



Physical Education and Skills in the Qur'an

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Abstract

The Quran is an eternal Islamic miracle. The more advanced science becomes, the more validity its miracles become. Allah revealed it to the prophet Muhammad to free humans from the darkness of life into light divine and guide people to the straight path. It is clear that in the Quran all aspects of human life have been studied, starting from aspects of worship, study and work. As for those related to the learning aspect, namely explaining how human education is. In the Quran there are many verses that discuss education, both physical education and skills education. Physical education consists of maintaining health and cleanliness. Meanwhile, skills education consists of fighting skills, language, using reasoning and resourcefulness, trading and hunting.

INTRODUCTION

The Quran is the word of God that was revealed through the angel Gabriel to the Prophet Muhammad with Arabic pronunciation and the true meaning to argument to the Messenger of Allah for his apostolate and guidance for humans and reading it is considered worship (Ramayulis, 2012; Rifani, 2019). With its special qualities, the Qur'an solves various humanitarian problems in various aspects of life, whether related to mental, physical, social, economic and political problems. To answer every existing problem, the Qur'an lays down general foundations that can be used as a basis by humans which are relevant in every era and the Qur'an will always be current in every time and place. Apart from that, the Qur'an also explains various things related to education (Al-Qaththan, 2011; Rizal, 2023).

Education is a basic need for humans, because when humans are born they don't know anything. However, on the other hand, humans have basic potential (fitrah) which must be developed to the maximum limit (Tabrani, 2014). According to Jalaludin, for people who live in simple communities, education is carried out directly by parents. Education will be considered complete when the child reaches adulthood, is ready to settle down and is able to be independent after mastering a number of practical skills in accordance with the demands and needs of life in society. The simpler the society, the fewer demands the skills need to be mastered (Jalaludin, 2001; Robikhah, 2018).

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The education process is not much different in advanced (modern) societies, where parents pay attention to the education of their children and the younger generation of their community. The aims and mission of the education carried out are, in principle, the same, namely providing guidance so that they can live independently. According to Abdul Mujib, physical structures have power or energy that develops physical processes. This energy is often called life force (*al Hayah*). Even though life force is abstract, it is not yet capable of driving behavior. A behavior can take shape if the physical structure has been occupied by the spiritual structure (Mujib, 2006) Thus, for a clearer study of physical education and behavior or skills and how the Qur'an views both, the following will explain physical education and skills in the Qur'an.

METHODS

The research method in this article uses literature study, namely a method of collecting data by understanding and studying theories from various literature related to the research (Adlini et al., 2022; Sutrisno et al., 2022; Hikmah & Saputra, 2022; Rahmah et al., 2023). There are four stages of library study in research, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading or recording research materials. Data collection uses the method of searching for sources and constructing them from various sources, for example books, journals and existing research. ever done. Library materials obtained from various references are analyzed critically and must be in-depth in order to support the propositions and ideas (Zafirah et al., 2018; Wyananda et al., 2022; Farida & Makbul, 2023).

RESULT AND DISCUSSION

Physical Education in the Qur'an

When studying physical education, it is necessary to first know the meaning of physical education. Physical education consists of two words, namely education and physical. *First*, educational terms that are often put forward by educational experts both Western and Indonesian, as quoted by Ramayulis, namely: a) Ahmad D. Marimba explains that education is conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of a good personality. main. b) Hasan Langgulung stated that education can be viewed from two aspects, namely from the perspective of society and the individual. From a societal perspective, education means cultural inheritance from the older generation to the younger generation so that society's life remains sustainable. Viewed from an individual's perspective, education means developing latent and hidden potentials. c) In Law no. 20 of 2003 concerning the National Education System, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to maintain religious strength, self-control, personality, intelligence, noble morals, and the skills needed for himself, society, nation and state (Zaman, 2019; Ridha, 2020).

From the description above, it can be concluded that education is a guidance and effort made consciously by educators towards students to develop their potential, both spiritual and physical, based on the Qur'an and

the Hadith of the Prophet SAW. towards the formation of the main personality according to Islamic standards.

Second, a physical term in the Arabic-Indonesian dictionary *the body* (physical) means body or bodies. Physical structure or what is called psychomotor (movement symptoms, locomotion) is an ability that involves muscle activity and physical activity. The fact cannot be denied that all forms of human activity cannot be separated from their physical bodies. For example, the defense of Islam during the time of the Prophet was inseparable from physical sacrifice. Even before entering the battlefield, the Prophet always classified his abilities and physical strength. For a Muslim, the physical body is a means of worshiping Allah, both physical worship *hablu minannas* nor *hablu minallah* (Saifuddin, 2017).

Al Ghazali views the physical aspect as a means to achieve human purpose and to carry out religious obligations. For example, helping someone who is reluctant to carry something and the connection of physical activity with the Creator is a human being who performs five times a day and night. In another opinion al Ghazali mentions that the physical aspect is one of the basic principles to obtain progress and happiness in the life of the world (Agus, 2018).

According to Burhanuddin Salam, human development is unity in diversity. Therefore, human perfection cannot be separated from bodily perfection. Physicality is a system that has a pattern of component relationships that work together, interrelated with one another. For example, the body consists of eyes, head, hands, feet, and so on. If one of these components is defective or does not function, the system will become unstable and become an obstacle to human activities (Sintaro et al., 2021).

To maintain and manage the body well, certain activities are needed which are called physical education. There are several opinions expressed by experts regarding the meaning of physical education, including the following. *First* Aip Syarifuddin Muhadi explained that physical education is a process of physical activity that is designed and structured systematically to stimulate growth and development, improve physical abilities and skills, intelligence and character formation as well as positive values and attitudes for citizens in order to achieve educational goals, *Second* Abdul Kadir Ateng stated that physical education is education that is directed at forming a healthy, strong and skilled body, as well as improving the body and soul in a person's personal life. *Third* Asnelly Ilyas explained that physical education is a very important aspect of education and cannot be separated from other education. Physical education is education that is closely related to physical growth and health. *Fourth* Hannan Athiya Ath Thuri stated that physical education is called physical education, because it is related to the body and its physique. *Fifth* Abu Bakar Muhammad defines physical education as an effort to grow physically well (normally), strengthen the physical body and maintain it, so that it is able to carry out various tasks and burdens that are often faced in individual and social life, so that it is able (immune) to deal with various diseases that arise will threaten him (Aprilianto & Fahrizqi, 2020).

From the opinions above, it can be concluded that physical education is conscious physical guidance with the aim of directing, teaching and training physical growth towards the formation of a healthy and strong personality. Physical health will have an influence on mental health. So physical education efforts are very necessary for humans. Physical education is an effort to make the nation healthy and strong physically and mentally. Physical

education can promote and maintain bodily health, both in a preventive (prevention) and corrective (responsive and thorough) sense. In Islam, physical education is an effort to make the body healthy and strong with the aim of guiding physical development towards the formation of an ultimate personality (Saputra, 2021).

Objectives of Physical Education

A goal that is expected in Islam is to always maintain and maintain body fitness and health. So that the educational process includes the development of human potential and the maintenance of health and physical fitness. According to Asnelly Ilyas, physical education besides aiming to shape personality also has other goals, namely maintaining and maintaining bodily health, cultivating social feelings, and fostering the development of mental functions, such as intelligence, memory, will and so on.

According to Ngalm Purwanto, physical education aims to shape personality, including maintaining and maintaining physical health, cultivating children's character, and cultivating social feelings, such as helping, working together and being loyal to friends (solidarity), which can generally be achieved through games, groups and group work. In general, it aims to achieve human identity in all forms of activity in the world and is oriented towards the afterlife.

Al Qur'an study on Physical Education

According to Al-Ghazali, physical education consists of four types, namely physical health, physical strength, physical beauty and longevity. According to him, achieving these virtues can be done by maintaining health and cleanliness, getting used to eating good food, simply fulfilling the body's needs and strengthening it, as well as playing and exercising.

According to Abdullah Nasih Ulwan, physical education based on the concept of Islamic teachings can be done with: i) The obligation to provide for the family and children, ii) Following healthy rules when eating, drinking, and sleeping, iii) Avoiding infectious diseases and the obligation to treat diseases, iv) Applying the principle of "not harming oneself and others" , v) Accustoming to exercise, vi) Accustoming children to a simple life, not luxurious and immersed in pleasure, vi) Accustoming children to live earnestly, avoiding unemployment and deviations such as smoking, masturbation, liquor, narcotics, adultery and liwath.

Based on the opinions of Al Ghazali and Abdullah Nasih Ulwah above, there are several similarities in physical education which can be classified in several ways, namely maintaining health and cleanliness (following healthy rules when eating, drinking and sleeping as well as avoiding infectious diseases and the obligation to treat diseases, getting used to eating good food , enough, playing and exercising), applying the principle of not endangering oneself and others, getting children to live seriously, avoiding unemployment and deviation. Below we will explain several verses of the Qur'an related to physical education.

Maintain health, Among the things people can do to maintain their health are: i) Follow healthy rules when eating, drinking and sleeping. Verses that discuss following healthy rules when eating and drinking are found in the letter *Al A'raf* verse 31 which means:

"O son of Adam, wear your beautiful clothes at every (entering) the mosque, eat and drink, and do not overdo it. Verily, Allah does not like those who exaggerate"(QS. Al A'raf :31)

The verse above explains that every time people perform prayers or perform Tawaf around the Kaaba or other forms of worship, they must wear beautiful and clean clothes. And in the next sentence, it is stated that when people eat and drink, they should not overdo it, do not exceed the limits required by the body and also do not exceed the limits of permitted food.

According to Ibnu 'Asyur, this verse brings together the principles of health maintenance, especially those related to food. This command not to overdo it is not a form of prohibition, but as an encouragement and demand, because in the next verse 32 God affirms that it is not possible for someone to prohibit the gift of God given to His good servants and sustenance. The excessive measure in the above verse depends on the benefit of each person. What is clear is the balance as ordered in the letter *Al A'raf* verse 29. Furthermore, healthy rules when sleeping are explained by Allah in the letter *Ar Rum* verse 23 follows.

"And among the signs of His power are your sleep at night and during the day and your efforts to seek some of His bounties. Indeed, in that there are truly signs for a people who listen" (QS. Ar Rum : 23)

Abdullah Yusuf Ali explains the verse above that if you reflect on sleep and dreams, you will get freshness. Sleep until you wake up, as well as from the time you wake up until you go back to sleep, the state of your thoughts, feelings and subconsciousness is in that atmosphere. Usually humans sleep at night and carry out tasks/work to seek sustenance during the day. But sleep and rest may be necessary during the day and work at night. Work to earn a living without realizing it may be a transition to a job, thought or human devotion to something more noble and spiritual in nature. All of these processes suggest that there is a background to something that is vaguely known, even though in reality they are actually miracles and signs of the omnipotence of Allah SWT like other miracles.

Avoid infectious diseases, In general, the Qur'an forbids a person to plunge himself into destruction (infectious disease). In the word of God it is mentioned:

"And spend (your wealth) in the way of God, and do not let yourselves fall into destruction, and do good, because God loves those who do good" (QS. Al-Baqarah: 195)

The prohibition in the verse above provides a warning to humans to always protect themselves from anything that is detrimental and damaging to them, both soul and body.

Obligation to treat illnesses, The Qur'an also recommends humans to treat the illnesses they suffer from, as Allah says in the letter *Shaad* verses 41-42 which means:

"41. and remember Our servant Ayyub when he called His God: Verily I am being harassed by the devil hardship and torment" (Allah said): "Strike your feet; This is the water cold for bathing and for drinking".

Healing with water was obtained after the prayer of the prophet Ayyub which was continuously answered by God as mentioned in the letter *al Anbiya'* verse 84. The healing efforts taught by the Qur'an are not only physical (birth efforts) but also through prayer and optimism for Allah's help. When Prophet Sulaiman was tested by the destruction of his kingdom and slumped limply on his chair, he prayed and repented to Allah, always optimistic that he would give him his former glory again (QS. *Shaad*: 34-35) Prophet Sulaiman was successful again with his extraordinary ability. The

two stories above teach that treatment should be done with repentance, prayer, and high optimism, in addition to making outward efforts.

Get used to eating good food, There are many verses that discuss good eating, including letters *Baqarah* verse 57 and 168, letter *al Maidah* verses 5 and 88. Below we will discuss the letter *Baqarah* verse 57 which means:

"And We shelter you with a cloud, and We send down to you "manna" and "salwa". Eat of the good food that We have given you; and they did not persecute us; but they are the ones who persecute themselves (QS. Al-Baqarah: 57)

In the verse above, Allah SWT reminded the children of Israel about His blessings bestowed on their ancestors, namely that Allah had protected them with clouds from the scorching heat of the sun that fell on them. This happened when they left Egypt and crossed the Red Sea. They arrived in the desert and were hit by the scorching heat of the sun, then they complained to the prophet Musa and the prophet Musa prayed for help for them and Allah sent clouds to cover them so that they could walk to the land they were going to.

Apart from that, Allah also gave them food, namely food called *al mann* which is sweet like honey, which continues from dawn to sunset and other foodstuffs mentioned as *salwa* namely a kind of quail. They each took enough to eat until the next day.

Play and exercise, There is no explicit verse found in the Qur'an that explains the urgency of exercise for body health, but hints about it are found in the word of Allah in Surah *al Anfal* verse 60 which means:

"And prepare to face them whatever strength you are capable of and from horses tethered to battle (with that preparation) you frighten the enemies of God and your enemies and people besides them whom you do not know, while God knows them. Whatever you spend in the way of God will surely be repaid to you sufficiently and you will not be wronged (harmed)" (QS. Al Anfal: 60).

Say *Quwwah* This verse is interpreted as archery, and was even said by the Prophet repeatedly three times. The explanation of this hadith shows the importance of learning and training oneself to use the tools of war. In many hadiths, the Prophet strongly recommended and even invited his friends to practice archery as told in one of the hadiths narrated by Imam Bukhari. Training is not just about training dexterity, but training physical strength, just like the Prophet trained his friends to practice wrestling and running races (athletics). The Prophet really liked his people to be healthy, active and energetic. In order for the body to be strong and energetic, exercise and physical exercise are needed.

Maintain cleanliness, Concretely clean is clean from dirt or something that is considered dirty. Dirt that sticks to clothes, body, housing and so on, causes discomfort. For example, a body that is exposed to dirt or dirt is considered physically dirty, but not necessarily impure. So, there is a difference between clean and holy. There are people who look clean but are not holy, whereas there are people who look dirty but are holy. The meaning of cleanliness is stated in the following verses which mean:

"And they ask you about menstruation. Say: "Menstruation is an impurity". Therefore, you should stay away from menstruating women and do not approach them, before they are pure. When they are pure, then mix them in the place that God commanded you. Indeed, Allah loves those who repent and loves those who purify themselves" (Q.S. Al Baqarah: 222).

Say *yathur* and *tatahhur* in the verse above relates to the obligation to bathe after stopping menstruation before having sex, in fact it is mandatory

tatahhur clean by bathing. *Yathurna*, interruption of blood which means the cessation of menstruation which is not the woman's will, meanwhile *tatahhara* in the form of the desire of a menstruating woman, namely to take a shower. Medically, it is necessary *i'tizal* (not having sex) during menstruation, because menstrual blood is very annoying and painful to a woman's genitals, it can cause bleeding and inflammation, and can even cause men to suffer from syphilis and impotence.

Quraish Shihab said that menstruation is a nuisance. This means that menstruation causes physical and psychological disorders for women, as well as for men. With the release of fresh blood, it causes problems with the woman's body. On the other hand, menstruation causes a woman's sexual appetite to decrease and her emotions to become uncontrolled. Bad-smelling blood is also a nuisance for men. In another verse, Allah SWT says which means:

"O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles, and if you are a virgin then take a bath, and if you are sick or in traveling or returning from a place to defecate (latrine) or touching a woman, and you do not get water, then do tayammum with good (clean) soil; wipe your face and hands with the soil. God does not want to make it difficult for you, but He wants to cleanse you and perfect His favors for you, so that you will be grateful" (QS. Al Maidah: 6).

Allah commands prayer and requires the person who is going to pray to clean the body by means of ablution which is closely related to cleanliness or purity *out wardly* and *meaning*, because by performing ablution a person's prayer will be valid. The rules for ablution, as explained in the Qur'an and Hadith, show purity and cleanliness both physically and spiritually. Indicators of cleanliness and sanctity of the meaning are reflected when water without ablution can be replaced with tayammum using baim (holy) soil. Maintaining water to keep it clean and holy is a necessity because performing ablution and bathing must be done with something clean and holy. It is very dangerous for a person's health to perform ablution and bathing in dirty, let alone unclean, water.

Skills Education in the Qur'an

Skills education is two words combined into one, consisting of the words education and skills. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. In line with this opinion, in the description above, education is defined as guidance and conscious efforts made by educators towards students to develop their potential, both spiritual and physical, based on the Qur'an and the Hadith of the Prophet SAW. towards the formation of the main personality according to Islamic standards.

Skill comes from the root word skilled, which means competent in completing tasks, capable and dexterous. Apart from that, skills also mean the ability to complete tasks. So, skills education can be interpreted as a person's efforts to develop their potential, both physical and spiritual, to be able to carry out tasks, and be professional in their field, think systematically, have high creativity for a more perfect life.

The Importance of Skills

The effectiveness and efficiency of a job is largely determined by the level of skills possessed by the performer. The higher the skill level, the more effective and efficient the work. The weight and quality of the results of a job depend a lot on the technical ability or skill of the person doing the job. Likewise, the use of funds, time and energy to do a job is also largely determined by the skill level of the person doing it.

In a hadith it is stated that if a job is handed over to someone who is not an expert, destruction will surely come. This hadith firmly demands that every job or profession must be done by people who are skilled in that field of work. Thus, Islam really emphasizes the importance of mastering technology in various aspects and fields of life which allows every job to be carried out with a high level of skill. The more advanced human civilization becomes, the higher the level of proficiency or skills required.

Types of Skills Education in the Qur'an

Various skills are implicitly and explicitly contained in the Qur'an, including skills for self-defense such as fighting, language, and so on. A small part of this skills education will be presented below.

Combat Skills

One of the verses that hints at fighting skills is Surah Ali Imran verse 125 which means:

"Yes (enough), if you are patient and prepared, and they come to attack you immediately, Allah will surely help you with five thousand angels wearing signs."

In a narration, during the battle of Badr, the Muslims heard the news that Karz bin Jabir al Muharibi gave aid to the polytheists, which worried them. So God revealed the verse above as an explanation that God provides help in the form of angels. When Karz heard of the defeat of the polytheists, he canceled his aid. Thus God canceled the help of five thousand angels.

The Battle of Badr occurred on the 17th of Ramadhan 2 H. This was the first war in which the Muslims gained victory over the infidels and was a very famous war, because several miraculous events occurred in the war. Rasulullah has given encouragement to the Muslims to block the khafilah of the Quraysh tribe who will return to Mecca from Syria. The Muslims came out with more than 300 soldiers with no intention of facing the merchant caravan consisting of only 40 men, not intending to attack but only to show their strength against them. The trading caravan escaped, but Abu Sufyan sent a message to his tribe of Quraysh to come rescue him. The Quraish advanced with a large force consisting of 1000 men, 600 warriors, 100 horses, and 700 camels, and a supply of luxurious food sufficient for several days.

The occurrence of the Badr war shows that to defend their beliefs, Muslims have fought with skill and precise strategy, as well as various other wars.

Language Skills

Language skills are very important for human life. This is because all human life activities require knowledge, and one way to gain knowledge is through language. This is demonstrated by the obligation for every Muslim to seek knowledge that can be obtained through language.

Discussions about language in Islam certainly cannot be separated from discussions about Arabic. This is because the main sources of Islam are the Qur'an and Hadith, both of which use Arabic. Arabic and the Qur'a are two elements that cannot be separated. The two have a very close relationship,

where the language of the Qur'an is Arabic. Allah has confirmed this in His word in the letter *Ash Shura* verse 7 which means:

"This is how We revealed to you the Quran in Arabic..."

To be able to master the contents of the Qur'an, a person must know Arabic well. In reality, apart from being a means of communication with fellow humans, Arabic is also a means of communication between humans and God which is manifested in the form of prayer, prayers and dhikr. In accordance with the times, Arabic has emerged as an internationally recognized language.

Skills to Develop Reasoning and Resourcefulness

Skills to develop reasoning and resourcefulness can be seen in editorial *afala ta'qilun* repeated 13 times in the Qur'an. Among them are the words of God in letter *sal Baqarah* verse 44 which means:

"Why do you order other people (to do) the service, while you forget your own (obligation), even though you read the Bible (Torah)? So don't you think?"

Human actions that are contrary to His knowledge and contrary to the orders he gives to other people, will not arise except from people whose thinking is not straight and whose intellect is not mature. People like this may even experience psychological disorders.

Trading Skills

Trading is an endeavor that has been done by humans since ancient times. There is even an expression if you want to be rich then trade. The verses of the Qur'an related to the Islamic economy, implicitly and explicitly contain many benefits from trade. Among them as described in the following verses:

".... We have determined between them their livelihood in the life of the world, and We have raised some of them above others by degrees, so that some of them can use others..." (Q.S. Az Zukhruf: 32).

Hunting Skills

Hunting is a skill that is implicitly found in the Qur'an, as implied in the letter *al Maidah* verse 96 which means:

"Permitted for you are sea game and food (that comes from the sea) as delicious food for you, and for those who travel; and it is forbidden for you (to catch) land game, as long as you are in ihram. and fear God to whom you will be gathered".

CONCLUSION

Physical education is conscious physical guidance with the wisdom of directing, teaching and training physical growth towards the formation of a strong personality. The general aim of physical education is to achieve human identity in all forms of activity in the world and is oriented towards the afterlife. Based on the opinions of Al Ghazali and Abdullah Nasih Ulwah above, there are several similarities in physical education which can be classified in several ways, namely maintaining health and cleanliness (following healthy rules when eating, drinking and sleeping as well as avoiding infectious diseases and the obligation to treat diseases, getting used to eating good food, enough, playing and exercising), applying the principle of not endangering oneself and others, getting children to live seriously, avoiding unemployment and deviation. Skills education from a Qur'anic perspective is education for each individual so that he or she is competent in carrying out his or her duties as God's caliph on earth, and gets closer to various skills, as told in the Qur'an about the lives of the apostles. Among these are the skills of fighting, language, using reasoning and resourcefulness,

trading and hunting.

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