



## **INSTILLING THE VALUES OF SURAH AL-KAHF VERSES 60-82 IN THE LIVES OF STUDENTS**

**(Study of Living Qur'an at the Al-Jihad Al-Qur'an Education Park (TPQ) Pratama Circle Housing Mataram City)**

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**Abstract:** *This study aims to instill the values of the Qur'an surah al-Kahf verses 60-82 in the lives of students who are in the Perumahan Lingkar Pratama, Mataram City. This research is a qualitative research. Collecting data using observation techniques, interviews, documentation. The data obtained is then processed systematically. Starting from the results of interviews, observations, clarifying, reducing, and concluding data. Based on the research that has been done, it is known that the values in surah al-Kahf verses 60-82 in an effort to inculcate the values of the Koran include: the value of patience, the value of tawadduk, the value of courtesy, working professionally, and the value of being responsible. The forms of instilling values applied in the Al-Jihad Al-Qur'an Educational Park (TPQ) are the exemplary method, the habituation method, the advice method and the Reward and Punishment method.*

**Keywords:** *Internalisation, Values, Surah al-Kahf 60-82, Islamic studen*

**Abstrak:** Penelitian ini bertujuan untuk menanamkan nilai-nilai al-Qur'an surah al-kahfi ayat 60-82 dalam kehidupan santri yang terdapat di Taman Pendidikan al-Qur'an (TPQ) Al-Jihad Perumahan Lingkar Pratama Kota Mataram. Penelitian ini merupakan penelitian kualitatif. Pengumpulan data menggunakan teknik observasi, wawancara, dokumentasi. Data diperoleh kemudian diolah secara sistematis. Mulai dari hasil wawancara, observasi, mengklarifikasi, mereduksi, dan menyimpulkan data. Berdasarkan penelitian yang telah dilakukan diketahui Nilai-nilai dalam surah al-Kahfi ayat 60-82 dalam upaya penanaman nilai-nilai al-Qur'an meliputi: nilai sabar, nilai tawadduk, nilai sopan santun, bekerja profesional, dan nilai bertanggung jawab. Adapun bentuk-bentuk penanaman nilai yang diterapkan dalam Taman Pendidikan al-Qur'an (TPQ) Al-jihad yaitu metode keteladanan, metode pembiasaan, metode nasehat dan metode Reward dan Punsishment..

**Kata kunci:** Penanaman, Nilai-nilai, Surah al-Kahfi 60-82, Santri

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## A. Introduction

Education is one of the most important sectors in national development, which has a function as an effort to improve the quality of life of the Indonesian people. In running life, faith and piety in Allah become a source of motivation for life in various fields.<sup>3</sup> Islam is believed by every adherent as a religion that has universal values and teachings. In addition, Islam is present as a basic principle for Muslims in life, as well as to address the reality of life in various aspects in all space and time.

Islamic Universalism has a close relevance to the existence of the Qur'an as the main source that is Divine, Transcendental and Meta-historical. Especially the Sunnah of the Prophet Muhammad where in his position as the bearer of the message<sup>4</sup>. Islam is a system of life that will guide humans to the path of salvation.<sup>5</sup> All aspects of the commandments in the Qur'an must have benefits, and vice versa, all aspects of the prohibition must have favors. Efforts to practice Islam properly and correctly will not be achieved if you do not understand the source of Islamic teachings comprehensively.

The emphasis of the Qur'an on the moral aspect makes the presence of the Qur'an as a brightener of human life, thus presenting revelation to guide humans towards a life free from pragmatic, narrow, and misguided content. On the contrary, the Qur'an makes humans able to interpret life and reveal the true purpose of life.

Allah revealed guidelines as guidance to achieve human happiness in this world and the hereafter. In order for that happiness to be achieved, humans need guidance whose truth is no doubt by humans.<sup>6</sup> The Qur'an was revealed as a holy book for Muslims, the contents of its verses become instructions and guidelines for humans.

The knowledge described in the Qur'an is very complex, and there is a correspondence between the conditions of the past and the present and even the future. This is what makes believers increasingly convinced of the miracle of the Qur'an so that Muslims have the obligation to maintain and maintain its sanctity in

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<sup>3</sup> Fuad Ihsan, *Dasar-Dasar Pendidikan*, (Jakarta: Rineka Cipta, 2008), hlm. 4.

<sup>4</sup> Muniron, dkk., *Studi Islam di Perguruan Tinggi*, (Jember: STAIN Jember Press, 2010), hlm. VII.

<sup>5</sup> Abdul Fattah, Erma Suriani, *Al-Qur'an Perguruan Tinggi dan Peradaban Islam*, (Mataram: Qur'anic Center Institut Agama Islam Negeri (IAIN) Mataram, 2016), hlm. 31-32.

<sup>6</sup> Drajat Amroeni, *Ulumul Quran Pengantar Ilmu Ilmu Al-Qur'an*, (Depok: Kencana, 2017), hlm. 1.

order to preserve the authenticity of the verses of the Qur'an.<sup>7</sup> Allah says in surah al-Hijr verse 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: *"Indeed it is we who revealed the Qur'an and we also maintain it".<sup>8</sup>*

Various ways are done by Muslims in maintaining and maintaining the authenticity of the verses of the Qur'an, one of which is by memorizing the Qur'an. In the early period of Islam after the Prophet Muhammad received revelation, the Prophet socialized it to the companions, then ordered it to be written and memorized, the companions were very happy to receive the order, then they wrote and memorized the Qur'an. this is done continuously by the tabiin to Muslims today, especially in areas with a majority Muslim population, one of which is Indonesia.

Indonesia is one of the countries with the majority of its population embracing Islam. The tradition of memorizing the Qur'an has long been carried out in various regions in the archipelago. The effort to memorize the Qur'an was originally carried out by scholars who studied in the Middle East through their teachers. However, as the times developed, the tendency to memorize the Qur'an began to attract many people, especially in Indonesia.

The large number of people's desire to memorize the Qur'an made Middle Eastern alumni, especially from Hijaz (Mecca-Madinah), form Tahfīzh al-Qur'ān institutions such as the establishment of special Tahfīzh Islamic Boarding Schools, as well as conducting Tahfīzh al-Qur'ān learning in existing Islamic boarding schools. The institutions that organized Tahfīzh al-Qur'ān were initially limited to a few regions, but after the Tahfīzh al-Qur'ān branch was included in the Musabaqah Tilawatil Qur'an (MTQ) in 1981.

This model institution then continued to grow in various regions of Indonesia. Its development certainly cannot be separated from the participation of the scholars of memorizing the Quran who tried to spread the learning of Tahfīzh al-Qur'ān. Therefore, if someone memorizes the Qur'an, it will be easier for that person to reflect on the contents of the Qur'an in order to correct their own condition whether it is in accordance with the teachings of the contents of the Qur'an or not. In fact,

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<sup>7</sup> Muhammad Shohib, *Memelihara Kemurnian Al-Qur'an Profil Lembaga Tahfidz Al-Qur'an di Nusantara*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2011), hlm. 3.

<sup>8</sup> QS. al-Hijr [15]: 9, Kementrian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, (Jakarta: Lajnah Pentashihan Al-Qur'an, 2019), hlm. 363.

the Qur'an is easy to read, learn and there is no reading that is easy to remember other than the Qur'an because Allah has guaranteed this in his words:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: "*Indeed, We have indeed made easy the Qur'an as a lesson. So, is there anyone who wants to take lessons*".

In tafsir al-Misbah it is explained that the gradual decline of the Qur'anic verses is Allah's way to make it easier for the Prophet Muhammad and his followers to understand the Qur'an so that there is no confusion in understanding the message.<sup>9</sup> Among the functions of the Qur'an is explained in surah al-Isra' verse 9 in which the Qur'an functions as a guide, guide, medicine and giver of good news later. The presence of the Qur'an in the dimension of community life has a structured purpose that is not just an obligation for a mystical and ritual religious approach. In this case the Qur'an is God's guidance which if studied and practiced will help the community to find values that can be used as guidelines in solving various life problems.<sup>10</sup>

The massive movement of the times makes the study of the Qur'an experience the development of the study area, from text studies to socio-cultural studies and makes people who embrace Islam as the object of study. This study is often called Living Qur'an.<sup>11</sup> Living Qur'an is a study or scientific research on various kinds of social events with the presence of the Qur'an. Basically, the understanding of the Living Qur'an stems from the Qur'an in Everyday Life phenomenon, the meaning of the sentence defines the meaning and function of the Qur'an experienced by the Muslim community.<sup>12</sup>

The rapid development in science and technology has a very good impact on society, therefore the application of the values of the Qur'an is needed, especially in this era of globalization. This is what causes the importance of instilling the values of the Qur'an in life. The values contained in the Qur'an are very diverse, ranging from human relationships and relationships with the creator. Among the values of the Qur'an that the author will discuss are the value of patience, the value of tawaddu', the value of husnuzhan, the value of professionalism and the value of responsibility contained in surah al-Kahf verses 60-82. The verse of the Qur'an that

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<sup>9</sup> Muhammad Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2007), hlm. 242.

<sup>10</sup> Muhammad Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Umat*, (Bandung: Mizan, 1999), hlm. 13.

<sup>11</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press Yogyakarta, 2017), hlm. 106.

<sup>12</sup> Muhammad Mansur, *Living Qur'an dalam Lintasan Sejarah Al-Qur'an*, (Yogyakarta: TH. Press, 2007), hlm. 5.

tells the story of the Prophet Khidir is not clearly mentioned in the Qur'an but is explained in the Prophet's hadith.<sup>13</sup> The journey of Prophet Moses with Prophet Khidir was caused because one day Prophet Moses made a speech in front of his people, then one of his people asked, "who is the most clever person?" Prophet Moses answered "I". The words that were already then got a reprimand from God. Then Allah said to Prophet Moses that he was not the smartest at that time. The man dwells at a meeting place between the two seas "Go you to meet him".<sup>14</sup>

Muhammad Quraish Shihab in his book *Grounding the Qur'an* explains several methods in order to achieve something desired to instill the values of the Qur'an in life. First, using the method of stories that are relevant to the value in question. For example, when teaching about patience, it can be told about the journey of Prophet Khidir with Prophet Moses or the story of Prophet Muhammad in the face of ridicule and trials from the Quraish disbelievers because in the Qur'an there are so many stories that can be taken as lessons. Second, giving by way of advice, because the Qur'an uses language that can touch the hearts of its readers so that it can direct it to the ideas it wants. However, this method will be effective when the advisor or educator gives him an example from his own life. Third, habituation. This role is very influential in a person's life, because the Qur'an uses habituation which in the process will gradually become a habit. For example, in the Qur'an the beginning of Islam still allowed the Arabs to drink khomar, then by instilling a sense of God's greatness so that it could drastically change the bad habits of the previous people.<sup>15</sup>

Good habits must be applied from an early age, so that they become habits when children grow up. One way to implement this is to enroll children in the Qur'an Education Park (TPQ), for example the Al-Jihad Qur'an Education Park (TPQ) which is located in the Pratama Circle complex, Pagutan, Mataram City. TPQ Al-Jihad is one of the non-formal institutions that prioritizes learning the Qur'an from Iqra' to memorizing the Qur'an so that it is hoped that the creation of Qur'an experts who have good memorization quality and animating the values contained in the Qur'an.

Based on observations in the field, there is a decline in morals that occurs in students, such as disturbing friends, disrespect for teachers, lack of discipline, for example wearing short-sleeved shirts and so on. This is indicated because the parents' backgrounds are different and the lack of religious knowledge and the

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<sup>13</sup> [http:// www. kumparan.com/berita-terkini/ciri-nabi-khidir-dan-kisahnyadalam-alquran](http://www.kumparan.com/berita-terkini/ciri-nabi-khidir-dan-kisahnyadalam-alquran), diakses tanggal 06 Agustus 2022, pukul 09:50

<sup>14</sup> Hamka, *Tafsir Al-Azhar Diperkaya Dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, dan Psikologi* Jilid 5, (jakarta: Gema Insani, 2012), hlm.54.

<sup>15</sup> Muhammad Quraish Shihab, *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1994), hlm. 197.

parents' busyness is too massive without paying attention to the religious knowledge possessed by their children. Besides that, santri have different IQs so that the understanding obtained by santri must be different. therefore, the importance of instilling the values of the Qur'an in the dimension of santri life in accordance with their abilities and of course by using the right methods so that it is easy for santri to accept.

From the above background, the author considers it important to raise a theme related to the Qur'an which is a study in Living Qur'an with the title "*Planting Al-Qur'an Values Surah Al-Kahf Verses 60-82 in the Lives of Santri (Living Qur'an Study at the Al-Qur'an Education Park (TPQ) Al-Jihad Pratama Circle Housing Mataram City)*).

## **B. Research Method**

The method used in this research is Mixed Method which combines Qualitative and Quantitative research. Qualitative method is a research method used to examine and understand the behavior of individuals, or groups, and social phenomena in natural conditions (natural), so that descriptive data is obtained in the form of oral or written, then interpreted descriptively as well.<sup>16</sup> This qualitative research also emphasizes more on observing phenomena that are more about the substance of the meaning of the phenomenon. For example behavior, perceptions, motivations, and actions.<sup>17</sup> While the Quantitative Method focuses on human behavior that is objective and can be measured.<sup>18</sup>

The type of this research is field research or Field Research which focuses on the results of data collection from the specified information.<sup>19</sup> In this type of field research, the research conducted by the author is included in field study research, which is a research directed at collecting intensive data about the background of the current situation and environmental interactions of a social unit. The data to be obtained are data related to the cultivation of the values of al-Qur'an surah al-Kahf verses 60-82 in the lives of Santri. To obtain this data, the researcher goes directly to the research location so that cooperation can be established to obtain information related to the required data.

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<sup>16</sup> Sobri Sutikno dan Prosmala Hadisaputra, *Penelitian Kualitatif*, (Lombok: Holistica Lombok, 2020), hlm. 5.

<sup>17</sup> Sugiyono, *Metode Penulisan Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2009), hlm. 9.

<sup>18</sup> Elivinaro Ardianto, *Metedologi Penelitian*, (Bandung: Simbiosis Rekatma Media, 2014), hlm. 58.

<sup>19</sup> Lexy J. Moelong, *Metedologi Penulisan Kualitatif, Edisi revisi*, (Bandung: PT Rosda Karya, 2006), hlm. 26.

The data sources used by the author in this study are primary data and secondary data. Primary data sources are data collected by the author from the first source. Meanwhile, according to Sugiyono, primary sources are data sources that directly provide data to data collectors. In this case, what the researchers will interview is the TPQ caregiver and several students at the TPQ. Secondary data are books that are not directly related to the material object and formal object of research, but have relevance. So we can conclude that secondary data is additional data used to complement existing primary data. In this research, additional data that will be used are journals and books related to the theme and other data sources that will be related to this research. Data collection techniques using observation, interviews and documentation. In this study, researchers used three components in data analysis, as stated by Miles and Hubmen that activities in data analysis are carried out interactively and take place continuously until completion, namely data reduction, data display, and verification. To test the validity of the data using triangulation.

### C. Results and Discussion

#### 1. Values in Surah Al-Kahf verses 60-82

##### a. The Value of Patience

Etymologically, patience comes from the Arabic *Barrasa* which means patience, steadfastness, courage.<sup>20</sup> In Indonesian, patience means: "enduring trials, steadfast, calm, not in a hurry, not in a hurry".<sup>21</sup> Meanwhile, according to al-Khudairi, patience means *al-habs* or *al-khaff*, which is self-restraint.<sup>22</sup> In terminology, patience means refraining from anything disliked because of expecting the pleasure of Allah or being steadfast in accepting it willingly and surrendering.<sup>23</sup> What is disliked is not always things that are not liked but also in the form of things that are liked. Patience in this case means restraining or restraining oneself from indulging in lust. In the Encyclopedia of Islam, patience means enduring something suffering, either in finding something that is not wanted or in the form of losing something that is favored.<sup>24</sup>

While in the dictionary of Islamic terms, patience means being able to refrain from doing things that are contrary to Islamic law, both in spaciousness

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<sup>20</sup> Mahmud Yunus, *kamus Arab- Indonesia* (Jakarta:Yayasan Penyelenggara Penterjemeh/Penafsiran Al-Qur'an, 1973), hlm. 211.

<sup>21</sup> Depdikbud, *Kamus Besar Bahasa Indonesia*(Jakarta: Balai Pustaka, 1990), hlm. 763.

<sup>22</sup> Muhammad bin Abdul Aziz al-Khudairi, *Sabar*, (Jakarta: Darul Haq 2001), hlm. 6.

<sup>23</sup> Abu Bakar Jabir el-jazairi, *Pola Hidup Muslim, Minhajul Muslim, Thaharah, Ibadah Dan Akhlak*, Terj. Rachmat Djatnika, (Bandung:PT Remaja Rosdakarya, 1997), hlm. 347.

<sup>24</sup> Dewa Redaksi Ensiklopedia Islam, *Ensiklopedia Islam*, (Jakarta:Ictiar Baru Van Hoeve,1996) jilid 4, hlm. 184.

or in difficulties (trials) and passions that shake faith. In Sufism, patience is one of the *maqam-maqam* that must be taken by every Sufi candidate, namely having patience in carrying out Allah's commands, accepting the trials that befall him without waiting for Allah's help to come.<sup>25</sup>

In Shari'ah terms, patience means refraining from doing what Allah swt. wants and forsaking what He has forbidden. When a servant is able to do this sincerely, then Allah sets to compensate in the form of great rewards and reward him with heaven. Jai patience is a firm and resolute

attitude in carrying out religious teachings when the urge of desire arises. It is a firmness that is built on the foundation of the Book and Sunnah, because the servant who clings to the Qur'an and hadith as well as being patient with calamities in worship and avoiding its prohibitions.<sup>26</sup>

The various definitions above show that patience is an effort to control oneself when experiencing difficulties by not complaining, not being anxious, not feeling difficult and acting calmly. People who are able to face these difficulties are classified as patient so that they can achieve God's pleasure. In general, it seems that patience is an effort of a servant to control himself in the face of life's difficulties.

#### b. Types of Patience

Among the things recommended in Islam is patience, patience has a broader meaning, so patience can be divided into several types, namely: 1) Being patient in order to obey Allah Subhanahu wata'ala. This is as Allah SWT says. Patience in obeying Allah Subhanahu wata'ala is a form of patience in realizing Allah's commands. 2) Being patient from disobeying Allah SWT, this form of patience as exemplified by the Prophet Yusuf. When a positioned and respected woman invited him to commit sinful acts, the Prophet Yusuf actually avoided. The Prophet was patient (restrained) not to be dragged into disobedient behavior. He chose to languish in prison rather than commit disobedience to Allah. 3) Being patient with all the destiny of Allah, including this patience is patience when conveying the message and facing various disturbances launched by members of the community, and 4) Patience in facing trials in da'wah when the Prophet tried to develop da'wah to the Thaif region, which he encountered was not a good welcome. He and a companion received slurs, insults, and physical

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<sup>25</sup> Abu Baiquni, Ami Fauziana, *Kamus Istilah Agama Islam*, (Surabaya: Arkola, 2000), hlm.128.

<sup>26</sup> Syekh Muhammad Shalih al- Munajjid, *Jagalah Hati Dan Raih Ketengangan*, (Jakarta: Cakrawaa Publishing, 2006), cet.1, hlm. 214-215.



violence. He was stoned. His noble body was injured. Blood flowed from his face. Inviting people to goodness is even rewarded with ugliness. How acute ignorance had been attached to the people of Thaif at that time. The ignorance that existed in them was so overwhelming that they were unable to digest the contents of the invitation delivered by the chosen man, Rasulullah. Their hearts were blind and deaf, unable to distinguish between good and evil. Nevertheless, the Prophet remained patient. His tongue was awake, not replying to curses and insults with the like. Likewise, his limbs did not reply with similar replies. His soul remained strong, not necessarily shaken, and despaired of spreading goodness. Patience was firmly planted in him.<sup>27</sup>

According to some wise people, patience is divided into three types as well, only the point of view is slightly different. First, abandoning the evil desires, this is the degree of the repentant; second, being content with the fate of Allah that befalls him and this is the degree of the zahid; third, love or pleasure in everything that Allah does for him, and this is the degree of the righteous.<sup>28</sup>

## 2. The Value of Tawaddu' / Courtesy

Etymologically, the word tawadhu comes from the word wadh'a which means to humble, and also comes from the word "ittadha'a with the meaning of humbling oneself. In addition, the word tawadhu is also interpreted as low to something. As for the term, tawadhu is showing humility to something that is exalted. In fact, there are also those who interpret tawadhu as an act of glorifying people because of their virtues, accepting the truth and so on. Tawadhu Terminology means humble, the opposite of arrogant or arrogant. Tawadhu according to Al-Ghozali is to remove your or our position and consider others superior to us.<sup>29</sup> Tawadhu according to Ahmad Athoilah is something that arises because of seeing the greatness of Allah, and the revelation of Allah's attributes.<sup>30</sup>

Tawadhu means humble, not arrogant, the opposite of the word arrogant. That is, behavior that always respects the existence of others, behavior that likes to glorify others, behavior that always likes to put the interests of others first, behavior that always likes to respect the opinions of others.<sup>31</sup> Tawadhu means humble, the opposite of the word arrogant or takabur. A humble person does

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<sup>27</sup> Said Hawwa, *Tazkiyaun Nafs, Intisari Ihya Ulumuddin*, (jakarta: Pena Pundi Aksara, 2005), hlm. 292.

<sup>28</sup> Ahmad Daudy, *Kuliah Ilmu Tasawuf*, (Jakarta: Buan Binang, 1998), hlm. 10.

<sup>29</sup> Imam Ghazali, *Ihya Ulumudin, jilid III, terj. Muh Zuhri*, (Semarang: CV. As-Syifa, 1995), hlm. 343.

<sup>30</sup> Syekh Ahmad Ibnu Atha'illah, *Al-Hikam: Menyelam ke Samudera Ma'rifat dan Hakekat*, (Surabaya: Penerbit Amelia, 2006), hal. 448.

<sup>31</sup> Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: LIPI Pustaka Pelajar, 2007), hlm. 120.

not see himself as more than others, while an arrogant person overvalues himself. Being humble is not the same as having low self-esteem, because low self-esteem means losing self-confidence. Although in practice a humble person tends to humble himself before others, but this attitude is not born of insecurity.

From some of the definitions above, the attitude of tawadhu will bring the human soul to the teachings of Allah, carrying out His commands and staying away from His prohibitions. Guiding and bringing humans to become a sincere person, accepting what they are. Bringing people to a place where people who sincerely accept what is. So as not to be greedy, greedy, and to always behave devoted to Allah, obey the Messenger of Allah, and love Allah's creatures. When human behavior is like this, it is called being tawadhu.

### **3. The Value of Professionalism**

According to Soedijarto defines professionalism as a set of attributes needed to support a task in accordance with the desired work standards. Meanwhile, according to Siagian, professionalism is reliability and expertise in carrying out tasks so that they are carried out with high quality, the right time, carefully and with procedures that are easy for customers to understand and follow.<sup>32</sup>

Based on the opinions of these experts, it can be concluded that professionalism or professionalism is an adverb that broadly refers to the nature of the profession (its level). In professionalism there are skills, good judgment, and polite behavior expected of someone who is trained to do a good job. This is where professional people will be very different from unprofessional people even though they are in the same job or work in the same space.

The characteristics of Professionalism are shown by the desire to always display behavior that can be used as a good reference. Someone who has high professionalism will always try to realize himself in accordance with the standards that have been set, trying to improve and maintain his professional behavior through the manifestation of professional behavior, the desire to always pursue various professional development opportunities that can improve and improve the quality of his knowledge and skills, and pursuing quality and ideals in the profession. Professionalism is characterized by a sense of pride in the profession he holds.

### **4. Husnuzhan Value**

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<sup>32</sup> Suharman, “*Pengaruh Profesionalisme Kerja Pegawai Kejaksaan Negeri Mataram Terhadap Kualitas Pelayanan Publik (Studi Kasus Pelayanan Kasus Hukum)*”, (Skripsi, Fisipol Universitas Muhammadiyah Mataram, 2019).

In language, husnuzhan comes from two words, namely *husnu* and *zan*, which means to be kind. In terms, husnuzhan is defined as having good thoughts towards all of Allah's provisions and decrees given to humans.<sup>33</sup> Husnuzhan is one part of praiseworthy morals.<sup>34</sup> The opposite of husnuzhan is *su'uzzan*, which means prejudice. *Su'uzzan* is haram. *Su'uzzan* or prejudice is an act that is not allowed because it can lead to hostility and fracture of brotherhood.<sup>35</sup>

According to Pinandito, husnuzhan is a basic foundation for humans in thinking positively about all events experienced. Imam Ja'far Shadiq said, "Being prejudiced against Allah means that you should not hope except in Him and you should not fear anything except from the sins you commit".<sup>36</sup> Based on some of the descriptions above, it can be concluded that husnuzhan means good prejudice, especially good prejudice against all the provisions of Allah so that humans can always think positively when afflicted with pleasure or distress in life.

## 5. Value of Responsibility

Responsibility according to the Indonesian Dictionary is the state of being obliged to bear everything. So being responsible according to the general dictionary of the Indonesian language is obliged to bear, bear, bear everything, and bear the consequences.

Responsibility is human awareness of their behavior or actions that are intentional or unintentional. Responsibility also means acting as a manifestation of awareness of one's obligations. Responsibility is natural, meaning that it is part of human life, that every human being is burdened with responsibility. When studied, responsibility is an obligation that must be borne as a result of the actions of the party who acts. Responsibility is the hallmark of a civilized human being. Man feels responsible because he realizes the good or bad consequences of his actions, and also realizes that other parties need justice or sacrifice.

Man strives to fulfill his own needs or the needs of others. For this purpose, he must face other humans in society or face the natural environment. In his

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<sup>33</sup> Roli Abdul Rohman, *Menjaga Akidah dan Akhlak*, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2009), hlm. 86.

<sup>34</sup> Ibrahim dan Darsono, *Membangun Akidah dan Akhlak 2*, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2009), hlm. 103-113.

<sup>35</sup> Yatimin Abdullah, *Studi Akhlak dalam Perspektif al-Qur'an*, (Jakarta: Amzah, 2007), hlm. 219-220.

<sup>36</sup> Satrio Pinandito, *Husnuzan dan Sabar Kunci Sukses Meraih Kebahagiaan Hidup Kiat-Kiat Praktis Berpikir Positif Menyiasati Persoalan Hidup*, (Jakarta: Penerbit PT Elex Media Komputindo, 2011), hlm. 13.

efforts, humans also realize that there are other forces that determine, namely the power of God. So that humans have 5 kinds of responsibilities as follows: 1) Responsibility towards oneself, 2) Responsibility to the family, 3) Responsibility to society, 4) Responsibility to the Nation, and 5) Responsibility to God.

#### **D. Conclusion**

The values contained in surah al-Kahf verses 60-82 include the value of patience, the value of tawadduk', professional work, the value of khusnudzan, and the value of responsibility. In the process of instilling the values of the Qur'an carried out at the AL-Jihad al-Qur'an Education Park (TPQ) using several forms of methods including first, the exemplary method, by means of which the teacher gives an example so that it can be imitated by his students such as good speech, patience, responsibility and so on. Second, the habituation method, by getting used to praying together and reading prayers before starting lessons. The third is the advice method and the fourth is the Reward and Punishment method.

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