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The Graciousness, Tolerance and Affection in Al-Quran through A Value-Based Arabic Syntax

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Abstract
Graciousness, tolerance and affection are part of Universal Social Moral Values (USMV) which is one of the substantial elements in human development, where it is able to create a balanced and harmonious human being in terms of intellectual, spiritual, emotional and physical regardless of religion, race and belief. However, the application of these social values is not clearly seen in the Arabic syntax curriculum even though the main source of the curriculum is from the Quran which loaded with values. Therefore, this study will analyse the verses of the Qur'an that convey the three USMVs: graciousness, tolerance and affection. To prove the universality of these values, this study will match the themes of social values according to the major religions in Malaysia such as Christianity, Hinduism and Buddhism. To achieve these objectives, a qualitative approach is implemented using content analysis to describe the USMV found in the Quran deductively and inductively. The findings of the study reveal thirteen surahs which are Al-Isra' (17:23, 28), Toha (20:44), Al-Hujurat (49:2), Al-Baqarah (2:263), Asy-Syuura (42:43), Al-Imraan (3:133,134,159), Al-Jaathiyah (45:14), An-Nur (24:22), At-Taghaabun (64:14), Al-Balad (90:17), Ar-Rum (30:21), Al-Maidah (5:82), and Al-Mumtahanah (60:7). These ayats consist of declarative noun and verb phrases, command phrases, prohibition phrases, and expectation verb phrases. This study also proves that these ayats may be deployed as curriculum material for Arabic-Quranic syntax values in the framework of value-based education.
Keywords: Universal Social Values, Arabic Grammar, Al-Quran, Value-based Education

Introduction
One of the United Nations' Sustainable Development Goals (SDG) is to ensure that everyone has access to high-quality education. This endeavour tries to assist members of a community in obtaining an education regardless of their circumstances (Ferguson et al., 2020). In order to achieve this purpose, the implementation of Universal Social Moral Values (USMV) as the foundation of the National Education Philosophy is critical in developing people with good,

balanced, and holistic personalities in terms of intellect, spirituality, and physically (Mohamed et al., 2011). The application of USMV in education is able to form a harmonious society as stated by Mustafa (1996) that the process of giving birth to a society is like built a building whose foundation must be prepared first and ensure that it is sturdy. The foundation alludes to the high moral standards that the Prophet SAW set an example for when he first began establishing the Islamic community. As a result, USMV based education must be instilled from early childhood education through tertiary education in order to improve students' noble behaviour, as they are the future leaders who will lead the country's progress and development (Rashid, 2001).

USMV is a standard and principle adopted by a society as a benchmark in identifying their behavior in daily life. This is how sociology explains that these values are produced or established via the actions of people who live in a community (Hidayat, 2020). Sociology is the study of human interaction in reviving civilisation (human physical and spiritual life) because humans are social beings by nature (Kasdi, 2014; Ibnu Khaldun, 1983). Sociology is also considered to be the influence of social relations on human behavior and attitudes including social stratification (role, rank and class) in shaping community life (Yusof, 2010).

According to Musling et al (2020), the third cluster which includes social institutions like family, neighbours, friends, and community, is closely associated to USMV. This institution consists of two or more people interacting and getting to know each other based on shared values, which are Graciousness, Tolerance and Affection. Graciousness is the attitude using good speech, courteos and polite when speaking with respect toward the feelings of others (Latif et al., 2018). Tolerance is the attitude of human beings who are open minded and easily forgive towards other people without voicing negative words regardless of their tribe, race and religion (Ramly et al., 2018). Lastly, the value of Affection is a warm gentle feeling of caring and loving someone regardless of their age and status (Hasbani et al., 2017)

As a result, it is believed that these three USMVs can help Malaysia's Arabic curriculum achieve the objectives of the National Education Philosophy. This matter became a priority because it was found that the Arabic Language textbooks taught from elementary school through university did not reflect the aspects of USMV, despite the fact that Arabic Language is synonymous with the al-Quran which is loaded with values. Furthermore, fictional examples are frequently used in Arabic Language textbooks as goals for language acquisition only. Therefore, numerous recommendations need to be made to inculcate universal moral values into Arabic Language learning (Musling et al., 2022), in addition to master the language skills such as reading, writing and speaking (Mohamad et al., 2017). This is due to the fact that Arabic teaching and learning which is based on Quranic verses will not only help Muslim students understand the Qur'an but will also subtly push them to put some moral principles into reality in their daily lives (Ismail et al., 2022).

This study employs Arabic grammar as a model to demonstrate the aspects of the values of Graciousness, Tolerance, and Affection contained in the Quran. This can be achieved by identifying a sentence or phrase's structure that conveys the three values either explicitly or implicitly, and then syntactically analyzing the text. The result of this study will prove how these USMVs that represents universal principles for people of all races and religions can be implemented through the study of Arabic grammar's *shahid* al-Quran.

Literature Review

The theory of nahu al-Quran which is applied in the teaching and learning of Arabic grammar oriented to the al-Quran is at the end of the 20th century, around 1984. It was developed by al-Ansari (1984) in his writing entitled "Nazariyat al-Nahw al-Qurani ". The purpose of al-Ansari is to establish the Quran as a standard reference source in all areas of knowledge including Arabic teaching and learning (Al-Ansari, 1984).

However, it differs from how it is described in Malaysian Arabic Language textbooks since the ratio of al-Quran use is relatively low and limited to example reinforcement. Therefore, this study takes the initiative to completely focus on the Arabic grammar of the Quran as a medium in the application of USMV. This is in line with Rajab et al (2016) who recommended that *shahid* Quranic- syntax needs to be developed and investigated in order to understand the explicit and implicit justifications for its use among grammar scholars.

Therefore, what will be done in this study is part of the development of the study proven by Musling et al (2020 & 2021) through the analysis of some structure of the Quranic verses syntactically and semantically through the framework of universal values (Kinnier et al., 2000). 86 components were discovered under the four main clusters which are: 1) the commitment to obey a higher entity than oneself which consists of five components, 2) a virtue personality by upholding self-respect, discipline and responsibility consisting of 18 values, 3) respect and love for other people consisting of 33 values, and 4) caring for the environment and living things in nature has two values. Similarly, the study of Ismail et al (2022) revealed that there are 8 verses of the Quran from 6 surahs related to Mutual Respect and 3 verses of the Quran from 2 surahs related to Humility as USMV in the Malaysian context that can be used as curriculum material for Arabic-Quranic grammar in the framework of value-based education.

Meanwhile, the study of social values in al-Quran was also proven by Al-Ajiz & Asaf (2008) identified 14 social values contained in the Quran namely: loyalty, honesty, mutual respect, doing good deeds and preventing wrongdoings, forgiving, humble, peace, justice, being gentle, spread greetings of *salam*, strengthen friendship, kind-heartedness, being honorable, maintain relationships with the community and speak the truth. The purpose of this study is to examine how education affects social values in relation to students at the Islamic University of Gaza. The study's findings also revealed that it has an effect on the student's morality when engaging with the local community, particularly the family, such as showing respect for and treating the elderly with dignity, among other things.

While other studies such as family values and their significance from the perspective of al-Quran are stated in the study of Khosim et al (2017) proves that there are 9 family values referenced in the Quran including Faith, Trust, Fairness, Negotiation, Patience, Kindness, Noble, Cooperation and Love. All these values serve as a yardstick for ensuring the success and fulfilment of family life.

Based on the past studies, it may be inferred that *shahid* al-Quran in Arabic language teaching for USMV, especially the values of Graciousness, Tolerance and Affection, have not yet been explored. Therefore, this study attempts to further develop the study of *shahid* al-Quran by exploring the explicit and implicit meanings behind the USMV messages as recommended by Rajab et al (2016) who stated that the al-Quran is loaded with values. In order to prove that

there is USMV in the Qur'an, this study will analyze syntactically based on Arabic grammar themes that bring USMV in accordance with the methodology of Ismail et al (2022) who issued USMV (Mutual Respect and Humility) consist of declarative noun phrases and declarative, command, prohibition, and expectation verb phrases. Then, this study will try to fill out the gaps and fulfil the needs following the government's aspirations through the National Education Philosophy that emphasize value-based education.

Methodology

This study uses a qualitative approach that aims to collect data in the form of words or texts, explaining and analysing according to themes (Merriam et al., 2016). The main source of the study is (the al-Quran text), while the secondary sources are the tafsirs of the al-Quran, books, articles, journals and other related documents in print or online (Saldana, 2011). Furthermore, this study will use a four-phase method to analyse the data as shown in the table below

Table 1

Phases of Data Analysis (Erlingsson et al., 2017)

	Phase	Description of the process	Application and Adaptation
1.	Condensation	Process of shortening the text while still preserving the core meaning.	Analyze the USMV framework demonstrated by Musling et al (2020) and will match it with Arabic grammar.
2.	Code	A code can be thought of as a label; a name that most exactly describes what this condensed meaning unit is about. Usually one or two words long.	Labelling of components USMV (Graciousness, Tolerance and Affection) that been found in the verses of the Qur'an inductively and deductively.
3.	Category	A category is formed by grouping together those codes that are related to each other through their content or context.	Categorization of the 3 USMV that have been labelled, then prove its universality by linking those values with the common beliefs contained in other religions such as Christianity, Hinduism and Buddhism
4	Theme	A theme is expressing an underlying meaning or expressing data on an interpretative (latent) level. A theme answers questions such as why, how, in what way, or by what means?	Creating themes based on the relationship between the USMV and how it can be matched with the language structure of the Al-Quran.

At the data analysis stage, this study will focus on the 3rd cluster of the Universal Moral Values framework by Musling et al (2020) which is ethical values in social relationships with others. The features contained in the third cluster will then be matched with secondary sources i.e. statements about the existence of USMV in other religions such as Christianity, Hinduism and

Buddhism. This would prove the universality of these values as the values are also practised by other religions besides Islam.

Next, the USMV from the al-Quran in tandem with statements from each of the other religions mentioned will be matched with the relevant Arabic grammar topics. This analysis was made based on the tafsirs of the al-Quran and related Arabic grammar books.
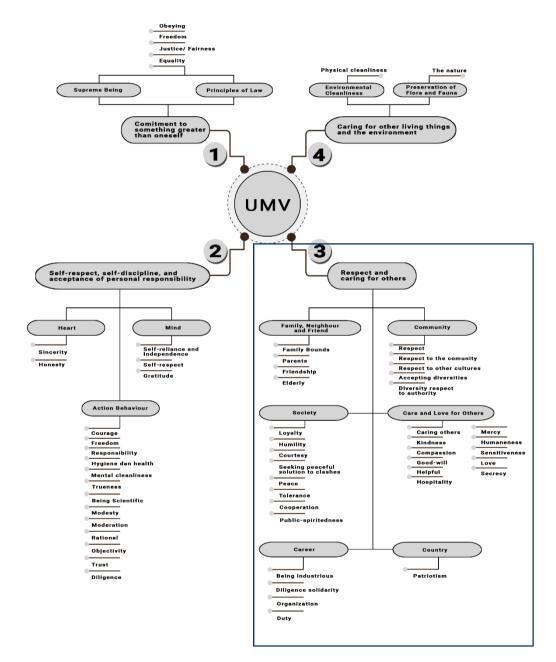
Concept Structure

Diagram 2: Clusters and Components of Universal Moral Values (Musling et al., 2020).

As shown in the diagram above, the 3rd cluster consisting of, 1) Family, Neighbours and Friends, 2) Society, 3) Community, 4) Loving and Caring for other people, 5) Career and 6) Country is a social entity that shares the idea of upholding strong and tight ties between individuals, whether at the level of the family, community, society, career, or country (Musling

et al., 2020; Elvina, 2017; Al-Qadhi et al., 2012). As a result, it is clear that the third cluster's values are closely tied to USMV since they concern interpersonal interactions and ethical behaviour among people. Among the elements of the USMV in the third cluster, which are divided into five categories are community, society, loving and caring for others, career, and country.

These five elements frequently operate as the general community's compass in determining their attitudes in daily life and has become the guiding principles used in interactions with other human beings. USMV is not innate and is only acquired through daily life. It can only be acquired through socialisation, which includes learning to value your friends at school and respect your parents at home. The institutions that foster social values to oversee and guide all of a person's actions are family, parents, relatives, friends, neighbours, and communities (Al-Ajiz & Asaf, 2008; Mahadi & Sino, 2007; Rahman et al., 2016).

Result and Discussion
Based on the conceptual framework above (Diagram 2), the USMV in cluster 3 are analysed (Musling et al., 2020) These values relate to social interactions between two people i.e. an individual with another individual on either the family, community or society level. Given this fact, the study will view USMV in *shahid* al-Quran grammar. Hence, this study will extract al-Quran verses that carry USMV (Graciousness, Tolerance and Affection) messages as shown in the table below.

Table 3
The Distribution of USMV (G,T,A) contained in the al-Quran

Nos	Universal Social Values	*Surah & Ayats*
1.	Graciousness (G)	(Al-Isra' 17:23, 28; Toha 20:44; Al-Hujurat 49:2; Al-Baqarah 2:263)
2.	Tolerance (T)	(Asy-Syuura 42:43; Al-Imraan 3:133, 134, 159; Al-Jaathiyah 45:14; An-Nur 24:22; At-Taghaabun 64:14)
3.	Affection (A)	(Al-Balad 90:17; Ar-Rum 30:21; Al-Maidah 5:82; Al-Mumtahanah 60:7)

Graciousness
This value carries with it the meaning of using good words and being well mannered and polite when speaking as well as portraying gentle and honourable behaviour to safeguard the feelings of others (Musling et al., 2020; Ahmad & Nasir, 2013). It is also related to one's body language that ensures that feelings and emotions are safeguarded. Among the ayats that explain this concept is al-Isra' (17:23, 28), Toha (20:44), al-Hujurat (49:2) and al-Baqarah (2:263):

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾
Meaning: "(And your Lord has enjoined you to worship none but Him, and to show kindness to your parents. If either or both of them attain old age while they are with you, do not say to

them a word of contempt (using rude words) not even the word "Ugh", nor scold either of them, but speak to them words of honour (with propriety and gentleness)". (17:23)

﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا﴾

Meaning: "But if you turn away from them to seek your Lord's mercy, hoping to attain it, then say kind words to them soothing to their hearts" (17:28)

﴿فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

Meaning: "Then speak to him with gentle words; he may yet heed and fear" (20:44)

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَلُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾

Meaning: "O believers! Do not raise your voices above the voice of Prophet, nor speak aloud when speaking to him as you do to one another. (This is not allowed) lest your labours should come to nothing, without your knowledge. (49:2)

﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللهُ غَنِيٌّ حَلِيمٌ﴾

Meaning: "(Excusing oneself from giving charity to beggars) by saying a kind word, and forgiving their faults are better than charity followed (by deeds and words that) hurt. And (remember) that Allah is Self-Sufficient, All-Forbearing)". (2:263)

The ayats above show that graciousness described in the Al-Quran involves five aspects of one's behaviour towards other people namely using polite words when speaking to parents, relatives, leaders and beggars. One aspect of graciousness towards one's parents can be pictured syntactically through the command verb phrase, (وَبِالْوَالِدَيْنِ إِحْسَانًا), which means treating both parents well as further explained in the following prohibition verb phrase (فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا) which is watching your words and not raising your voice when speaking to both your parents; not even using an insignificant word such as 'ah' is allowed as it may hurt their feelings (Ibnu Kathir, 1999; Al-Maraghi, 1946). Hence, children are prohibited from scolding and cursing their parents and even if the act done by the parents is disliked, the children would still need to communicate with them with noble words (Mulyadi, 2020). Meanwhile, the command verb phrase, (فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا) describes the use of gentle words with relatives in need even if assistance were not given to them. Gentle words are used to convey that they will be able to fulfil the need of the relatives in the future so as not to hurt their feelings (Ibnu Kathir, 1999; Al-Maraghi, 1946). This advice is to prevent the collapse of good relationships among relatives (Mulyadi, 2020).

Next, graciousness towards leaders can be shown in the command verb phrase: (فَقُولَا لَهُ قَوْلًا لَيِّنًا) which is Allah's SWT command to Prophet Musa to speak gently to the Pharoah, befitting the position of a citizen with his leader, to reprove the mistakes made by the leader who is of a different religion (Ibnu Kathir, 1999). This way of speaking is intended to touch the soul of the Pharoah who has disobeyed and rebelled against Allah SWT (Al-Maraghi, 1946). In relation to that, the prohibition verb phrase (لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ) also stated to not raise one's voice in front of the leader i.e. Prophet Muhammad SAW. This tells the story of two believers, Abu Bakar and Umar, who argued loudly in front of Prophet Muhammad SAW (Ibnu Kathir, 1999). As a result, a command was revealed to instil the aspect of graciousness and patience while in the presence of a leader (Zulkarnain, 2016). Then, this value is also practised in the ayat, (قَوْلٌ مَعْرُوفٌ) that is through conversations (kind and gentle words) to

beggars and (مَغْفِرَةٌ) in turn to forgive and pardon all shortcomings and wrongdoings of the beggar (Ibnu Kathir, 1999; At-Thabari, 1999). Through this ayat, good words, i.e. utterances that do not hurt feelings and emotions, speaking to the beggar is done without regard to the condition of the recipient. Therefore, kind words are better even when no aid was given as compared to something that was given but feelings were hurt (Sani, 2016).

The value of graciousness may be proven to have universality when looked at through general principles held by other religions such as Buddhism as in their command for believers to achieve the 'Four Noble Truths' i.e. a Buddhist need to pass a stage known as 'The Noble Eightfold Path. The value of graciousness is found among the eight paths which, in Buddhism, is known as Sila: The moral and ethical values that involve proper speech as in conversing and speaking politely (Aziz, 2004).

Tolerance
This value refers to the behaviour of human beings who are open-minded, patient and forgive easily value other people's opinions and help fellow human beings to avoid getting into arguments that may cause disputes and misunderstandings with other people irrespective of their tribe, race and religion (Musling et al., 2020; Engelen & Nys, 2008). Among the ayats that explain the concept of this value are asy-Syuura (42:43), al-Imraan (3:133, 134, 159), al-Jaathiyah (45:14), an-Nur (24:22) dan at-Taghaabun (64:14): -

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾

Meaning: "But (remember), if any endures with fortitude and forgives (wrongs done by others) that indeed is among the important things to set one's heart upon". (42:43)

﴿وَسَارِعُوٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ. الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِيْنَ﴾

Meaning: "And hasten (in doing good deeds so as) to earn the forgiveness of your Lord and a Garden as wide as heaven and earth, prepared for those who are God-conscious". (3:133) That is those who spend in the way of Allah alike in prosperity and in adversity, and for those who control their anger and who forgive their fellowmen. And (remember) Allah loves those who do good (3:134)

﴿فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَاْنْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

Meaning: "It was due to Allah's Mercy (which overflows infinitely) (to you O Muhammad) that you dealt so leniently with them (your companions and followers). Had you been stern and hard-hearted, they would surely have deserted you. Therefore, pardon them (for the wrong that they did to you) and implore Allah to forgive them. And take counsel with them in the conduct of affairs of public concern (pertaining to war and worldly matters); and when you have decided upon a course of action, place your trust in Allah, for surely Allah loves those who place their trust (in Him)". (3:159)

﴿قُل لِّلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِىَ قَوْمًا بِمَا كَانُواْ يَكْسِبُونَ﴾

Meaning: "Tell (O Muhammad) those who believe that they should forgive (the evil deeds and the harm from) those who do not look forward to the Day of (Judgement that is determined by) Allah; (they are asked to do so) because it is Allah Who recompenses men according to their deeds". (45:14)

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Meaning: "And let not those of you who have been graced by Allah's favour and ease of life resolve by oath not to give aid to their kinsmen, the poor, and those who have emigrated for Allah's cause. (Rather) let them pardon and overlook their mistakes. Do you not wish Allah to forgive you? And Allah is Most Forgiving, Most Merciful". (24:22)

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

Meaning: "O believers! Truly, there are, among your wives and your children who are enemies to yourselves, therefore beware of them! But if you overlook their offences and forgive and pardon them (Allah will do the same to you), then know that Allah is Most Forgiving, Most Merciful". (64:14)

Based on the ayats above, the value of tolerance described in the verses involves five aspects, which are tolerance towards others' faults, tolerance during discussions, tolerance towards musyriks and the poor as well as tolerance towards one's wives and children. As stated in the declarative ayat (وَلَمَن صَبَرَ وَغَفَرَ), which means to be patient when confronted with disturbances that cause hurt and forgiving people who have done bad deeds to them (Ibnu Kathir, 1999). This behaviour may also be linked to the ayat, (وَالْعَافِينَ عَنِ النَّاسِ), which is when a person is emotional, he controls it (harbouring the anger) and, in fact, forgives the doer of the bad deed towards him (Ibnu Kathir, 1999). Similarly, tolerance in the command verb phrase (فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ), explains about speaking with kind words in discussions by forgiving others on top of honouring the opinions of each person to solve whatever problems (Ibnu Kathir, 1999; At-Thabari, 1999). This concept reflects the leadership style of Our Prophet who was gentle and tolerant in prioritizing discussions and making decisions based on common interests even though he has the advantage of being the supreme leader (Nurhartanto, 2015). Next, tolerance can be clarified in the ayat (قُل لِّلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ) that describes the patient attitude of the Muslimins in the face of disturbances from the Musyriks and the people of the Book, even being open-minded and accepting by forgiving all the wrongdoings done to them to attract them to embrace Islam (Ibnu Kathir, 1999; Al-Maraghi, 1946).

The value of tolerance is also stated in the command verb phrase, (وَلْيَعْفُوا وَلْيَصْفَحُوا) that instructs Muslims to show sympathy by helping someone even after he/she has hurt others in the past and also by aiding the poor (Ibnu Kathir, 1999). Meanwhile, in the family context, the ayat,(إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ) narrates about wives and children that became enemies with their husbands because they neglected to do good deeds and they did not obey their husbands (Al-Maraghi, 1946). In addition, this verse is accompanied by another command verb phrase that instructs husbands to be alert and advises them not to punish their wives but instead tolerate their offences and offer them advice (Ibnu Kathir, 1999; Al-Qurtubi, 1964).

The universality of this value may be proven through the fact that it is also practised by other religions such as Buddhism, Hinduism and Christianity. According to Ken and Viskha, tolerance in Buddhism means disallowing any form of violence in either one's speech, actions or thinking (Berita Harian, 2019). This is also reflected in Hinduism through the sloka (Sanskrit Poetry) entitled 'Sang Hyang Widhi' (The Divine Order) which prohibits feelings of jealousy and encourages fair treatment to all beings (Gunada et al., 2020). While Christianity practises

this value in terms of maintaining brotherhood bonds by not insulting others based on their skin colour and status (Aziz, 2004).

Affection
Affection is the feeling of unconditional love felt by people toward others without placing importance on the person's age and status, and not expecting anything in return (Musling et al., 2020; Muhamad et al., 2004). Among the ayats that explains this concept are the ayats al-Balad (90:17), ar-Rum (30:21), al-Maidah (5:82) and al-Mumtahanah (60:7): -

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ بِالصَّبۡرِ وَتَوَاصَوۡاْ بِالۡمَرۡحَمَةِ﴾

Meaning: "Apart from (not doing the good deeds), he does not become a believer, nor enjoins patience and mercy" (90:17)

﴿وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجًا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةً وَرَحۡمَةًۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍ لِّقَوۡمٖ يَتَفَكَّرُونَ﴾

Meaning: "And of His signs (to prove His might and mercy) is that He created for you (O men) wives from among yourselves, that you might live in tranquillity with them, and put love and kindness in your (husbands and wives) hearts. All those are signs (which make people realise the truth) for people who reflect". (30:21)

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الۡيَهُودَ وَالَّذِينَ أَشۡرَكُوا وَلَتَجِدَنَّ أَقۡرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَٰلِكَ بِأَنَّ مِنۡهُمۡ قِسِّيسِينَ وَرُهۡبَانًا وَأَنَّهُمۡ لَا يَسۡتَكۡبِرُونَ﴾

Meaning: "You will find (O Muhammad) the most implacable of men in their enmity to those who believe are the Jews and the pagans. And indeed, you will find the nearest in affection to them are those who say: "We are Christian". That is because there are priests and monks among them and because they are free from pride". (5:82)

﴿عَسَى اللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ الَّذِينَ عَادَيۡتُم مِّنۡهُم مَّوَدَّةًۚ وَاللَّهُ قَدِيرٌۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

Meaning: "It may be well be that Allah will bring about affection between you and some of those whom you face as enemies from among your kindred (by making them repent and embrace Islam). And (remember) that Allah has power (on everything), and He is Most Forgiving, Most Merciful" (60:7)

The value of affection based on the verses above illustrate three aspects of the behaviour of the individual towards other people, which are the love between human beings, husbands and wives and musyrikins. The value of affection is conveyed in the command verb phrase,(وَتَوَاصَوۡاْ بِالصَّبۡرِ وَتَوَاصَوۡاْ بِالۡمَرۡحَمَةِ) that explains the need to be patient in facing disturbances from human beings and to remain affectionate to them Ibnu Kathir, 1999). This ayat states that the value of affection must be instilled in the lives of the people in the community to produce societies that are peaceful and harmonious (Hasan, 2015). In the context of kinship, this value is conveyed in this declarative verb phrase, (وَجَعَلَ بَيۡنَكُم مَّوَدَّةً وَرَحۡمَةً) which means Allah created humans in pairs consisting of a man and a woman who feels love for one another and who complements each other (Ibnu Kathir, 1999; At-Thabari, 1999). To attain a happy family, there needs to be a balance between the rights and responsibilities of each partner, and at the same time, showing warmth and affection in carrying out each others' responsibilities (Khomsah, 2018).

Similarly, the love that occurs between the Muslims and Musyrikins is disclosed in the ayat (وَلَتَجِدَنَّ أَقۡرَبَهُمۡ مَوَدَّةً) which relates to a person that shows friendliness towards believers that

consist of the Christians. Even though they are not Muslims, they still show affection because among them are academicians who are humble and modest (Ibnu Kathir, 1999). This ayat is related to another ayat, (عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً) that reflects the hope of the Muslimins in Medina for Allah to create between them and the Musyrikins, who are their relatives, a feeling of affection (after hatred), closeness to the heart (after being far apart) and deep love (after hostility) (Ibnu Kathir, 1999) until their hearts soften and they take the path of faith (al-Maraghi, 1946). The affection that is shown is aimed to portray the attractiveness of Islam to other religions as life lessons in terms of faith, worship, morals and so on (Pasaribu, 2018).

The universality of this value can be proven because it is also used in Hinduism to depict the love for god as the love of a parent for his children. Hence, god has the same role as parents who give birth to, take care of and protect their children (Untara, 2019). While Buddha states that affection is like (Karunia), that is love for all beings such as between humans, animals, insects, plants, the elderly, relatives, friends and even enemies (Mansur, 2017).

Conclusion

The universality of Graciousness, Tolerance and Affection may be proven through verses in the al-Quran and general teachings found in several religions of the world such as Hinduism, Buddhism and Christianity. The Arabic grammar may be formulated using the Al-Quran verses as the source language. This research found that the ayats mentioned consist of declarative noun and verb phrases, command phrases, prohibition phrases, and expectation verb phrases. The process is proven through the method of syntactically analysing the structure of the verses of the al-Quran which includes three components of universal social values, namely: 1) Graciousness, 2) Tolerance, and 3) Affection. The graciousness found in al-Isra' (17:23, 28), Toha (20:44), al-Hujurat (49:2) and al-Baqarah (2:263), while the tolerance value is mentioned in asy-Syuura (42:43), al-Imraan (3:133, 134, 159), al-Jaathiyah (45:14), an-Nur (24:22) dan at-Taghaabun (64:14). The affection value stated in al-Balad (90:17), ar-Rum (30:21), al-Maidah (5:82) and al-Mumtahanah (60:7). Additionally, this language material may be incorporated into the Arabic-Quran grammar curriculum based on principles that serve as a medium for instilling universal social values in addition to the goal of improving language proficiency. This is consistent with the National Education Philosophy's efforts to create a human being who is balanced in terms of intellect, spirituality, physique, and emotionality. This study recommends that the future research on the implementation and efficacy of applying USMV through Arabic-Quranic grammar, as well as expanding its application to include other Arabic grammar topics according to the other components of Universal Moral Values.

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