

Education Of Worship In The Quran

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ABSTRACT

Al-Qur'an is a guide for mankind, in which the principles of faith, worship, morals, and others are compiled. Especially regarding worship, this is a form of servitude for a human being to his God and will be a differentiator between God and the creatures he creates. Therefore, this paper seeks to explain the nature of education and worship, as well as the verses of the Qur'an which contain the values of worship education. Through a library research approach, namely a research approach through literature or reading materials as a form of effort to find answers to the problems raised. The results of the research show that the values of worship education are found in Surah Adz-Dzariyat verse 56, which contains the meaning that humans and jinn were created with the aim of worshiping Allah SWT. Surah Al-Hijr verse 99, contains the meaning that humans must always worship until death comes to them. Surah At-Taubah verse 31, which contains the meaning that it is not permissible to worship in this case following human words or arguments that are contrary to the Shari'a of Allah SWT. Surah Maryam verse 65, which contains the meaning of the concept of God-Servant, where God is the absolute ruler, and humans as servants must surrender to Him through worship, and this worship must be carried out with determination. Then the last surah Thaha verse 14, which contains the meaning to remember Allah SWT. through prayer, which implicitly, if carried out properly, will have an impact on five basic principles, namely hifzu al-Din, hifzu al-Nafs, hifzu al-Nasl, hifzu al-Mal, and hifzu al-Aql.

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1. INTRODUCTION

The Qur'an came down as a guide for mankind. In it are compiled the principles of the good life regarding faith, worship, morals, and so on. So it is not wrong if we Muslims make the Al-Qur'an a way of life to get instructions that will lead humans to goodness.

This includes discussing the principles of worship. The basis of worship itself is mahabbah (love), khauf (fear), and raja' (hope). Ibnul Qayyim likens these three things to a bird, where mahabbah (love) is the head, and khauf (fear) and raja' (hope) are the two wings. So if the head is healthy and the two wings are in good condition, the bird will fly properly. However, if the head is cut off, the bird will die, and if it loses both wings, it will become a target for hunters. (Ash-Shallabi, 2006) Through this parable, we can understand a little about the meaning of the implementation of worship. Worship is an important part of a Muslim's life, where worship becomes a form of servitude for a Muslim as a consequence of acknowledging that there is no God but Allah. In this case, worship will be an important point of difference between God and creatures, between those who create and those who are created. Where of course that which is created must worship or perform servitude to the creator. The formulation of the problem in this paper is: (a) What is the essence of education and worship? (b) What are the verses regarding religious education in the Qur'an? (c) What educational values can be drawn from these verses?

2. METHODS

The research method used in this paper is a qualitative method with a literature study approach, where the reference sources in this paper take from the literature in the library.

3. FINDINGS AND DISCUSSION

A. The Nature of Religious

Education according to the Law of the Republic of Indonesia Number 20 of 2003 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 character, and skills that are needed by himself, society, nation, and state. (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, Pasal 1)

Meanwhile, if you want to see it from the perspective of Islamic education, according to some experts, the notion of Islamic education, such as Ahmad Tafsir in Surawan and Muhammad Athaillah, is guidance given to a person so that he is able to develop optimally in accordance with Islamic teachings. According to Yusuf Qardawi in Surawan and Muhammad Athaillah, Islamic education is the education of the whole human being, be it his mind and heart, physical and spiritual, as well as his morals and skills. (Surawan & Athaillah, 2021) According to Imam Al-Ghazali in Dedy Mulyasana, the most important goal of Islamic education is to worship and be close to Allah Swt. and human perfection whose goal is the happiness of the world and the hereafter. (Mulyasana, dkk, 2020)

Worship comes from the Arabic word 'abada-ya'budu-'ibaadah (عبد - يعبد - عبادة) which means submission, obedience, and self-abasement. In terms of meaning, worship is divided into general and special meanings. In general, Shaykh Shalih al-Utsaimin in Khalilurrahman Al Mahfani & Abdurrahim Hamdi explained that worship is a form of self-devotion to Allah Swt. with love (mahabbah) and exaltation (ta'zhim), by carrying out the commands of Allah

Swt. and stay away from the prohibitions that have been prescribed by Him. (Al-Mahfani & Hamdi, 2016)

Ibrahim Al-Buraikan in Abu Ammar & Abu Fatiah Al-Adnani, also gives definition of worship as a name that includes all things that please Allah and are loved by Him. (Ammar & Al-Adnani, 2016) Whether it's about words and deeds that are visible or invisible, in which love, submission, submission, and self-liberation from all things that conflict and violate His rules are filled in it. This is in accordance with the word of Allah in QS. Al-Bayyinah[98]: 5 explains the command to worship Allah Swt. and sincerely obey all His commands.

Whereas specifically, as explained by Ibn Taimiyah in M. Khalilurrahman Al-Mahfani and Abdurrahim Hamdi, the meaning of worship is all that is loved and pleased by Allah Swt. whether in the form of words or actions, which are manifest (real) or spiritual (not real), such as khauf (fear), resignation (surrender), prayer, zakat, fasting, and so on from what is prescribed in Islam. (Al-Mahfani & Hamdi, 2016)

So, a red thread can be drawn, that worship is submission, obedience, and humility to Allah Swt. in all matters commanded and approved by Allah Swt. This worship will later be divided into two types, namely mahdhah worship (special worship) and ghairu mahdhah worship (public worship). Mahdhah worship is worship whose procedures are standardized, exemplified by the Prophet Muhammad, and determined based on the arguments of the Qur'an and As-Sunnah. This worship is pure servitude and a form of relationship between the servant and Allah Swt. directly. Examples are prayer, fasting, zakat, pilgrimage, qurban, and so forth. (Al-Mahfani & Hamdi, 2016)

Whereas ghairu mahdhah worship is worship that is not only related to hablum minallah (relationship with Allah Swt.) but also related to hablum minannas (relationship with humans). The procedure is also different from

mahdhah worship. Because it does not have direct provisions, either in the Qur'an or hadith. This ghairu mahdhah worship is ordered in the Qur'an and hadith but there are no provisions for how to carry it out, such as helping fellow Muslims, reconciling people who are in conflict, and so on. One example is the word of God in QS. Al-Maidah[5]: 2. Even though there is an order to help one another, the terms, pillars, and procedures for its implementation are not mentioned, either in the Qur'an or in the hadith of the Prophet Muhammad. (Al-Mahfani & Hamdi, 2016)

B. Worship Education in the Qur'an

There are many verses in the Qur'an that discuss worship, some of which are:

1. Surah Ad-Dzariyat[51]: 56

□ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝ ٥٦ □ [الذاريات: 56]

It means:

I did not create jinn and humans except that they should worship Me. (Tim Al-Qosbah, 2022)

a. Interpretation of Surah Ad-Dzariyat[51]: 56

In the interpretation of Ibn Katsir it is explained that the meaning of this verse is that Allah created the jinn and humans with the aim of ordering them to worship Allah Swt., not because Allah needs them. Regarding the word of Allah Swt. □ إِلَّا لِيَعْبُدُونِ □ "but that they should serve me". Ali bin Abi Talhah narrated from Ibn Abbas: Meaning: "But so that they will submit to worship Me, either voluntarily or forced". And that is also the choice of Ibn Jarir. While Ibn Juraij said: "namely, so they know Me". Ar-Rabi 'bin Anas said: "The meaning is none other than to worship". As-Suddin stated: "Among the worship, there are those that are useful and some that are not useful". Regarding this matter, taken from QS. Luqman[31]: 25. In the interpretation of

Ibn Katsir it is explained that Surah Luqman[31]: 25 reports about polytheists, in fact, they know that Allah Swt. is the creator of the heavens and the earth the Almighty, there is no partner for Him. Besides that, they worship partners with Him whom they admit that He created and owns. Their worship, which is accompanied by shirk, does not benefit them at all. (Al-Sheikh, 2004)

b. Worship Education Values In Surah Ad-Dzariyat [51]: 56

"Except that they serve Me."

According to Fakhrudin Nursyam, this verse confirms that the main purpose of the creation of jinn and humans is to worship Allah Swt. It contains educational values as follows:

1) Concentrate on worshipping Allah

Because worship is the purpose of our life, then our busyness is solely concentrating on worshipping Allah Swt. When we concentrate on worship, Allah Swt. will bestow the blessings and happiness of life in the world and safety in the hereafter. As the words of Rasulullah Saw.

Has told us Nasr bin Ali Al Jahdlami, has told us Abdullah bin Daud from Imran bin Zaidah from his father from Abu Khalid Al Walibi from Abu Hurairah he said, "I do not know this hadith except he has narrated it (to the Prophet), he once joked, "Allah said, "O son of Adam, take your time to worship Me, I will surely fill your chest with (inner) wealth. I will cover your poverty. And if you don't, then I will enter your heart with activity and I will not cover your vanity. (Narrated by Ibn Majah No. 4097, authenticated by Muhammad Nashiruddin Al Albani) (<https://Hadits.in/Ibnumajah/4097>)

2) Making all life activities as worship

We must make all our activities a form of worship and self-serving to Allah Swt. By dedicating all the activities of our life only to Allah Swt. to gain

His pleasure and reward and to stay away from His wrath and torment. As the word of Allah Swt. in QS. Al-An'am[6]: 162.

3) Growing up with worship from an early age

Because we realize that our main goal in life is to worship, we must strive to grow together in the worship of Allah Swt. since we were young until death comes to pick us up. The awareness to grow together with worship will make us human beings with a high position and have abundant rewards as well. In addition, Allah Swt. will shade us on the last day, where there is no shade except the shade of Allah Swt. Rasulullah Saw once:

Have told us Musaddad, have told us Yahya from 'Ubaidullah said, have told me Khubaib bin 'Abdurrahman from Hafsh bin 'Ashim from Abu Hurairah radhiallahu'anhu from the Prophet Saw. dwells, "There are seven (groups of believers) who will be shaded (protection) from Allah under His shade (on the Day of Judgment) when there is no shade except His shade. Namely, a just leader, a young man who keeps himself busy by worshiping His Lord, a man whose heart is attached to a mosque, two people who love each other for the sake of Allah, both of them meet because of Allah and separate because of Allah, a man who is invited to commit immorality by a rich, beautiful woman then she said, "I fear Allah", a person who gives alms by hiding it so that his left-hand does not know what his right hand is giving and a man who remembers Allah by isolating himself alone until his eyes are wet for crying." (Narrated by Bukhari No. 1334, Sahih) ([Https://Hadits.in/Bukhari/1334](https://Hadits.in/Bukhari/1334))

4) Always invite others to worship Allah

Apart from keeping ourselves busy with worship, we should also keep ourselves busy by preaching to others so that we can worship Allah Swt. Our role model in this regard is the Prophet Muhammad. (Nursyam, 2021)

2. Surah Al-Hijr [15]: 99

□ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۙ ۙ [الحجر: 99]

It means:

And worship your Lord until it comes to you that is believed (death). (Tim Al-Qosbah, 2022)

a. Interpretation of Surah al-Hijr[15]: 99

In Tafsir Ibn Katsir (Al-Sheikh, 2003b) it is explained that what is meant by al-yaqin in this verse is death (death). This verse also becomes the argument that worship such as prayer and other things is legally obligatory for humans, as long as their minds are healthy, then they may perform prayers according to their circumstances. As narrated by Imam al-Bukhari. Have told us 'Abdan from 'Abdullah from Ibrahim bin Thohman said, have told me Al Husain Al Muktib from Abu Buraidah from 'Imrah bin Hushain radhiallahu'anhu said, "Once I had hemorrhoids then I asked the Prophet. about how to pray. Then the Prophet Saw. replied, "Pray standing, if you can't do it sitting and if you can't also do it lying on one side of the body." (Narrated by Imam Bukhari No. 1050, Sahih) (<https://Hadits.in/Bukhari/1050>)

Surah al-Hijr verse 99 is used as an argument with the wrong understanding by atheists who say that what is meant by yaqin here is ma'rifah. So, if one of them has reached maqam ma'rifah, then he has been freed from the obligation to worship in their opinion. Opinions like this are heresy, disbelief, and stupidity.

This is considered heresy, disbelief, and stupidity because atheists are adherents of wihdatul exist (union between the Creator and His creation), which is the highest level of nature in their view, namely the level of al-wushul with the belief that people who can achieve this level, means that it has reached the essence! That is the belief that God, who is the Supreme Creator, is the creature itself, even though its essence is different. All are one, namely God!

This is considered heretical because if a servant has become a Rabb, then who does he worship? Does he worship himself? This is where the obligation to worship falls due to their misguidance, disbelief, and ignorance.

We take refuge in Allah from disbelief and disappointment, not getting Allah's help from a bad place to return to and from satanic whispers. Because a person who has been honored by Allah with the pleasures of Islam then chooses bitterness in the form of returning to that fearful polytheism, then he is entitled to the lowest layer of hell and the heaviest punishment provided for the inhabitants of hell. Na'uudzubillah min dzalik.

It is explained in Tafsir Ibn Katsir that the Prophets. and friends are people who know more about Allah Swt., better understand His rights and characteristics, and Allah Swt. deserves to be glorified. Nevertheless, the Prophet Saw. and their friends are the people who worship Allah the most, and diligently do good until death comes to them.

b. Values of Worship Education in Surah Al-Hijr[15]: 99

"And worship your Lord until it comes to you that is believed (death)".

The meaning of Surah Al-Hijr[15]: 99 according to Fakhruddin Nursyam suggests several lessons, including the following:

1) Making worship a pattern of life for a Muslim

This verse emphasizes that the lifestyle of a Muslim must be different from that of non-believers. A Muslim must fill his entire life with tasbih, hamdalah, and worship of Allah Swt. Unlike the disbelievers who always leave the worship of Allah Swt., are reluctant to do good for others and spend their whole lives doing evil until death can pick them up. Allah Swt. has described the dialogue between the inhabitants of heaven and the inhabitants of hell in QS. Al-Muddatsir[74]: 42-47. In this verse, it is explained that the cause of

someone entering the sacrificial hell is that they do not pray, do not feed the poor, talk about bad things, and deny death until death comes to them.

2) Know the virtues of worship throughout life

Surah Al-Hijr[15]: 99 indicates that worship until death has great virtue. Among them is to make a Muslim the most important person. Rasulullah Saw. said: Abdush Shamad had told us, he said, had told me Abdullah bin Hassan – namely Al 'Anbari – from Qalush, he said, That Shihab bin Mudlij lived in a Bedouin village, then his son criticized a man, he said, “O children of people who became Arabs with this emigration, Shihab then came to Medina and met Abu Hurairah, then he heard Abu Hurairah say, Rasulullah Saw. said, “The best people are two people; a man who fights in the way of Allah and then he occupies a place from which he confuses the enemy. And a man who is in a remote place, he performs five obligatory prayers, fulfills his property rights (zakat), and worships His Lord until death comes to him. Then Syihab bin Mudlij sat down on his knee and said, "Is it true that you heard it from the Messenger of Allah. O Abu Hurairah?" Abu Hurairah replied, "Yes". Then he went to his Bedouin village and settled there. (Narrated by Imam Ahmad No. 10348, authenticated by Syu'aib al-Arna'uth) ([Hhttps://Hadits.in/Ahmad/10348](https://Hadits.in/Ahmad/10348))

3) Understanding Al-Yaqin in Surah Al-Hijr verse 99

Fakhruddin Nursyam writes that the majority of commentators interpret al-yaqin to mean death. Allah uses the word al-yaqin for death because death is indeed a sure thing. Salim Rahimahullah in Fakhruddin Nursyam said, "Al-Yaqin is death, you should keep yourself busy to worship Allah Ta'ala all your time, all your life until death comes to you, while you are above obedience to Allah Swt. Al-yaqin is used here to interpret death as something that there is no doubt in it (must happen)".

Others said, "the meaning of al-yaqin means that after death comes to someone, the truths that Allah Swt. has said will come to him. and the decrees of the hereafter which have been told to him."

Others also said, "al-yaqin is used to mean death because death seems to have been doubted by mankind". Umar bin Abdul Aziz ra. said: "I do not see a belief that is more like doubt than mankind's belief in death, then they do not prepare themselves to welcome it." (Nursyam, 2021)

3. Surah At-Taubah [9]: 31

□ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَحْدًا لَا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ۝ ٣١ □

It means:

They make the pious (Jews) and their monks (Christians) gods besides Allah, and (also) Al-Masih son of Maryam, even though they were only told to worship God Almighty; there is no god but Him, Glory be to Him from what they associate. (Tim Al-Qosbah, 2022)

a. Interpretation of Surah At-Taubah[9]: 31

In Tafsir Ibn Katsir it is explained that surah at-taubah verse 31 and the previous verse is an order from Allah Swt. against believers to fight unbelievers in this case Jews and Christians because of their impudent remarks, where they have lied in the name of Allah Swt.

In the word of Allah □ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ □ Imam Ahmad, at-Tirmidhi and Ibn Jarir narrated through several channels from 'Adi bin Hatim ra. that when the preaching of the Prophet Muhammad came to him, he fled to the land of Sham, where during the Jahiliyah era he had converted to Christianity. Then her sister and a number of people from her people were caught and taken prisoner by the Muslims. Rasulullah Saw. then released his sister, and his sister came home and met him. Then his sister gave

encouragement to 'Adi to embrace Islam and come to meet Rasulullah Saw. Then 'Adi came to Medina, where at that time he was the head of the Thai tribe'. His father, Hatim ath-Thai', was famous for his generosity. When he came to Medina, everyone was talking about him. He also met Rasulullah Saw. by wearing a cross necklace made of silver.

At that time Rasulullah Saw. I am reading the verse:

□ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ □

“They have made the people of Allah (the Jews) pious (Jews) and monks besides Allah. He ('Adi bin Hatim) also told me, so I said: "They do not worship him". So Rasulullah Saw. said: "Yes, the monks forbid what is lawful and what is unlawful, then they follow it. That is a form of worship to him." The Messenger of Allah said: "O 'Adi, what are you saying? Does it bother you when you say, Allahu Akbar? Do you know something greater than Allah, which can give you harm. Do you feel disturbed when it is said that there is no God but Allah? Do you know any God besides Allah?"

Then Rasulullah Saw. invited him to convert to Islam, then he converted to Islam and witnessed the true testimony. He said: "I really saw her cheerful face beaming". Then he said: "Surely the Jews are angry and the Christians are lost."

Thus also said by Hudzaifah bin al-yaman, 'Abdullah bin' Abbas and others in interpreting: □ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ □ As-Suddi said: “They asked for advice from their leaders and turned away from the Book of Allah, therefore Allah Almighty. said: □ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَحْدًا □ "And they were not commanded, but worshiped the one God". That is, if something is forbidden, then that is what is forbidden. What is lawful, then that is lawful. What is prescribed, then that is what is followed. And what is decided, then that is implemented.

□ لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ □ “There is no god but He. Glory be to Allah from what they associate”. Namely, the Highest and Most Holy Allah Swt. of all allies and rivals. There is no god but Allah and there is no Lord but Him. (Al-Sheikh, 2003)

In Al-Munir's commentary, it is explained that the meaning of this verse is that they make the pious people and their priests as well as al-Masih bin Maryam as gods other than Allah. The majority of commentators are of the opinion that what God means here is not that they believe that they are universal gods. What is meant is that they obey the orders and prohibitions of the priests, even though the Torah and the Bible and the Divine books say that they should not worship except God Almighty and that there is no god but Him. He is holy from having partners either in orders, impositions, or law enforcement, and also free from having partners who are trusted and glorified. And also free from having allies who are entitled to be glorified and glorified. (az-Zuhaili, 2005)

b. Worship Education Values In Surah At-Taubah[9]: 31

The values of worship education in Surah at-Taubah[9]: 31 become the argument or proof that religious matters, such as worship, halal, and prohibition cannot be taken except based on what was conveyed by the Prophet, not based on the words of an Imam or an expert. jurisprudence. Because if not, then it means that you have committed an attitude of associating partners with Allah Swt. in the right to make shari'ah. Because only Allah Swt. has full rights to make shari'ah. This is an attitude that is criticized by the Qur'an in several verses, including in QS. Asy-Shura[42]: 21 and QS. An-Nahl[16]: 116.

As for worldly matters, such as qada' (judiciary or court) and politics, then it is left to the *ahlul halli wal 'aqdhi* (deliberative assembly). What they decide in this matter, they must accept and obey it.

If the People of the Book turn away from what they were invited to, namely *al-kalimatus samaa'* (a word that is just, straight, and in the middle which is disputed again between the two sides), then say to them, "We are Muslims, namely those who embrace Islam, submit and obey its laws, acknowledge all forms of favors in this matter that Allah Swt. has bestowed on us, without making anyone as God, not Isa, not 'Uzair and not even angels. Because they are all creatures just like us, and we also do not accept laws made up by monks and religionists that are not in accordance with what Allah Swt. has revealed. Because if we do, it means we have made them the same as God. (Az-Zuhaili, 2005)

4. Surah Maryam [19]: 65

□ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا □ [مریم: 65]

It means:

(He is) God (who rules) the heavens and the earth and everything between them, so worship Him and be firm in serving Him. Do you know that there is anything in common with Him? (Tim Al-Qosbah, 2022)

a. Interpretation of Surah Maryam[19]: 65

In the commentary of Ibn Katsir it is explained that the meaning of □ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا □ "Rabb of the heavens and the earth and whatever is between them", means the Lord who creates, regulates, determines the law, and arranges that there is no opponent to His law. Meanwhile, the meaning of □ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا □ "So worship Him and be firm in worshipping Him. Do you know of anything like Him?" The point is that according to Ali bin Abi Talhah said from Ibn 'Abbas: "Do you know anything similar or similar

to Rabb?" This opinion was shared by Mujahid, Said bin Jubair, Qatadah, Ibn Juraij, and others. Whereas 'Ikrimah said from Ibn 'Abbas: "There is no one named ar-Rahman other than Allah Tabaaraka wa Ta'ala, Glory be to His name". (Al-Sheikh, 2003)

In Al Munir's commentary, it is explained that the meaning of Surah Maryam verse 65 is related to Surah Maryam verse 64 where it is told that Jibril did not come when the Prophet Saw. got a question about the story of Ashhaabul Kahf, Dzulqarnain, and spirit, while he didn't know the answer. Rasulullah Saw. hoped that the revelation would soon be revealed, but Jibril did not come for fifteen days.

In Surah Maryam verse 64 it is explained that We (Jibril) will not come down except by Allah's command. to Him belongs what is before us in the future, what is behind us in the past, and what is in between, namely in the present. So Allah did not forget and leave the Prophet Muhammad Saw. because it delays the revelation, but because there is wisdom that is indeed Allah Swt. know.

Surah Maryam verse 65 is a continuation of the story above, where after knowing that Allah Swt. did not leave the Prophet Muhammad Saw. then it is ordered to worship Him and be patient in fulfilling it. لِوَجْهِهِ in this verse means to be firm in worship. The point here is to be patient in undergoing various difficulties during the worship. Do not be disturbed by the non-revelation and ridicule of disbelievers.

هَلْ تَعْلَمُ لَهُ سَمِيًّا means that He is Allah who creates, arranges, provides sustenance, gives favors both in the form of creating bodies, life, and what is needed by humans and others because no one is able to do it apart from Him. The meaning of "Did you know there is anything in common with Him?" is no

ally at all. The question (istifhaam) in this verse means denial. And ﻻ in this verse means no, so it means you don't know. (Az-Zuhaili, 2005)

b. Worship Education Values in Surah Maryam[19]: 65

The values of religious education in Surah Maryam[19]: 65 are related to the relationship between God and Servant. Where God includes all concepts related to majesty, power, strength, and others. While humans as servants include all things related to humility, absolute obedience, and other characteristics that are demanded in a servant. God is the Absolute Ruler. Therefore, man's only attitude toward God is to unconditionally surrender and humble himself before Him.

In short, a servant must behave as a servant. Where in terms of worship related to "serving Him as a servant" in the end comes the meaning of "worship". The real function of a servant is to serve and obey his Lord, always pay attention to His will, and obey His commands and prohibitions. (Zaprulkan, 2019) An order to carry out worship or serve Him is followed by an order to be steadfast or patient in carrying out this worship.

Why is it necessary to be patient and firm in carrying out worship? It must be admitted that carrying out worship is not an easy matter. According to Imam Al-Ghazali, psychologically, *ubudiyah* is still absolutely heavy for the human soul. For example not liking prayer, because humans are lazy; do not like zakat, because humans are miserly, and so on. For these reasons why we still often see people not wanting to perform worship. Even though we are diligent in praying, maybe we are still reluctant to get up at dawn to pray, even though we are very rich, we are still reluctant to give alms to poor people or orphans. Therefore in Surah Maryam [19]: 65 it is emphasized to be patient and steadfast in carrying out this worship. (Zaprul Khan, 2019)

5. Surah Thaha [20]: 14

□ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي □ [طه: 14]

It means:

Truly, I am Allah, there is no god but Me, so worship Me and perform the prayer to remember Me. (Tim Al-Qosbah, 2022)

a. Interpretation of Surah Thaha[20]: 14

In Ibnu Katsir's (Al-Sheikh, 2003) commentary, it is explained that the meaning of Surah Thaha verse 14 is that the first obligation delegated to a mulatto is that they should know that there is no God (the truth) except Allah Swt., who has no partner for Him. □ فَاعْبُدْنِي □ "Then Worship Me", the meaning is Oneness of Allah and Worship Allah without partnering Him.

□ وَأَقِمِ الصَّلَاةَ لِذِكْرِي □ "And establish prayer for My remembrance." Some say the meaning of this verse is to establish prayers to remember Me. There are also those who interpret it, establish prayer when you remember Me. The second opinion is based on a hadith narrated by Imam Ahmad, namely: Abdurrahman bin Mahdi has told us, al-Mutsana bin Sa'id has told us from Qatadah from Anas from the Prophet Saw. said, "If one of you falls asleep and has not prayed or forgot, then pray when he remembers, indeed Allah 'Azza wa Jalla said, "Establish prayer to remember Me". (Narrated by Imam Ahmad No. 12442, authenticated by Syu'aib al-Arna'uth) (<https://Hadits.in/Ahmad/12442>)

Imam Muslim also narrated, namely: Haddab bin Khalid has told you, Hammam has told us, Qatadah has told us from Anas bin Malik, that the Messenger of Allah. said, "Whoever forgets to pray, let him perform it when he remembers, there is no expiation for his prayer other than performing it." Qatadah said, "And establish prayer for My remembrance." Have told us Yahya bin Yahya and Sa'id bin Mashur and Qutaibah bin Said, all from Abu 'Awanah from Qatadah from Anas from the Prophet Saw., but he did not mention,

"There is no expiation for him other than that". (HR. Muslim No. 1102, authentic) (<https://Hadits.in/Muslim/1102>)

Interpretation of Surah Thaha[20]: 14.

b. Values of Worship Education in Surah Thaha [20]: 14

It explained that the meaning of Surah Thaha[20]: 14 is to remember Allah. Because only by remembering Allah the heart will be peaceful. In a hadith, it is explained that the human heart is a vital organ that even if it is good, then all the organs in the human body are good and vice versa. Rasulullah Saw. said:

Having told us Abu Nu'aim, he said: Having told us Zakariya from 'Amir, he said: I heard an-Nu'man bin Basyir said: I heard the Messenger of Allah. said: "What is lawful is clear and what is unlawful is also clear. However, between the two there are doubtful (vague) matters that are not known by many people. So whoever distances himself from doubtful things means he has guarded his religion and honor. And whoever falls into doubtful matters, truly he is like a shepherd who grazes his flock on the edge of a forbidden place to herd which he fears will fall into it. Know that every king has limits, and know that the limits of Allah's prohibitions on His earth are what He has forbidden. And know that in everybody there is a lump of flesh which if it is good, then the body is good and if it is damaged, then the body is damaged. You know he is the heart". (Narrated by Bukhari No. 50, authentic) (<https://Hadits.in/Bukhari/50>)

If the prayer service is carried out properly and solemnly, it will have implications for the peace of the soul of the individual who performs it. This will also have an impact on the social sphere as a society. Because an individual is good, his social life will also be good, safe, peaceful, and prosperous. Even prayer is the best medium to prevent bad deeds, as explained in QS. Al-Ankabut[29]: 45 where prayer will prevent abominable and unjust acts.

The philosophical value of prayer when viewed from the perspective of Imam Al-Ghazali's philosophy of Islamic law, its implementation in daily life can be realized in five basic principles (al-Kulliyah al-Khamsah), namely: at the primary level (al-Darury) prayer aims to hifzu al-Din (guarding of religion), because prayer is a pillar of Islam and the pillar of religion. In hifzu al-Nafs (protection of life), prayer will create peace of mind for those who do it. In hifzu al-Nasl (guarding of offspring), prayer will prevent evil in this case such as adultery. In hifzu al-Mal (guarding of property), prayer will prevent someone from negative behavior such as stealing, and in hifzu al-Aql (guarding the mind), where prayer will make its performers smarter because in prayer there is prostration which can make the brain smarter. (Taufiq, 2019)

4. CONCLUSION

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 character, and the skills needed by themselves, society, nation, and state. If it is related to Islamic education, then this is a conscious and planned effort to develop the potential of students through Islamic teachings by Islamic provisions.

Worship education means education taught in the worship of Allah Swt. both in worship maghdah and ghairu maghdah. Some of the verses of the Qur'an that the author chooses to represent religious education in the Qur'an are surah ad-Dzariyat verse 56 which contains the meaning that humans and jinn were created by Allah to worship Him. Surah Al-Hijr verse 99 contains the meaning that humans must always worship Allah until death comes to him. In Surah at-Taubah verse 31 it contains the meaning that it is not permissible to worship, in this case following the words or arguments from humans that are

contrary to what has been prescribed by Allah Swt. In Surah Maryam verse 65 contains the meaning of the concept of God-Servant, where God is the absolute ruler and humans as servants must surrender to Him through worship, and in the implementation of this worship must be accompanied by determination. And the last surah Thaha verse 14 contains the meaning to remember Allah Swt., through prayer, which in implication will later have an impact on human life itself if it is carried out properly and sincerely.

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