith. Without faith, humans will get lost and even perish, said Mahatma Gandhi, a world leader who, in his struggle, was nurtured through ordeals. He once stated, "If it wasn't for faith, I would have been destroyed long ago"(Kartini, 2012).

2.2 Awareness of Law, Nation, and State

Law is an objective social reality. However, the public's reaction to the law is subjective; education, environment, politics, character, and others can influence it. This community reaction is called legal awareness. Legal awareness is a combination of ideas and feelings that express people's attitudes towards law and legal phenomena. It usually does not exist in a "pure" form interconnected with other types and forms of awareness of reality (Kozhukhova & Zhiyenbayev, 2018).

Furthermore, Kozhukhova said to build legal awareness, widespread legal education is needed for the community, within the family, workforce, and other community groups, through the public media, in legal proceedings with citizens, etc. When a person's legal culture is mastered, legal awareness becomes established within him. Such a person will always obey and respect the law and encourage others to do the same (Umidjon & Mirzayevich, 2022). Umidjon and Mirzayevich (2022) say a person needs to have legal literacy, legal culture, and legal awareness to understand his rights and obligations properly. Without adequate knowledge, a person will not be able to properly exercise his rights and freedoms. The thoughts of these researchers are actually in line with the purpose of the law revealed by Allah SWT, namely to create the benefit of mankind so that every human being is protected by his rights and freedoms. Freedom that does not conflict with the freedom of others. But sometimes, a person still violates the law not because he doesn't know the law but because he is unable to control his lustful will, which prioritizes his interests with the lure of momentary gains. It is different if someone involves the role of religion in him. Mahatma Gandhi said without faith or religion, humans will perish because God will give instructions on the right path to humans who draw near to Him so that humans can be protected from the evil desires that drive them to do bad things. Furthermore, God gives the title "taqwa" to people who have been able to obey and respect His law. And God has given the title "taqwa" to those who obey and respect His law. Therefore, the main objective of this research is to explore information, knowledge, and literacy from the Al-Quran and Sunnah regarding the description of taqwa so that everyone can be aware of the law, nation, and state.

3. Methodology

The research method uses library research with the main sources from the al-Qur'an and hadist. The systematic study in this paper is conducted by looking for studies originating from the Qur'an and hadith from Imams or scholars, such as the Books of Sahih Bukhari, Sahih Muslim, and Sunan Tirmizi by using the keyword "taqwa".

Studies that meet the requirements have the following criteria:

1. The meaning of taqwa.
2. The characteristics of taqwa person
3. The virtue of taqwa.
4. What is recommended and what is forbidden for taqwa person
5. What is done to become a pious or taqwa person?

The articles related to the research theme will be analyzed, extracted, and synthesized, and then the results will be summarized. From the results of the analysis, conclusions will be drawn regarding how to build awareness of law, nation, and state through taqwa based on the Al-Quran and Sunnah.

4. Results and Discussion

A study search using predetermined keywords resulted in 205 studies sourced from the Al-Quran and 100 studies sourced from the Hadith Soft Application. Furthermore, filtering is carried out based on predetermined search criteria. The results are then grouped based on predetermined criteria as described below:

4.1 Analysis of Search Results from the Al-Qur'an

- a. AL-Qur'an is a guide for those who are pious
Contained in Surah Al Baqarah:2; Ali Imran:138; Al Maidah: 46; 155; An Nur:34; dan Al-Haqqah:48;

b. An order to be pious

Contained in Surah AL Baqarah: 41; 194; 196; 197; 203; 206; 223;231;233;278; Ali Imran:50; An Nisa :9; 131; Al Maidah: 2; 4; 7; 11; 35; 57; 88; 96; 100; 108; Al An'am:153; Al Anfal: 1; 69; At Taubah:119; An Nahl: 2; Al-Hajj: 1; AL Mu'minun:23; 33; 52; Asy-Syu'ara:11;106; 108;110;124;126;131;132;142; 144; 150; 161;163;177;184; Al-Ankabut:16; Ar Rum: 31; Lukman: 33; Al-Ahzab:1; 70; As-Saffat:124; Nuh:3; Az Zumar:10; Al Hujurat:1;12;13; AL-Hasyr:7; Al Mumtahanah: 11; At Taghabun:16; At-Talaq:10

c. Characteristics of a pious person

1. Believing in the unseen, belief in Allah SWT., on the last day, the angels, His books, and the prophets. Give the treasures they love to relatives, orphans, the poor, travelers, beggars, free slaves, carry out prayer, pay zakat, keep promises, and be patient in trouble and suffering (Surah AL Baqarah: 2-5; 177)
2. Don't do witchcraft (Surah AL Baqarah: 102)
3. Spending both in free and narrow times, holding back his anger and forgiving other people's mistakes (Surah Ali Imran: 133-134)
4. There is no fear and sadness (Surah Al A'raf: 35; Yunus:63)
5. Worship Allah and do not associate partners with Him (Surah Al A'raf: 65)
6. Don't deny Allah's verses (Surah Al A'raf: 96)
7. Immediately remember Allah when tempted by Satan (Surah Al A'raf: 201)
8. Be kind to polytheists as they are kind to Muslims (Surah At Taubah:4;7)
9. Able to see the greatness of Allah SWT in the creation of the heavens and the earth (Surah Yunus:6)
10. Happy with the contents of the Al-Quran, which was reported by Rasulullah SAW (Surah Maryam:97)
11. Likes to glorify God's Symbols (Surah AL Hajj: 32)
12. Justify what the Prophet brought (Surah Az Zumar:33)

d. The Virtue of Taqwa

1. Get a good reward from Allah (Surah AL Baqarah: 103)
2. Paradise beneath which rivers flow (Surah Ali Imran:15; 133;179;198; Ar Rad: 35; Al Hijr: 45; An Nahl: 31; Az Zumar:20;73; Muhammad:15; Az-Zariyat:15; At Tur:17; Al Qamar:54; Al- Qalam:34; AL-Mursalat:41)
3. The land of the hereafter is better for him than the world (Surah Al An'am: 32; Yusuf:57; 109; An Nahl: 30; Az-Zukhruf:35)
4. A good ending for those who are pious (Surah Hud: Ta-ha:132; Al-Qasas:83; Sad:49)
5. Allah saves those who are pious in the hereafter (Surah Maryam: 72; An-Naml:53; Az Zumar:61; Fussilat: 18; Ad-Dukhan:51; AL-Lail:17)
6. Unjust people are protectors of others, while Allah is the Protector of those who are pious (Surah Al-Jasiyah:19)
7. People who are pious get victory (Surah An Naba:31)
8. Loved by Allah SWT. (Surah Ali Imran:76; 146)
9. The enemy will not be able to trouble him (Surah Ali Imran:120)
10. Get God's help (Surah Ali Imran:123; 125)
11. Getting lucky (Surah Ali Imran:130; 200)
12. Allah blotted out his sins (Surah Al Maidah: 65; Al Anfal:29; Al Hadid:28)
13. Bring sustenance from Him (Surah Al Maidah: 112)
14. Got His grace (Surah Al A'raf: 63; Al Hadid:28)
15. Get blessings from heaven and earth (Surah Al A'raf:96)
16. Allah gave him Furqan (Ability to distinguish rights and vanity (Surah Al Anfal:29)
17. Has the right to manage the Grand Mosque (Surah Al Anfal:34)
18. Allah gave them a light with which they could walk (Surah Al Hadid: 28)

e. Things that are recommended and prohibited for pious people

1. Bequeath before death (Surah AL Baqarah: 180)
2. Keeping the etiquette of fasting (Surah AL Baqarah: 184)
3. Enter the house through the door (Surah AL Baqarah: 189)
4. Leaving the rest of usury (Surah AL Baqarah:278)
5. Writing debts and accounts, and being a fair witness, does not make it difficult for writers or witnesses (Surah AL Baqarah: 282)
6. Trust and do not hide the truth (Surah AL Baqarah: 283)
7. Keep the right speech
8. Help each other in kindness and piety (Surah Al Maidah: 2)
9. Be fair even to those you hate (Surah Al Maidah: 8)
10. Put your trust in Allah (Surah Al Maidah: 23)

11. Find a wasilah to get closer to Him, strive in His way, so that you will be lucky (Surah Al Maidah: 35)
12. It is forbidden to make leaders of people who make religion an object of ridicule and games (Surah Al Maidah: 57)
13. Reminding others to also be pious (Surah Al An'am:69), do prayers (Surah Al An'am:72)
14. Prohibition of removing a wife from the house who has been divorced unless she commits an abomination (Surah. At-Talaq:1)

- f. What can be done to become a pious person?
1. Worship God (Surah AL Baqarah: 21)
 2. Hold fast to the contents of the Al-Qur'an (Surah AL Baqarah: 63); Al A'raf: 171
 3. Fasting (Surah AL Baqarah: 183)

4.2 Analysis of Search Results from the Hadist Soft

- a. Characteristics of a pious person
1. Do justice to children (Shahih Muslim:3055)
 2. A Muslim is a brother to a Muslim. He doesn't betray him, doesn't lie to him, or leave him. A Muslim is unlawful for other Muslims to interfere with his honor and wealth and not shed his blood. Piety here, it is enough that there is evil in a person's heart if he insults his Muslim brother " (Sunan Tirmizi:1850).
- b. The virtue of the pious
1. Always in goodness as long as he is pious (Shahih Bukhari: 2743)
 2. Allah SWT saves those who are pious from the fire of hell and allows the wrongdoers in hell to fall to their knees (Shahih Bukhari: 4552)
 3. Muhammad SAW. was once asked about something that would enter a person into heaven the most, so he replied: "Fear Allah and have a noble character." And he was also asked about something that sends most people to hell, so he replied: "Mouth and genitals." (Sunan Tirmizi:1927)
 4. Pride is obtained because of wealth, and glory is obtained because of piety (Sunan Tirmizi:3194)
- c. What is recommended and what is forbidden for pious people
1. Be patient when you get a disaster (Shahih Bukhari: 1174)
 2. The best provision is taqwa (Shahih Bukhari: 1426)
 3. Entering the house from the door. Not from behind (morals) (Shahih Bukhari: 1676)
 4. Always do good deeds such as feeding and doing good to others (Shahih Bukhari: 4564)
 5. The command of the Prophet SAW in every appointment of warlords is always to be pious. Fight for God. Don't cheat in war, don't kill children, don't break promises, don't kill cruelly (Shahih Muslim: 3261)
 6. An Imam who commands his people to be pious and act justly will be rewarded. If not, you will sin (Shahih Muslim: 3428)
 7. It is forbidden to do injustice to others, ask for His guidance when lost, and apologize when sinning (Shahih Muslim: 4674)
 8. Spread greetings and give food (Sunan Tirmizi:1777)
 9. Obey the leader while leading with the book of Allah (Sunan Tirmizi:1628)
 10. Fear Allah wherever you are and, follow every bad thing with goodness that can erase it, and associate with humans with good morals (Sunan Tirmizi:1910)
 11. Rasulullah shallallahu 'alaihi wa sallam once passed a camel whose back was pressed against its stomach. Then he said: "Have fear of Allah in caring for this cattle that cannot speak, and drive properly, and eat properly!" (Sunan Tirmizi:2185)
 12. Facing life's difficulties with piety, fulfilling obligations to Allah SWT, glorifying Allah 33x, tahmid 33x, and tahlil 33x when going to sleep (Sunan Tirmizi:2595)
- d. What can be done to become a pious person
1. Follow the Qur'an and Sunnah (Shahih Muslim: 1868)
 2. Pray with a prayer like this, "indeed I ask You for guidance, piety, avoidance of bad deeds, and sufficiency (not begging) (Shahih Muslim: 4898)
 3. Another prayer, "O Allah, I beg you for guidance, piety, glory, and sufficiency." (Sunan Tirmizi:3922)
 4. Maimun bin Mihran said: A servant will not be pious until he is responsible for himself as he is responsible for his friend. Where does he get his food and clothes? (Sunan Tirmizi:2383)

Based on the description above, it can be explained and interesting to discuss the following points:

1. Al-Quran is the guidance of pious people.
This means that to achieve the degree of taqwa, we must have faith in the Al-Qur'an. Study its contents and make it a guide in living life.

2. Orders to be pious

There are so many verses that command us to be pious or taqwa. Most of them are addressed to believers with the lafazh يَا ءَامِنُوا الَّذِينَ آيُّهَا .

This gives us the understanding that taqwa is higher than faith. Faith is a prerequisite for being a taqwa person. Faith has several meanings: believing, serene, calm, submissive, or justifying. Furthermore, most orders of taqwa are preceded or followed by other obligations. As an example:

تُفْلِحُونَ لَعَلَّكُمْ اللَّهُ ۖ وَاتَّقُوا مُضَعَفَةً أَضْعَافًا زَبْنُوا تَأْكُلُوا لَا ءَامِنُوا الَّذِينَ يَأْيُّهَا

For you who believe! Do not eat usury multiplied and fear Allah so that you will be successful [Q.S. Ali Imran:130]

تُفْلِحُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا وَزَابِطُوا وَصَابِرُوا اصْبِرُوا ءَامِنُوا الَّذِينَ يَأْيُّهَا

For you who believe! Be patient and strengthen your patience and stay alert (at the border of your country) and fear Allah so that you will be successful [Q.S. Ali Imran:200]

تُفْلِحُونَ لَعَلَّكُمْ سَبِيلُهُ فِي وَجَاهِدُوا الْوَسِيلَةَ إِلَيْهِ وَابْتَغُوا اللَّهَ اتَّقُوا ءَامِنُوا الَّذِينَ يَأْيُّهَا

For you who believe! Fear Allah and seek wasilah (way) to get closer to Him, and strive (fight) in His way, so that you will be successful [Q.S. Al Maidah: 35]

This example is an affirmation from Allah SWT so that what He commands or prohibits is truly obeyed. On that basis, there is nothing wrong with what has been understood so far: taqwa means "carry out His commands and stay away from His prohibitions." Some scholars, such as Imam Ar-Raghib Al-Asfahani, define: "Taqwa is protecting the soul from actions that make it sinful, and that can be achieved by leaving what is prohibited and being perfect by leaving some of what is allowed". Meanwhile, Imam An-Nawawi defines taqwa as "obedience to Allah SWT. Andri Octavianas, "Tujuan Pendidikan Nasional Adalah Iman dan Taqwa," 2016,. However, the true meaning of taqwa is broader than that.

3. The characteristics of a pious person

For servants who obey orders to fear Allah, SWT will show the characteristics described above. People who achieve this degree of piety are none other than because they have understood and carried out the commands and avoided the prohibitions of Allah SWT, which are contained in the Qur'an and Sunnah.

4. The virtues of the pious

All commands and prohibitions of Allah SWT have consequences. In the previous description, several virtues are obtained by people who fear Allah SWT. As an example, Luck, victory, safety, glory, mercy, blessings, help, ease in living life in the world, unexpected sustenance where it comes from, heaven beneath which rivers flow with shady trees, furqan (the ability to distinguish between rights and wrong), and the most beautiful thing is that you will get love and pleasure from Allah SWT.

There is no good without getting the reward of goodness too. And truly, the reward of virtue from Allah is the best [Q.S. Al-Kahf: 44]. And His other words:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ .

Whoever does good, the (reward) is for himself, and whoever does evil, then (his sin) will be borne by himself. And your Lord does not wrong his servants at all [Q.S. AL Fussilat:46]

5. Things that are recommended and prohibited for pious people.

Commands and prohibitions of Allah SWT mentioned in the Al-Qur'an and As-Sunnah are life guidelines that must be obeyed by humans who want to achieve a degree of piety according to ability, as the Word of Allah SWT.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"Be fearful of Allah according to your ability" [QS. At-Taghabun: 16].

Likewise, in the hadith of the Prophet SAW. which was narrated by Abu Hurairah r.a;

ما نهيتكم عنه فاجتنبوه، وما أمرتكم به فأتوا منه ما استطعتم.

"What I forbid you, then stay away. And what I order for you, then do according to your ability" (Muttafaqun 'Alaih).

This command and prohibition is also a test for His servants as in His word;

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَيْرَ مِنَ الصَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى

الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيْ مِنْ رُّسُلِهِ مَنْ يَّشَاءُ ۖ قَامِنُوْا بِاللَّهِ وَرُسُلِهِ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ أَجْرٌ عَظِيْمٌ

Allah will not allow those who believe as in your current situation so that He distinguishes the bad from the good. Allah will not show you unseen things, but Allah chooses whom He wills among His messengers. Therefore, believe in Allah and His messengers. If you believe and are pious, you will receive a great reward [Q.S. Ali Imran: 179]

لَتُبْلَوْنَ فِيْٓ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوْا أَدَىٰ كَثِيْرًا ۖ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَإِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُوْر

You will be tested with your wealth and yourself. And surely you will hear many things that are very hurtful from those who were given the Book before you and from the polytheists. If you are patient and pious, then indeed this is a matter that (should) take precedence [Q.S. Ali Imran: 186]

6. Several ways to become a godly person

The search results on the Al-Qur'an and Hadith Soft Application using the keyword "taqwa" obtained several ways to become pious people, namely: Worshiping Allah SWT and not associating with anyone, practicing the Al-Qur'an and Hadist, fasting, praying because we can't do anything if Allah SWT doesn't want it. In His words:

وَمَا يَذْكُرُوْنَ اِلَّا اَنْ يَّشَاءَ اللّٰهُ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

And they will not take lessons from it (the Qur'an) unless (if) Allah wills. He is God whom (we) deserve to fear and who has the right to forgive [Q.S. AL Mudassir: 56]

فَالْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا

So Allah inspires the soul (way) of its ungodliness and piety. [Q.S. Ash Shams:8]

And the last one is to always calculate where to get food, drink and clothes for yourself. In a hadith, it is stated that prayer is hindered because of meat that grows from unclean food. Sa'ad bin Abi Waqash asked Rasulullah Shallallahu Alaihi Wasallam (SAW), "O Messenger of Allah, pray for me to Allah so that my prayer will be answered." Rasulullah replied, "O Sa'ad, fix your food, then your prayer will be answered." (History of At-Thabrani).

In point 6, it is found that the meaning of "taqwa" is not as simple as the previous meaning, namely, "carry out His commands and stay away from His prohibitions". Because in "taqwa", there is faith, fear of His punishment, and hope for His goodness. There is trust in Allah SWT, belief in the last day, and the reward for every good deed in the world. Awareness of the reward of each of these actions will give birth to obedience, submission, and sincerity. Always clean yourself physically and spiritually, avoid bad deeds and immorality, and maintain good relations with creatures and others. This thinking is in line with the opinion that gives the meaning "taqwa" does not only mean carrying out His commands and avoiding His prohibitions but has five meanings, namely 1) faith; 2) repentance; 3) compliance; 4) leaving disobedience, and 5) sincere.

According to Fatah (2019), "taqwa" is a manifestation of noble values which include four things, namely; 1) true and pure faith; 2) readiness to radiate this faith outward in the form of humanitarian action towards others; 3) readiness to be a good part of society, which supports the joints of social life; 4) persistence in dealing with every condition and situation. In other words, awareness of God's presence in this life encourages us to live according to His pleasure and provisions. (Fatah, 2019)

According to Muhammad Saed Abdul-Rahman (2009), taqwa is "staying away from what is disliked", as narrated by Umar bin Khattab when asking Ubay bin Ka'ab about taqwa. Ubay asked Umar, "What do you do if you walk on a road full of thorns? Umar replied, "I rolled up my sleeves and fought my way through. This is the meaning of taqwa, protecting a person from sins that endanger his life so that he can take this journey without being exposed to corruption and its dangers (Muhammad Saed Abdul-Rahman, 2009). The ability to distinguish between what must be done and what cannot be done, as well as awareness of their respective obligations to others, national awareness, and patriotism. Patriotic, guarding and defending their country, all of that will manifest in the behavior of pious people because they have "furqan" as a gift from Allah SWT, namely the ability to distinguish between what is good and what is bad and knowing how to behave towards their country according to the word of Allah SWT :

Educating the soul to become a pious person will give birth to complete awareness and sincerity not to commit acts that violate the law, both God's law and state law. Awareness of doing good for others, nature, and the country. Good deeds have become his character and are implemented in everyday life. If the behavior complies with the law, sanctions are no longer needed (Hutabarat, 2022). Legal awareness means awareness or values embodied in humans about laws that exist or are expected to exist (Heryani, 2012), the ability to distinguish between what must be done and what cannot be done (Mas, 2014), or awareness of their respective obligations to others, (Mertokusumo, 1981) national awareness and patriotism. Patriotic, guarding and defending their country, all

of that will manifest in the behavior of pious people because they have "furqan" as a gift from Allah SWT, namely the ability to distinguish between what is good and what is bad and knowing how to behave towards their country according to the word of Allah SWT :

تُفْلِحُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا وَرَابِطُوا وَصَابِرُوا اصْبِرُوا أَمْثَلُ الَّذِينَ يَأْتِيهَا

For you who believe! Be patient and strengthen your patience and, stay alert (at the border of your country), and fear Allah so that you will be successful [Q.S. Ali Imran:200]

This verse is in line with the government's program, namely "defending the country", which is intended to build awareness of the nation and state.

5. Conclusion

Taqwa is a manifestation of noble values formed because the Al-Qur'an and As-Sunnah have been made as guidelines for life. These noble values include good relations with Allah SWT, others, and the environment or the universe. Furthermore, when the nature of piety has become our soul, awareness of law, nation, and state will automatically appear in every regulation established by the state as long as it does not contradict the rules of Allah SWT. Thus, to build legal, national, and state awareness, the first thing that needs to be done is to give self-devotion to its creator (Allah SWT).

We realize that this article is far from perfect. There has been no further analysis of the verses of the al-Qur'an regarding piety. There are also no examples and applications of piety in real life. However, hopefully, this article will be the beginning of an introduction to piety and all its virtues so that it can motivate us to become pious individuals, especially beginners who are just learning about Islam. Apart from that, we hope that in the future, many writers will be interested in discussing the theme of "taqwa" so that this earth will be filled with pious people. In this way, Allah SWT will always be pleased and send down His mercy and love to all creatures on this earth.

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