

The Integrative Education: The Vision of Character Education Based on Al-Qur'an

Suriyadi¹, Ahmad Jamin², Musdzal³

Institut Agama Islam Negeri (IAIN) Kerinci, Indonesia

¹suriyadahmaddinah@gmail.com, ²ahmadjamin81@gmail.com, ³musdzal68@yahoo.com

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Abstract. The purpose of this study was to explore and describe the vision of education according to the Al-Qur'an and then found its relevance to modern character education theory. This study used qualitative design by using library research and specifically used in the mawdhu'i interpretation approach. The study results have shown that the integration of educational goals was seen in the use of several terms in the Al-Qur'an related to education. Dhikr was integrated with thinking, integration of understanding (cognitive) by acting what is understood (affective and psychomotor), applying syar'i law was integrated with the purpose of its application, and integration of thinking about nature by acknowledging the power of Allah. The verse signs that indicate integration in educational goals indicate that the domains of educational goals could not be separated but as a whole. The implication in the formulation of goals should not separate the cognitive, affective, and psychomotor domains. Thoughts, exercise, and sports might be integrated and synergized.

Keywords: Integrated Education; Character Education, Based on Al-Qur'an.

Introduction

Al-Qur'an uses several terms related to education. Among these terms, the use of these terms is popular in educational discourse; *tarbiyah*, *ta'lim*, and *tadris*. An understanding of education, according to the Al-Qur'an, can be traced from the use of the term referred to in the Al-Qur'an. Besides, there are also verses in the Qur'an that can be a guide in understanding how the goals of education are from the perspective of the Al-Qur'an. The verses in question are related to the command to read, the command to remember, the command to understand, the command to think, the command to *tadabbur*, and the command to apply. These commands are closely related to the realm of educational goals.

The command to read (*iqra'*) in the first revelation is related to educational problems. *Iqra'* is a command word which is a transitive verb which in Arabic is called *fi'il muta'addi*, which is a verb that requires an object. In *al-Alaq*, the word

iqra' is not accompanied by its object. According to the tafsir scholars, it implies that the object of reading is all the verses of Allah, both those written in the Al-Qur'an and the *kauniyah* verses that are spread out in the universe. The command to read *al-Alaq* does not stop at the command to read. Some things accompany the command; *bismi rabbik* (in the name of your Lord). Reading according to the Al-Qur'an is carried out in the name of God. This suggests that reading should be done because of Allah¹. Reading that is done because of Allah will produce eternal goodness, the reward of Allah. Thus, learning which is implied by the reading command is integrated with the goal of human creation, namely to always worship Allah SWT in a broad sense, as confirmed in the Qur'an in *adz-Dzariyat* verse 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذاريات, 51: 56)

“And I did not create the jinn and mankind except to worship Me” (*adz-Dzariyat*, 51: 56)

The purpose of integrative education is also implied in *at-Taubah* verse 122. In this verse, there is an order for believers to learn the religion of Allah so that humans have a good understanding of religion. The commandment to study religious matters can be classified as an educational goal in the cognitive realm. The command to understand religion in the aforementioned verse is integrated with other commands, namely the command to warn people so that they can also guard themselves. This implies the integration of a learning goal with other goals. The command to give warnings to the people can be classified as the psychomotor domain and the ability to protect oneself as the affective domain. Thus, the realm of education and learning objectives according to the Al-Qur'an is related to one another.

To see how the integration of educational goals according to the Al-Qur'an could be done by research using a thematic interpretation approach. This research was thematic interpretation research with the theme of integralistic educational goals in the perspective of the Al-Qur'an.

The basic and the purpose of Islamic education

Islamic education is based on the philosophy of Muslim life, the Al-Qur'an. The Qur'an as the fundamental basis of Islamic education is in accordance with the function of the Qur'an as a guide book. This can be understood from several verses of the Qur'an, including:

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (النحل, 64)

¹ Quraish Shihab. *Tafsir Mishab: Pesan, Kesan dan Keserasian*. (Jakarta: Lentera Hati, 2002).

“And We have not revealed to you the Book (Al-Qur’an) [Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe”. (An-Nabl, 16: 64)

The Al-Qur’an is the source of teachings and the most important source of law for Muslim life, so the concept of Islamic education is inseparable from the Al-Qur’an. Although the Qur’an does not speak in detail and specifically about education, in this holy, book some terms contain the meaning of education. If the meanings of these terms are explored, it is hoped that the ins and outs of education will be found in the perspective of the A-Qur’an. One of which is related to educational goals.

The purpose of education, according to several Islamic education figures as written by Ahmad Tafsir, includes: Al-Attas formulated the goal of Islamic education as the formation of a good human being². While Abdul Fattah Jalal formulated that the goal of Islamic education is to realize humans as servants of Allah. Sayyed Qutub stated that the goal of Islamic education is a devout human being. Meanwhile, according to the first Islamic World Conference in 1977, the ultimate goal of Islamic education is humans who surrender absolutely to Allah. Ichwanus Sofa, a scholar with a philosophy, emphasizes the formation of the personality of a Muslim, Al-Ghazali and Abu Hasan al-Qabisi, a scholar with the school of ahlu sunnah wal jama’ah, both emphasize the achievement of knowledge in religion. At the same time, Ibn Maskawaih, an expert on hadith and fiqh formulates educational goals by achieving goodness, truth, and beauty.³

The purposes of Islamic education in more detail were stated by Al-Abrasy, by Athiyah al-Abrasyi, namely:

1. The establishment of noble morals. It has become an agreement of Muslims that moral education is the core of Islamic education, and achieving noble morals is the true goal of education.
2. Prepare for the life of this world and the hereafter. Islamic education does not only focus on one of the two but both.
3. Prepare skills to be able to find fortune. Education also aims to prepare students to have life skills.
4. Fostering a scientific enthusiasm among students, and
5. Preparing skilled professionals.⁴

² Ahmad Tafsir. *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Rosada Karya, 2010). 102.

³*Ibid*, 28.

⁴ M.A. Al-Abrasy. *Beberapa Pemikiran Pendidikan , Terjemahan Syamsudin Asyrofi dkk* (Yogyakarta: Titian Ilahai Pers, 1996). 57.

The formulation of educational purposes is put forward by some Islamic education experts. It has the same essence and complementary to one another. The purposes of Islamic education have the following characteristics:

1. Directing humans to become God's caliphs on earth as best as possible; carrying out the task of prospering and cultivating the earth following God's rules and will.
2. Directing humans so that all the implementation of their caliphate duties on earth is carried out in the framework of worshiping God Almighty so that the task feels lightly carried out.
3. Directing humans to have a noble character so that they do not abuse the function of their caliphate.
4. Fostering and directing the potential of his mind, soul, and body so that he has the knowledge, morals, and skills that all of these can be used to support his service and caliphate duties.
5. Directing humans to achieve happiness in the world and the hereafter.⁵

According to Al-Qur'an, the purpose of education according is following the purpose of human creation; to become a servant and caliph of Allah on earth. The verse explains as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذاريات, 51: 56)

"And I did not create the jinn and mankind except to worship Me". (adz-Dzariyat, 51: 56)

According to SayyidQuthub, this verse explains the essence of the purpose for which humans and jinn were created. The purpose of the creation of jinn and humans is for them to worship Allah; self-servitude to Him. Worship is not only limited to carrying out ritual guidance because jinn, and humans do not spend their time performing ritual worship⁶. Allah does not only oblige them to do this, but Allah also obliges various other activities that take up most of their lives. The various activities referred to are none other than the task of the caliphate; to prosper the earth, recognize its potential, the treasures that are hidden in it while realizing what Allah wants in its use, development, and enhancement. The Caliphate also demands efforts to enforce Allah's law on earth and to realize the divine system that it has established for this universe.

Thus, the worship referred to here has a broder scope of meaning than worship in the form of rituals. The task of the caliphate is included in the meaning of worship. According to M. Quraish Shihab, the essence of worship in the verse includes two main things:

⁵ Ahmad Arifin. *Politik Pendidikan Islam Meneluuri Ideologi dan Aktualisasi Pendidikan Islam di Tengah Arus Globalisasi* (Yogyakarta: Teras, 2010). . 86.

⁶ Sayyid Qutub, *Fi Zbilalil Quran* (Beirut:Dar Al-shuruq, 2003). 54.

First, the stability of the meaning of self-servitude to Allah in the heart of every human being. The stability of the feeling that there is a servant, and there is a God, an obedient servant, and a God who is obeyed (worshiped). No other. There is nothing in this form except one God, and the rest are His servants. Second, pointing to Allah with every movement of the conscience, every limb, and every movement of life. Everything only leads to Allah sincerely, breaking away from all other feelings and all meanings other than the meaning of self-servitude to God.⁷

Humans are not automatically able to carry out their duties as servants without guidance or education. Therefore, one of the goals of education that can be understood from the *Al-Qur'an* is to guide and take people to carry out their duties as servants of Allah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة، 2: 30)

“And [mention, Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said. “Indeed, I know that which you do not know.” (Al-Baqarah, 2: 30)

The verse explains that Allah created humans to become *caliphs* on earth. Quraish Shihab in *Misbah* explains the meaning of *caliph*, which is who replaces or comes after who came before. The Caliph is also understood as replacing Allah in enforcing His will and implementing His decrees. This is not because Allah is incapable, but it is because Allah intends to test and pay respect to humans. Four aspects are contained in the task of the Caliphate which is interrelated; (1) the assignor, in this case, Allah SWT; (2) the recipient of the task, in this case, a human; (3) the place or environment where humans are, in this case, the earth; and (4) assignment materials that must be carried out, in this case, the prosperity of the earth.⁸

The caliph's duty will not be considered as successful if the duty material is not implemented or if the link between the acceptance and the environment is not considered. To be able to carry out their duties as caliphs, humans need guidance and education, or in other words, education must be able to assist humans in carrying out their duties as *caliphs*.

⁷ Quraish Shihab, *Tafsir Misbah*. 134.

⁸ *Ibid*. 67.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
 اتَّقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات, 49: ١٣)

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”. (Al-Hujurât, 49: 13)

Asy-Sya'rawi, in its interpretation, explains that *Nida'*(call) in the verse above is addressed to all humans. Allah is the Creator, He Who created all human beings, both believers and unbelievers. The origin of human events after the first creation is the same, that is, from a man and a woman. Then, humans developed and scattered in various parts of the world so that various nations were formed. Within one nation, it is also divided into various tribes. In one tribe, it is further divided into several clans. Within one clan, there are also several families. Allah SWT made humans be nations-tribes. The goal is that they get to know each other both individually and institutionally at the national level. The command to get to know each other is *amar dharury* because there is a benefit in *ta'aruf* (getting to know each other). Humans cannot meet all their needs by themselves. They need help from others. By getting to know each other, a life that complements each other and covers each other's shortcomings will be realized. Then what is the measure of human glory with Allah is *taqwa*, not because of wealth, rank, descent, nation, or skin color⁹. Thus all humans are the same. They are entitled to equal treatment before the law and to receive human rights.

One of the meanings that can be understood from the verse above is that human beings are the noblest in the sight of Allah. Those are the most pious humans, namely humans who always carry out all the commands of Allah, both those related to the duty of servitude and those related to the duties of the caliphate, and stay away from all His prohibitions. Thus, the purpose of education, according to the Al-Quran, is to foster humans so that they can carry out their functions as servants of Allah and His caliph to build this world following the concepts established by Allah or, in other words, to make humans fear Allah.

Character Education

According to Lickona, character education is education to shape a person's personality through character education which results can be seen in one's real actions, namely good behavior, discipline, responsibility, respect for the rights of others, hard work, and so on¹⁰. In a broader sense, character education can be interpreted as value education, character education, character educators

⁹ Asy-Sya'rawi. *Tafsir Asy-Sya'rawiy* (Akhbarulyaum, 1991). 123.

¹⁰ Lickona, T. *Educating for Character: How Our School can Teach Respect and Responsibility* (New York: bantam Book, 1997). 68.

whose aim is to develop the ability of students to make decisions that are good and bad, maintain what is good and realize that good in daily life wholeheartedly.

Based on the *grand design* developed by the Ministry of National Education, psychologically and socio-cultural character building in individuals is a function of all the potential of the human individual (cognitive, affective, conative, and psychomotor) in the context of socio-cultural interactions in families, schools and communities and takes place throughout life.¹¹

In the Ministry of National Education (2010), as stated in the master book of national character development policies for the year 2010-2025, character development is an effort to embody the mandate of the nation's land that is currently developing. To support the realization of the ideals of character development as mandated in the Pancasila and the bookkeeping of the 1945 Constitution, and to overcome current national problems, the government has made character development one of the priority programs of national development.

In general, character education emphasizes exemplary environmental creation and habituation; through various scientific tasks and conducive activities. Thus what students see, hear, feel, and can create their character. In addition to making exemplary and habituation the primary educational method, creating a climate and culture and a conducive environment is also very important and helps shape the character of students. Creating a conducive environment can be done through a variety of methods 1) Assignment, 2) Habitual, 3) Training, 4) Learning, 5) Briefing, and 6) Exemplary.

Character education is essentially aimed at forming a nation that is strong, competitive, has noble character, moral, tolerant, cooperative, patriotic, dynamic development, oriented to science and technology, all of which are imbued with faith and piety to God Almighty based on Pancasila.

Character education also aims to improve the quality of educational processes and outcomes that lead to the formation of the character and noble character of students as a whole, integrated and balanced, by the competency standards of graduates in each educational unit. Through character education, students are expected to increase their knowledge, study, internalize character values, and build noble morals so that those variables are manifested in their daily behavior.

The functions of character education are as follows:

- a. Floating the basic potential for a good heart, good thoughts, and good behavior;
- b. Strengthening and building multicultural nation behavior;

¹¹ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2002), 145.

c. Increasing the civilization of a competitive nation in the world.¹²

The functions of character in a social environment, as well as schools, if schools want to develop character, schools must provide a moral environment. It takes a long time for a value to become good to develop from mere intellectual awareness into a personal habit of thinking, feeling, and acting that makes it a functioning priority. The entire environment, school culture, must support this growth.

Besides, this study used a qualitative research design with a library research approach. It means the research that utilized library sources to obtain research data. Judging from the way it was discussed, this research belonged to the type of descriptive research, which only described, writes, and reports a situation, an object or a factual event as it is, and in the form of factual disclosure which aimed to create a systematic description, description, or painting, factual and accurate regarding the acts, properties, and relationships between the phenomena being investigated.¹³

The primary source in this research was the Quran Manuscripts (*Mushaf*). The secondary data source was the second source that supported the primary data source; the data source contained in the exegesis books, which were limited to several interpretive books that were considered representative. Among the tafsir books used as references in this study were: 1) *Tafsîral-Kabîr* or *Mafâtih al-Ghaib*, the work of Imam Fakhrudîn al-Râzî (544-606 H) which has a *tafsîr bi al-ra'yi* style; 2) *Tafsir Ibn Katsir*, the work of 'Imad al-Dîn Abu al-Fida' Isma'il al-Hafidh IbnKatsir (d. 774 H). This tafsir book has a style of interpretation *bi al-ma'tsur*; 3) *Tafsîr Al-Kasyaf*, by Al-Zamakhsyarî (467-538 H). This commentary book was considered to have advantages in the aspect of depth of linguistic rules; 4) *Tafsir al-Manar* by Shaykh Muhammad 'Abduh (1849-1905) and Muhammad RasyidRidha (1865-1935); 5) *Tafsir al-Maraghi*, by Shaykh Ahmad Mushthafa al-Maraghi (1881-1945). The last two tafsir books were interpretive works that were born in the modern era and had a cultural and social literary interpretation (*tafsîradab al-ijtima'iy*). And the books of hadith were *mu'tamad*. Besides, as a reference point for understanding the meaning of certain words and terms from the verses of the Al-Qur'an, the author also used other secondary data sources such as the book *al-MufradatfiGharibAlquran* by Abu al-Qasim al-HusaynIbn Muhammad al -Raghib al-Isfahani (d. 502 AH), supported by several standard dictionaries including the *Oral al-Arabic* dictionary by IbnManzhur al-Ansari (1232-1311 AD).

Data collection began with collecting verses relating to the realm of education, then creating a framework for determining the verses that directly

¹²*Ibid.* 89.

¹³Gay, L. R. *Educational Research: Comptencies for Analysis and Aplication* (New York: Prentice l. 2000). 126.

reveal the realm of education. To facilitate tracking of the verses of the Al-Qur'an that have to do with the realm of education, the author used the book *al-Mu'jam al-Mufabras li Alfâzih al-Qur`ân al-Karîm* by Muhammad Fu`âd 'Abd al-Bâqî.

The data obtained were analyzed using *content analysis* techniques through three stages; data reduction, data display, and conclusion drawing.¹⁴

Furthermore, to deeply analyze the data, this study deployed the thematic interpretation method (*al-tafsir al-maudhu'i*) with several modifications as needed.

Discussion

After studying the verses that were related and supported by the opinions of the commentators, it was understood that the Alquran teaches an integrative vision and goals of education. The integration of educational objectives includes:

1. Integration of dhikr, thought, and prayer

Dhikr is worship. A recitation is a form of worship because what must be remembered is Allah Almighty, His verses, and His blessings. In the Alquran, there is a verse explaining that people who can recognize the signs of Allah's power are ulil albab, that is, people who can integrate dhikr, thought and prayer, as said by Allah in *Ali Imran*, verses 190-191

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ
 قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
 سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (191) Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire”. (Ali Imran, 3: 190-191)

Allah in the verse above guides how humans should respond to Allah's creation, which is so beautiful and perfect. Because humans may err in using their minds when witnessing God's creation, therefore, this verse contains a very good lesson. In this case, let us become ulil albab. Ulil Albâb, according to Ibn Asyur (1984), is a person who has a perfect mind, that is, who can integrate dhikr, thought, and prayer. Dhikr is done in every situation, then thinking about Allah's

¹⁴*Ibid.* 130.

creation while praying, “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire”.

2. Integration of the ability to understand with the ability to adapt in action.

Being a person who knows or understands a truth, according to the Al-Qur'an, is not the ultimate goal of all learning processes, but there is a moral responsibility attached to a pious person, applying the truth he has already understood. If what is done by a pious person is contrary to what he knows, then this is truly despicable in the sight of Allah. This is like the actions of the people of the book who were criticized by Allah Almighty because of the inconsistencies in their actions, as Allah says in *Al-Baqarah* verse 44

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (البقرة، 2: 44)

“Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?” (*Al-Baqarah*, 2: 44)

Afala ta'qilûn in the verse above means *afala tafqahûn*, *afala tafhamûn* (don't you understand). This verse describes the behavior of the Jewish scholars of the Banu Isra'il who ordered others to do good, while they themselves acted immorally so that Allah insinuated them, do you not understand the bad thing you are doing. You tell other people to do good while you yourself commit immorality (Ath-Tabari, tt.).

3. Integration of the ability to understand with efforts to provide warnings and the ability to control oneself

The integration of these three abilities; understanding, warning, and self-control, is indicated in *at-Taubah* verse 122

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة، ١٢٢: 9)

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to understand the religion and warn their people when they return to them that they might be cautious”. (*At-Taubah*, 9: 122)

Understanding religion is not only limited to being an expert in religious matters, but there are social implications; let the expert person be willing to give warnings or teachings to others so that they can protect themselves from all disgraceful morals. Thus, there are three integrated abilities that people studying religion must have; understanding religious issues, the ability to communicate their knowledge in the form of giving warnings, and the ability to protect oneself as a result of their knowledge.

4. Integration of the ability to think about verses of the Al-Qur'an with the ability to take lessons from these verses.

The ability to understand is integrated with the ability to take lessons. There is a sign in the Shad verse 29.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (ص, ٢٩: 38)

[This is] a blessed Book which We have revealed to you, [Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (Shad, 38: 29)

Liyaddabarû âyâtihî in the verse above, according to Ath-Tabary (tt.) The point is that they think about Allah's evidence in it and what He proclaims, then take the lesson to be practiced. Thus, the purpose of *tadabbur* (thinking about) the Al-Qur'an is not only to know its content but also to make it a guide in life so that words and actions are adjusted to the guidance of the Quran.

5. Integration of worship with morals

Allah sent down His syari'at to Prophet Muhammad. The goal is to achieve the benefit of mankind in this world and the hereafter. Every command of Allah in the Al-Qur'an, if carried out correctly, then the benefit will return to the man himself. Likewise with Allah's commands in terms of worship, in which there is moral education.

Moral education is integrated into prayer commands. Prayers can prevent evil and evil deeds, as Allah says in *al-Ankabut*, 29: 45

إِنَّمَا مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (العنكبوت, ٤٥)

"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do".

Some of the salaf scholars say, if the prayers that are performed do not prevent what is wrong, then that means that we are further away from Allah because it could be that the prayers performed are not following the guidance of the Prophet. Previous salaf scholars, when they prayed, they did not feel anything anymore. All things in the mind were put away except only busy *munajat* with Allah.

Prayer is a spiritual education that connects servants to God and can manifest noble morals because it prevents evil and evil actions.

Fasting is also a spiritual and physical exercise to realize taqwa and get closer to Allah. Allah said in *al-Baqarah* verse 183:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة : 183)

“O you who believed, decreed upon you is fasting as it was decreed upon those before you may become righteous” (al-Baqarah 183)

In the month of Ramadan, a Muslim tries to refrain from anything that can break his fast from dawn to sunset. Fasting does not only restrain the lust of the stomach and Faraj. Fasting also restricts the tongue from speaking that which is unclean, restrains the gaze from seeing what is haram, restrains hearing from hearing what is forbidden, even fasting also keeps the heart and mind from imagining something that is disgraceful. If everything that cancels and destroys the reward of fasting is avoided, such fasting will form a *muttaqin* character. This is the goal God intended for fasting.

6. Integration of commands to think about nature by acknowledging the power of Allah

The terms found in the Al-Qur’an, which are related to the meaning of thinking, are *tafakkara*, *aqala*, *nazhar*, *al-tazakkara*, *tadabbra*, *ta’ammala*, *i’tibar*, and *istibshar*. (Ibnu Hasan 1988)

There are many verses in the Al-Qur’an that contain encouragement to think about the verses of Allah. People who use their minds to think about the verses of Allah are those who understand, acknowledge, believe, and glorify Allah. Thus, thinking, analyzing, and conducting research on nature ultimately leads one to acknowledge the greatness of the Creator, Allah *Rabbul’Alamin*. This is as hinted at in several words of Allah.

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (الروم, 30: 24)

“And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for the people who use reason”. (Ar-Rûm, 30: 24)

The word *ya’qilûn* in the verse above means *yatafakkarûn* (to think). This is as stated by Asy-Sya’rawi (1991) in interpreting this verse - that the words *ya’qilûn*, *yatafakkarûn*, and *ya’lamûn* are words that contain the meaning that Allah calls His servants to do *tadabbur* and take lessons.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (ال عمران, 3 :

“*Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied*” (Ali Imran, 3: 137)

The word *fanzhuburû* in the verse above, according to IbnAsyur (1984), is an order to pay attention to the legacy of previous people; people who denied Allah's apostles, such as the people of Ad, and Thamud - to get historical facts about what was preached. Regarding their conditions, then find out what caused them harm, how strong they are, and how they have wronged the weak.

Finding out about them and witnessing historical evidence can bring peace to the soul of the believer.

Conclusions

This study found that: the purpose of education in the perspective of the Al-Qur'an is to teach an integrative education vision, an education system that integrates all dimensions and potentials (*fitrah*) of humanity. The vision of integrative education in the perspective of the Al-Qur'an is applicability with the nature of humans as beings who have many potentials, spiritual potential, intellectual potential, emotional potential, and physical potentials. All these potentials must be built and developed in an integrated manner, by the guidance of the Al-Qur'an. Humans will be perfect in carrying out their functions as servants of Allah and caliph of Allah if all of their potentials are well-developed.

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