

WORSHIP EDUCATION IN THE QURAN PERSPECTIVE

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Abstract

This paper aims to find out worship education in the Qur'an, the nature of education, the nature of worship and several verses related to worship education. Education is an educational activity carried out with a mature, earnest and programmed plan. Worship is the entire activity of a person who is loved and pleased with Allah. This paper is a conceptual analysis, with a descriptive qualitative approach. It can be seen that the implication in the world of education is that the management and administration of education must be directed to the formation of awareness and recognition of the function of humans as servants of God, namely worship. It is hoped that people will realize that education is a form of worship to God.

Keywords: Education, Worship, Al-Qur'an

Abstrak

Tulisan ini bertujuan untuk mengetahui pendidikan ibadah dalam AlQuran, hakikat pendidikan, hakikat ibadah dan beberapa ayat yang berkaitan dengan pendidikan ibadah. Pendidikan adalah kegiatan mendidik yang dilakukan dengan rencana yang matang, sungguh-sungguh dan terprogram. Ibadah adalah seluruh aktivitas seseorang yang dicintai dan diridhai Allah. Tulisan ini bersifat analisis konseptual, dengan pendekatan kualitatif deskriptif. Dapat diketahui bahwa implikasinya dalam dunia pendidikan adalah pengelolaan dan penyelenggaraan pendidikan harus diarahkan kepada pembentukan kesadaran dan pengakuan akan fungsi manusia sebagai hamba Allah yaitu beribadah. Diharapkan manusia menyadari bahwa Pendidikan merupakan salah satu bentuk ibadah kepada Allah.

Kata Kunci: Pendidikan, Ibadah, Al-Qur'an

INTRODUCTION

Al-Quran is a guide for all mankind. The instructions of the Qur'an always direct humans to benefit at any time and place. However, the verses of the Qur'an, which amount to about 6200 verses, are not entirely detailed (tafshli) (al-Qattan, 1973). There are at least two things that become the wisdom of not being detailed in the Quranic verse. First, God created man with a brilliant intellect. For this reason, humans can explore the content of the verses of the Qur'an. Second, that the development of the world from all its aspects must be resolved by the Qur'an. From the two wisdoms above, the consequence is that humans must seek, study, and formulate the content of these global verses (ijmāli).

One aspect of life that is developing is education. Therefore, it is necessary to look for and study the verses that give hints about educational theories. So with these efforts, the theoretical basis of Islamic education is getting stronger. This paper discusses the education of worship in the Koran. This discussion is very urgent to be studied in depth. Among the urgency that can be seen is how the Qur'an provides an explanation of the basics of worship education, the purpose of worship education and the benefits of

worship education itself. From here obtained complete information about the nature of worship. This information can be applied practically in the world of education.

The sub-topics of this paper are the nature of education, the nature of worship, and several verses that are considered related to worship education, namely surah ad-Dzariyat: 56, surah Thaha: 14, surah al-A'raf 206, surah al-Bayyinah: 5, surah al-Kahf: 110, and Surah Maryam: 65. Some of the verses above are considered as representations of many verses that inform about the concept of worship education. In addition, the above verse does not represent the verses about the content of worship in particular, but contains the concept of worship in general.

RESULTS AND DISCUSSION

The Nature of Education

In the Big Indonesian Dictionary, education comes from the word “educating” which is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training (Departemen Pendidikan dan Kebudayaan, 1991). Thus, education is an ongoing process of teaching and training activities whose ultimate goal is a change in attitudes and behavior so that they can be called adults. The terminology in the law explains that education is an effort that is carried out consciously and planned to create an atmosphere and learning process so that students are actively able to develop the potential that exists within themselves to have religious, spiritual strength, good personality, self-control, noble character, intelligence and skills needed by himself and the community (Undang-Undang Sistem Pendidikan Nasional No 20 tahun 2003). The description provides an understanding that education is an educational activity carried out with a mature, earnest, and programmed plan. Education has regulations that become a barometer of the process and goals of education itself.

The Nature of Worship

Etymologically, the word worship means obedience (al-Thā'ah) and submission (al-hud'). So when interpreting it in Surah al-Fatihah the meaning is that we obey and submit to Allah (Ibn Manzur, 1992). In line with that, it is stated that the meaning of worship is submission (al-Khud') to God to glorify Him (Ibrahim Anis et al, 1972). Ala al-Din Ali ibn Muhammad Al-Khazin (1997) explains the meaning of worship in language is at-tadzallul (lowness) and al-inqiyād (obedience).

Related to that, Taqiyuddin Abu al-Abbas Ahmad Ibn Abd al-Halim bin Ibn Taimiyah (2006) mentions worship contains the meaning of love (al-Hubb) and humility (al-Dzull). Because of that, the love of the human heart has several levels. First, al-alāqah, namely attachment to the beloved. Second, al-Shabābah is an overwhelming longing/love. Third, al-Gharamu is ordinary love. Fourth, al-'Ishqu is a very love. Fifth, al-Taimu, namely slavery for the beloved. People who have devoted themselves to Allah automatically become servants of Allah. Because people who love always remember what they love.

From the description above, there are several words contained in the word worship, namely al-thā'ah, al-Khud', al-Tadzallul, al-Inqiyād, and al-Hubb. This gives an understanding that worship must be based on obedience, submission, humility, obedience, and love. All these elements must be present in a person when he worships Allah. Thus, the worship that is performed is only valuable and is considered solely because of Allah. In connection with this, Ibn al-Qayyim said if someone has loved but there is no sense of submission (al-Khudhu '), then the essence of that person is not yet a servant (worship). And vice versa, someone who is submissive but has no sense of love is

also not considered worship. A person is said to worship when the two elements are combined al-hubb and al-khudhu '(al-Nadwi, tth).

As for the terminology, the meaning of worship is described by several scholars as follows: 1) Al-Jurjani explains that worship is an act that is performed by a mukallaf, not according to his desires to glorify his god (al-Jurjani, 1985); 2) Ibn Taimiyah (2005) explains that worship is a term that includes everything that is loved and blessed by Allah, both in the form of words and actions, both external and internal. Ibn Taimiyah (2005) explains that worship is based on syara' and ittiba', not on the basis of hawa' and ibtida'. Because Islam is built on two foundations, namely worshiping Allah without associating partners, and our worship is also based on what the Messenger of Allah said.

The description above provides a general understanding that all activities of a person who is loved and blessed by Allah are worship. However, the scope of worship is still general in nature. There is also worship that has a special scope, in the sense that there are provisions and conditions from the makers of the Shari'a. For the latter, it is termed special/pure worship, which some people think is only worship. In pure worship, the terms and conditions have been regulated, so that the principle is a general rule, namely the prohibition of doing something, unless there is a clear order to do it. As for worship in general, the practice is still elastic. So there is a rule that it is permissible to do something, unless there is a prohibition to do it (Daud Ali, 1998).

Verses related to Worship Education

Surah ad-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *I did not create the jinn and mankind except that they worship Me.*

Allah did not create the human jinn except to worship Him alone. Thus, humans and jinn were created only to worship Allah. Because the most basic purpose of the creation of humans and jinn is to worship Allah. However, even though Allah commands worship, it does not mean that worship is beneficial to Allah. For man's obedience to Him will not increase the glory of God. And vice versa, man's disobedience does not reduce the glory of God. Human worship only returns to itself. Those who obey will be rewarded by Allah, who does not break his promise. But that is not the true purpose of worship. The real purpose is to confront and worship Allah alone.

In fact, jinn and humans are not all obedient and worship Allah (sura al-Jin: 11). Some of them have been disobedient all their life to Allah, some even claim that he is the Lord of the worlds (Surah al-Nazi'at: 24). Reality like this does not mean that God's purpose in creating the jinn and humans is not achieved, but that worshiping or not is the will of God. Based on that, the scholars of interpretation differ on whether the status of showing the verse is general or specific. Some scholars say show the verse in general, namely to all the jinn and humans who exist regardless of whether they are believers or unbelievers. This means that all of them are commanded to worship Allah. While some other scholars say that the verse is special. That is, those who are ordered to worship only specifically for jinn and humans who believe. Among the scholars who say the verse is general, is Mahmud al-Zamakaryari. He said that they were all created to worship Allah. But Allah wills that the jinn and humans worship of their own choice, not on the basis of compulsion. If Allah forces his servants to worship, then all servants will worship him (Ibn Amr al Zamakaryari, 1990).

Al-Zujaj mentions that the sentence *إِلَّا لِيَعْبُدُونِ* means I did not create humans, but I call on them to worship me. While I willed their worship. And verily Allah knew before creating them that if they were compelled, they would all believe. In line with that,

Sirajuddin Al-Nukmani quoted an opinion that said the verse was general. This opinion is based on Ali bin Abi Talib by strengthening it in the verse of the Koran surah Al-Taubah verse 31. Show that the verse is interpreted by Allah, creating the jinn and humans to obey, submit to God's will (qadhā). So the believers do it willingly, while the disbelievers do it by force. Because jinn and humans are all subject to the will of Allah. No one goes out of what Allah has ordained for him. Or with another meaning that they are prepared to worship, then some are willing to do it and some are not. As the following illustration: "I have sharpened this pencil, then with that pencil someone wrote it and some did not (Ibn Ali al-Nukmani, 2011)."

The scholars who said to show the verse specifically were Said bin Musayyab, Al-Dahhak, Al-Farra, Ibn Qutaibah and Abi Ya'la. In particular, Abi Ya'la said that the verse has a special meaning, not general because people who lack sense, children, and crazy people are not included in the khitāb of this verse, even though they are humans. Likewise, the disbelievers are among those who are excluded from this verse. The basis is the word of Allah in Surah Al-A'raf verse 179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَهُمْ أَذَانٌ لَّا يَسْمَعُونَ
بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Meaning: *And indeed, We will fill the Hell of Hell many of the jinn and humans. They have hearts, but they don't use them to understand (the verses of Allah) and they have eyes (but) they don't use to see (signs of Allah's power), and they have ears (but) they don't use to hear (the signs of Allah).). They are like cattle, even more perverted. They are the ones who are careless.*

Based on this verse, everything that was created for misery and prepared for hell, then he was not created for worship (Ibn Ali al-Jauzi, 1987). In addition, this opinion is based on the history of ibn Abbas, who read the verse with a special addition (Ibn Muhammad al-Tsa'alibi, 1996). From the qirāah ibn Abbas, it shows that only jinn and believing humans are the purpose of Allah's creation to worship, while others are not. The difference between the scholars is caused by the textual and contextual perspectives. Therefore, basically all jinn and humans are commanded to worship Allah. At the same time, Allah also gives a test of their faith, which of them is obedient and who is disobedient. All of that, their obedience and disobedience to Allah, is the will of Allah.

The implication for education is that education must be directed to the formation of awareness and recognition of human functions as servants of God. If you look at the philosophy of Islamic education literature, it always discusses human nature in the early parts of the discussion. Where this discussion emphasizes three things that humans must know about human nature itself. The purpose of man is for the shahadah, the task of man is as a caliph, and his function is for worship (Al-Rashidin, 2008). In addition, instilling awareness that education is also part of worship of Allah. Besides that, another implication is that education is carried out continuously, throughout life, not limited to certain levels and paths (long life education). As there is no final limit to worship. An expression "Seek knowledge from the cradle to the grave". Even though this expression is textual, its meaning is contextual, namely education is not limited by time and place as long as it is still given the opportunity to live.

Surah Taha: 14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Meaning: *Indeed, I am Allah, there is no god but Me, so worship Me and perform prayers in remembrance of Me.*

Allah explains to His creatures that He is Allah the Lord worthy of worship. There is no god but Him. Then Allah commanded to worship/worship him, then Allah specifically ordered to perform prayers. This affirmation of the existence of al-haqq gives a signal that first, identify the right God. After that, only then worship and worship him. With such stages, the charity that is carried out will not be misdirected. One form of charity worship is prayer that aims to remember Allah. The series of sentences of these verses have attracted the attention of the scholars of interpretation. Of course, there are lessons that need to be studied from this uniqueness. Related to this, according to Al-Shobuni, the meaning of *أَنَا اللَّهُ* is that I am Allah worthy of worship, there is no god but me. From that, the meaning of *اعْبُدْنِي* is that I believe in worship and monotheism, that is, establish prayers to remember me in prayer (Ibn Ali al-Shabuni, 1999).

Nashiruddin Al-Baidhawi interprets the sentence *لَا إِلَهَ إِلَّا أَنَا* as a summary of the determination of monotheism to Allah, which is the pinnacle of knowledge. Then after that Allah ordered to worship which is the perfection of charity (Ibn Umar Al-Baidhawi, 1997). By Abu al-Fida 'Ibn Kathir emphasized, knowing there is no god but Allah and no partners for him is the first obligation for every mukallaf. Therefore, understanding the word *اعْبُدْنِي* has the meaning of unite me and worship me without associating partners with me (Ibn Umar, 2002). In this regard, from a different perspective, Ar-Razi states: That this verse shows that monotheism education must be prioritized and taught first before worship education (Ibn Umar al-Razi, 1995).

From the description above, it can be understood that the unity of Allah in monotheism is the first obligation for every mukallaf. The pinnacle of knowledge is essentially the knowledge of monotheism contained in the sentence *لَا إِلَهَ إِلَّا اللَّهُ*. On the other hand, the text of the verse shows that after Allah commands worship, then it is also called the command to pray. Though prayer is also part of the existing worship. In this case, Muhammad Al-Shawi in his *hāsyaiah* says the mention of prayer in particular, while prayer is included in worship because of the height and greatness of the prayer. In addition, because prayer contains a lot of remembrance, namely the heart, tongue and limbs. He further said that prayer is the noblest pillar of religion after monotheism (Al-Shawi, tth).

The implication in education is that there should be more volume that leads to monotheism education in all its aspects. Because even in the view of Islamic philosophy, the core of man is his al-qalb (faith). This is hinted at in surah al-Hujurat verse 14 when the Bedouin said to the prophet we have believed, then Allah said you do not believe, but you are still subject to (Islam) because faith has not been planted in your hearts. This can also be seen at the time of the apostle who advocated faith education before education in the Koran. Quoting a narration: Meaning: When we were children at the time of the apostle, we studied faith before studying the Koran. Then after that we studied the Koran, by studying the Koran our faith increased.

This is the basis of good Education, which will lead to lasting happiness. Because by learning the right faith, it will maintain the nature of every child (al-Sya'rawi, 2010). Another implication for education is that educators explain to students about the virtues and rewards of worship, so that they are motivated to do so. At the same time providing certain rewards when students do good things in learning (rewards). It is part of existing Education tools. Basically, the reward is a pleasant treatment that a person gets as a consequence of his good deeds. Abdur Rahman Saleh explained that rewards must be

given by pious educators with the aim that students are touched by their souls when the rewards are given by educators with noble character (Salih Abdullah, 1991).

Surah al-A'raf verse 206

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ۖ وَيُسَبِّحُونَهُ ۖ وَلَهُ ۖ يَسْجُدُونَ

Meaning: *Verily, those who are with your Lord are not reluctant to worship Allah and they purify Him and to Him they prostrate themselves.*

Zahir verse explains about angels who always glorify and prostrate to Allah. They are never at all reluctant to worship Allah. That's because they were created never to violate what was ordered, and always carry it out. Shihabuddin Al-Alusi said that those who are close to the side of the Lord in this verse are the high angels. Their closeness to Allah is not al-makānīyah (related to place) but al-Zulfā wa al-Ridhā (degree, level and pleasure) (Ibn Abdillāh al-Alusi, 2001). Their closeness to Allah does not stop them from worshipping Allah. They glorify and prostrate to Him. Furthermore, al-Alusi said that the meaning of the exalted angel is to purify Allah from everything that is not worthy of Him. The meaning of prostration is that angels specialize Allah with complete worship and humility (Ibn Abdillāh al-Alusi, 2001). We should take lessons from what angels do. Angels do not stop worshipping Allah just because of the glory they have achieved. They never disobey Allah's commands, but on the contrary, they always carry out His orders. Therefore, when interpreting this verse, Abdurrahman al-Sa'di said, let the jinn and humans follow what the noble and continuous angels do in worshipping him. That is, even the most noble angels are still worshipping maximally. Of course, we are far more worthy of worshipping Allah.

The implication of education is that education is directed to instill in students that the one who judges one's worship is Allah. There is no need to calculate the volume of worship with other people out for the purpose of showing off. But if the goal is to increase worship, then it is not a problem. In addition, educators and students must have a psychologically close relationship as the angel's closeness to God. The closeness between educators and students in education is a good factor for learning to be communicative.

Surah alBayyinah verse 5

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

Meaning: *Though they are not ordered except to worship Allah by purifying obedience to Him in (carrying out) the straight religion, and so that they establish prayer and pay zakat; and that is the straight religion.*

In general, this verse explains the determination of the most essential goal in faith and religion is sincerity in worshipping Allah. Worship must be based on sincerity solely for the sake of Allah. As stated by al-Khazin in his interpretation that a servant should make his worship to purify his ubūdiyyah to Allah, and acknowledge the rubbiyyah of Allah (Al-Khazin, 1995). Al-Razi (1995) comments on the sentence wa mā umirū illa liya'budūn by quoting the opinion of the ahl al-sunnah wa aljamāah group in which they say that worshipping Allah is not because we want to be rewarded for heaven and kept away from hell, but solely because we is the servant and Allah is the rabb. If there is no tsawāb and iqāb in religion, then Allah commands to worship, then it is obligatory to worship Allah by purifying our ubūdiyyah to him. Even the verse gives a sign that whoever worships Allah because of tsawāb and iqāb, then in essence what he worships/worships is tsawāb and iqāb itself, and the right is not like that.

al-Zuhaili when interpreting the sentence Mukhlisīna lahu al-dn, mentions this sentence as a proof for the obligation of intention in worship, because actually sincerity is an act of the heart that is intended solely for Allah, and nothing else. He further said that

sincerity is the lubb (marrow, essence) of worship. In line with that, more in the description conveyed by Al-Tustari mentions that a person's knowledge is all at the level of movement until he becomes a sincerity, when he has achieved sincerity, then he becomes calm. Whoever his deeds are certain and sincere to Allah, then Allah will remove from him three things and replace them with three things, namely Allah removes al-jaza' (impatience) is replaced with al-Shabr, removes al-jahl (ignorance) is replaced with al-ilm, eliminating al-ilm is replaced with tarkal-ikhtiyār (leaving the effort) (al-Tustari, 2004). It can be seen that the opinion of Sahal al-Tustari is inclined to the tasawwuf aspect. This is very reasonable because he is one of the scholars of Sufism.

The description above shows that pure worship is worship that is solely aimed at Allah. Sincerity is the essence of one's worship. Practice with one's sincerity, like the body with the spirit. It means a practice that is not sincere, like a body without a spirit. Meanwhile, a body without a soul means a carcass that is of no use other than being planted in the ground. Al-Zuhaili (1998) continues this verse as a proof that faith contains alqaūl, al-ikhtiyād and al-amal, because Allah mentions that worship is juxtaposed with sincerity-tawhid, then combines it with the commandment of prayer and zakat, then states with the sentence wazālika dīnul qayyima.

Departing from the explanation above, it can be understood that the implications for education are to instill awareness that education must be carried out in the context of worshiping Allah. This is one of the differences between Islamic education and Western education. Islamic education has the basis of Education because of Allah, the process of education because of Allah and the purpose of education is because of Allah (sincere). This is also the reason for the systematic writing of the book written by Abu Ghuddah, he puts sincerity of knowledge and charity to Allah at the beginning of the discussion of the book. The essence of the discussion of sincerity is twofold, namely, first, teachers should instill the nature of sincerity in students. Second, the teacher explains the nature of sincerity at the beginning of learning, and tries to mention it during the learning process. Thus the education that is carried out is worth worship and gets the pleasure of Allah.

Surah al-Kahfi verse 110

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا

Meaning: Say: Verily, I am an ordinary person like you, which was revealed to me: "Indeed, your Lord is the God". Whoever hopes to meet his Lord, let him do righteous deeds and do not associate anyone with worshiping his Lord."

The verse says do not commit shirk in worship. What is meant by shirk in worship is *riya*. One should not indulge in worship, merely seek the pleasure of Allah by purifying worship and not mixing it with other purposes (Al-Zamaksyari, 1990). It is forbidden to commit shirk in worship because shirk erases charity and invalidates the reward (Ibn Musa al-Jazairi, 1990). Pure worship is done solely because of Allah will be rewarded with a special reward, as expressed in the verse. The series of verses into a total unity cannot be separated from one another. First, Allah asserts that he is the god who deserves to be worshiped. The statement is strengthened by the affirmation that Allah can be found for those who want to meet him. Then Allah said that the condition for meeting him was to do good deeds sincerely for the sake of Allah. From this, it can be seen how great a practice is if it is done for the sake of Allah. The guarantee that Allah gives to the person is to meet Allah. That is why, when interpreting this verse, Mutawalli al-Sya'rawi mentions that people who do good deeds will be rewarded with heaven and its pleasures. But this verse shows not only heaven and its pleasures that are given, but higher than that, namely

meeting the owner of heaven itself, namely Allah swt. So the reward for the practice that is done no longer sees the favor, but sees the one who gives the favor (al-Sya'rawi, 1991). Therefore, Ghassan emphasized that the charity he received has two pillars, namely: 1) The practice is purely for the sake of Allah; and 2) In accordance with the Shari'a of the Prophet Muhammad (Hamdun, 1986).

Departing from the description above, it can be understood that a good deed is not necessarily a worship, as long as the purpose of doing it is not God alone. Moreover, the practice is intended to be exhibited by others. Charity, with a purpose not to God, will only make it difficult for yourself if what is intended is not achieved. The implication in education is the need to instill awareness among educators and students that the educational process carried out is only of worship value if it is done because God does not have an element of *riya* in it. Education is one of the righteous deeds that must also be based on sincerity. Every good deed must be free from *riya* and must be in accordance with the *sunnah* of the prophet. Furthermore, Ibn al-Qayyim (1991) asserts that whoever is not sincere in worshiping Allah means that he has not carried out the order, even he brought something that was not ordered. Then this is invalid and not accepted.

Surah Maryam verse 65

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا

Meaning: *God (who controls) the heavens and the earth and whatever is between them, so worship Him and be firm in worshiping Him. Do you know there is anyone like Him (who deserves to be worshipped)?*

The general verse shows that Allah is the owner of this entire universe. Then Allah commanded to worship him. Then the verse closes with the question whether there is anyone like him. By Muhammad al-Syaukani this question is called (*Istfhām li al-Inkār*), a form of question which implies that there really is nothing as asked (Ibn al-Qayyim, 1991). That is, even if the verse asks, but the meaning is that what is being asked does not exist.

The command to worship is accompanied by the command to be patient. This shows that in worship there are many challenges, difficulties that must be passed, both challenges and difficulties before doing it, as well as currently and have done worship. That is why Mahmud al-Zamaksyari (1990) when interpreting the sentence, *wasthabir li ibādatihi* the sentence of worship begins with the letter *li* instead of the letter *ala*. This shows that worship was made by God in a high position. So the meaning is to be patient, steadfast and stay in worship even though it is hard. And difficult, do not be weak and do not be narrow-minded when there is a lot of ridicule from others. Related to this, Shihab (2002) explains that patience and determination in carrying out worship are the "price" of a high position with Allah. That is the price of spiritual delicacy that is obtained after repeatedly succeeding in overcoming the lust that always invites physical ease and pleasure.

From the description above, it is understood that worship is a job that requires patience and determination and determination. Because on the one hand, it is not uncommon for us to be ridiculed by others just for carrying out worship that they consider too excessive according to their standards. On the other hand, it is not uncommon for a person's worship spirit to fluctuate. From these two conditions, it is appropriate that we are commanded to be firm, patient and continuous in worshiping Allah. The implication in education is to direct students to a continuous and maximal understanding and practice of worship in carrying out it, regardless of whether worship is small or large. In addition, practically being an educator requires patience in all things. Not always the educational process that is carried out goes well. Of course, there are times when there are obstacles that test patience and determination. This is where the culmination of the maturation

process for everyone, as trials in worship, are a spiritual price for those who can pass them.

CONCLUSION

The concept of worship described by the Qur'an becomes our benchmark in managing and implementing Islamic education. The Qur'an teaches humans to always worship Allah. Special worship or public worship must be based on and intended for the sake of Allah alone. The benefits of worship are that a person does return to himself. Allah does not take advantage of one's worship. The implication in the world of education is that the management and administration of education must be directed to the formation of awareness and recognition of its function as a servant of God, namely worship. So that people realize that education itself is a form of worship to God if it is based on the fact that God is run because of God and is aimed at God. In addition, in education, patience is needed in facing the challenges that exist. Finally, if this kind of awareness grows in everyone, then the practice of Islamic education will run according to the basis of Islamic education itself, and this is the ideal Islamic education. Hopefully, our current and future educational practice can become an ideal education as stated in the goals of Islamic education.

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