

REWARDS IN AL-QURAN

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Abstract: In everyday life, we often encounter children with various characters. There are children who are easy to cultivate and some who are difficult to cultivate, some are active in learning and some are very lazy to learn, some of them learn to progress and some others learn only to avoid punishment. Actually the bad qualities that arise in the children above are not born and their nature. These traits arise due to a lack of early warning from parents and educators. So it is a big mistake if we underestimate the small mistakes made by nanak. Actually, there are no educators who want the use of punishment in education unless they have to. Rewards or praise are far more important than punishment

PRELIMINARY

Dinul Islam explains to all its adherents that everything that is done by humans on this earth without exception, no matter how big or how small, will definitely be rewarded in the future. Of course all good deeds will definitely be rewarded according to the actions while in the world, and of course all bad deeds will be rewarded in the form of punishment from Allah SWT. There is a verse-verses of the Koran talk a lot about giving awards and rewards or punishments, sanctions or threats as a method in all things including in the world of education, with the aim of motivating everyone to do the best in life.

Rewards an award that is given to someone either in the form of material or non-material for the achievements achieved, in the world of education there are three things that can be taken from the first three limitations of punishment, there is pain or dislike for the offender; the second is negative valence, and the third is that punishment is imposed on the guilty party; With punishment, it is hoped that students will realize the mistakes they have made, so that students will be careful in taking action.

In everyday life, we often encounter children with various characters. There are children who are easy to cultivate and some who are difficult to cultivate, some are active in learning and some are very lazy to learn, some of them learn to progress and some others learn only to avoid punishment. Actually the bad qualities that arise in the children above are not born and their nature. These traits arise due to a lack of early warning from parents and educators. So it is a big mistake if we underestimate the small mistakes made by nanak.

Actually, there are no educators who want the use of punishment in education unless they have to. Rewards or praise are far more important than punishment (Muhammad Ali Qutb, 1993).

In the world of education, this method is called the reward and punishment method. With this method it is hoped that students can be motivated to take progressive actions, better and tougher conscience and will on the child. From the opinion above, a definition of reward and punishment can be taken for educators' efforts to improve the behavior and character of their students.

In this topic, we will discuss the meaning of reward/reward in the opinion of several experts related to the world of education and do not discuss punishment/punishment. And no less important is discussing the verses, translations and interpretations of the Koran which talk about the reward/reward and then linking the verses of the Koran with the reward/reward.

THEORETICAL STUDY

Previous research that is the same as the title of this dissertation aims to get an overview of this research with similar research that has been carried out, both on a national and international scale. Where research on positive rewards (appreciation) and negative rewards (sanctions) in educational institutions has been carried out by Indonesian writers and writers from other countries. Both in the form of books, journals and dissertations. So that with this previous research, researchers have more opportunities to conduct more in-depth studies. Some of the literature reviews that researchers have carried out are as follows: Many works have been produced regarding positive rewards (appreciation) and negative rewards (sanctions) in education, to mention such as Dr. Ir. Nurbaiti, M.Pd., like his work entitled, Sanctions and Their Impact on Education Quality. The essence of his discussion is that education through coercion by giving sanctions wisely can produce high quality education. The higher the level of coercion, the higher the quality of education, and the ultimate goal of education as stated by Badhshah and others is for a balance to occur between the physical and mental development of humans. the school environment created, so that the quality of education is the quality of education as seen from the motivation to learn, discipline and a conducive learning atmosphere and student achievement. The essence of his discussion is that education through coercion by giving sanctions wisely can produce high quality education. The higher the level of coercion, the higher the quality of education, and the ultimate goal of education as stated by Badhshah and others is for a balance to occur between the physical and mental development of humans.

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RESEARCH METHODS

The method used in this writing is the library study method, namely compiling this paper from various references related to the discussion of management in the Koran. This study is based on literature study. Library study is a series of activities related to library data collection methods, reading and recording and processing of written material. It is a writing that utilizes library resources to obtain writing data (Mustika Zed, 2004).

DISCUSSION AND RESEARCH RESULTS

A. Understanding the Definition of Reward / Reward

Regarding the word "Reward" the translation in the English dictionary is defined as rewards and gifts (John M. Echols and Hassan Shadily, 1975). Then in the Arabic translation, the gift comes from the word "hidayatan or hidayan" which means gift or gift (M. Yunus, 1973). Furthermore, it could also be the word "tsawab" of course in this case it is often found in verses of the Qur'an, specifically when mentioning things that are considered good in this world and in the hereafter from their deeds. Therefore, it is sourced as a reference, the word "tsawab" in several surahs and several verses, as in the Koran, the translation is always a good answer (Bint Maunah, 2009).

And no less important about the meaning of reward in the Big Indonesian Dictionary itself, it is stated that gifts or wages (as a reward for services, good deeds, etc.) (KBBI, 2013). Thus the definition of "reward" or reward is etymologically or in Arabic, English and

Indonesian language which has a harmonious meaning that leads to rewards, gifts, wages, gifts and so on whose goal is all good things.

After talking about the meaning of rewards or rewards in language, of course the next discussion is the meaning of rewards or rewards in terminology or terms. As mentioned the definition of reward is a tool to educate children so that children can feel happy because their actions or work are rewarded (Ngalim Purwanto, 1994). Prizes given to students who have achievements in lessons, skills, good morals and so on are deliberately given so that these students become good examples to their friends. Thus, with the existence of a tool that aims to arouse student motivation, this includes the reward itself.

The next definition of reward is a form of learning motivation that can be given by teachers to students with various things that can be done (Sardiman A.M, 2012). Reward is certainly a fun educational tool that will be given to students who have carried out positive activities that are always expected by students, so that these students are even more active in learning and achieve better results than what has been achieved at this time and also to motivate other friends so that all students get good performance

Then no less important is also the definition of reward or reward is a reward in a broad and flexible sense because of one's achievements (Abdurrachman Mas'ud, 2002). From some of the opinions of these experts it can be concluded that reward is an educational tool that functions as positive reinforcement of student achievement so that it is motivated to repeat good or positive behavior that has been done before. In linguistic theory, it is known as stimulus and response, meaning that in learning a reward is given as a stimulus to strengthen the response that has been made by students, therefore reward is one of the most important methods in the world of education.

From some of the opinions above, it can be concluded that reward or reward is anything in the form of a reward that pleases a feeling that is given to students for getting good results in the educational process with the aim of always doing good and commendable work. Reward or reward is an educational tool that is easy to implement and very fun the students, for that reward or reward in an educational process its existence is needed in order to increase the motivation and achievement of student learning.

B. Interpretation of QS Albakarah/2:34.

وَإِذْ قُلْنَا لِلَّ

“And (remember) when We said to the angels: "You bow down to Adam," then they bowed down except Iblees; he is reluctant and arrogant and he is one of those who disbelieve.”

This is the translation of QS Albakarah/2:34 above in which Allah SWT instructs all angels to respect the prophet Adam as a perfect creature created by Allah SWT. As that the prophet Adam who will manage life on earth where all humans live a life that will worship the presence of Allah SWT, of course in worship by purifying obedience to Him. To be clearer regarding the interpretation of QS Albakarah / 2:34 above, the following is a study on the interpretation of ibn cashier:

”This is a great glory from Allah Ta'ala for Adam which is also bestowed on his offspring. Where He informed that He had ordered the angels to prostrate to Adam. As for the meaning that when Allah Ta'ala ordered the angels to prostrate to Adam, Satan was also included in that order. Because, although Satan is not from the class of angels, he has resembled them and imitated their behavior. Therefore, the devil is included in the commandments addressed to the angels, and is reprehensible for the violations committed against His orders.

Ibn Jarir narrated from Al-Hasan Al-Bashri, he said: "The devil is not from the angels. Devils are native to the jinn, just as Adam is native to the human race.” And this isnad history is valid. Abd ar-Rahman bin Zaid bin Aslam said the same thing. Qatadah said that obedience is for Allah Ta'ala while prostration is for Adam. Allah Ta'ala glorified Adam by ordering the angels to prostrate to him. Some scholars say that this prostration is respect, appreciation and glorification as His word in Surah Yusuf verse 100 which means: "And he raised both his parents to the throne. And they (all) lay down prostrate to Joseph. And Yusuf said, "O my father, this is the takbir of my former dream, indeed my Lord has made it a reality."

That is the Shari'a of the previous peoples (before the people of the Prophet Muhammad shallallahu 'alaihi wasallam). But such glorifying cata abolished in our religion. Mu'adz once told me, I once came to Sham, when I got there I witnessed them prostrate to their priests and religious leaders. Then I said, "You, O Messenger of Allah, have more right to be made a place of prostration." So he said:

نَلَيْشَ يَسْجُدَ أَنْ بَشَرًا أَمْرًا كُنْتُ لَوْ لَا

Meaning: "No, if I were allowed to order someone to prostrate to another person, I would definitely order women to prostrate to their husbands, because of the great right of the husband over her." (Narrated by Abu Dawud, Al-Hakim, At-Tirmidhi, with hasan sanad. The meaning was recited by Ar-Razi)

And some other scholars say, the prostration is intended for Allah Ta'ala, and Adam is only the place of Qibla as His word in Surah Al-Israa' verse 78 which means: "Establish prayer after the sun has slipped." But this difference needs to be reviewed, which is clear the first opinion is more appropriate.

His Word (الكافرين من وكان واستكبر أبى إبليس إلا فسجدوا) according to Qatada's interpretation is the enemy of Allah Ta'ala, Satan was jealous of Adam for the glory that Allah Ta'ala had bestowed upon him. Then the devil said, "I was created from fire while he (Adam) was created from dust." The first sin that occurred was the pride of the Devil who was reluctant to prostrate to Adam as the Prophet sallallaahu 'alaihi wasallam said:

"كِبْرٍ مِنْ حَرْدَلٍ حَبَّةٍ مِثْقَالُ قَلْبِهِ فِي كَانَ مَنْ الْجَنَّةَ يَدْخُلُ لَا"

Meaning: "A person cannot enter heaven in whose heart there is arrogance even as heavy as a mustard seed."

In the heart of Satan there has been arrogance, disbelief and disbelief that caused him to be driven away from the grace of Allah Ta'ala and the presence of the Divine.

His Word (الكافرين من وكان) according to some commentators means that Satan is included in the group of disbelievers due to his refusal to prostrate to Adam. That is as His word in Surah Huud verse 4 which means: "Then the child will be among those who are drowned." And also His word in Surah Al-Baqarah verse 35 which means: "Which makes you both among the wrongdoers." A poet says:

...بِنَيْهَاءِ قَفْرٍ وَالْمَطْيُ كَأَنَّهَا قَطَا الْحُرْنَ قَدْ كَانَتْ فِرَاحًا يُبُوضُهَا

Meaning: "In a barren desert, while the vehicle camel is like a gala bird that returns to being a child just hatched from its egg."

Ibn Fawrak said: "The understanding is that Devils in the knowledge of Allah Ta'ala are among the disbelievers." This opinion has been reviewed by Imam Al-Qurthubiy, Ar-Razi and other scholars who have mentioned two opinions of the scholars, whether those who were ordered to prostrate to Adam were specifically the angels of the earth or did they generally include all the angels of the earth and the angels of the heavens. Each opinion has a group of supporters. However, this verse actually shows that it is general in nature as His word in Surah Al-Hijr verse 30 which means: "Then all the angels prostrate together except the Devil." Here there are four things that strengthen the opinion which states that the order is general in nature (Al-Imam Abul Fida Isma`il Ibnu Kasir Ad-Dimasyqi, 2011).

This is the explanation in Ibn Kasir's commentary at length regarding QS Albakarah/2:34 which clearly explains the process by which the angels honored the prophet Adam, who in this verse uses the word prostration, but its meaning is simply to honor the prophet Adam by bowing his head. The proper respect for the prophet Adam is due to his ability to become caliph (manage) this vast earth. Then also explained the interpretation of this verse in the Koran and its Interpretation volume 1 as a comparison as well as reinforcement of course regarding the discussion of respect for the prophet Adam.

The measure of the affirmation of angels on the superiority of humans from the angels themselves as mentioned by Allah SWT in the previous verse, it is clear about verse 34 that Allah instructed the angels to prostrate in honor of Allah's prophet Adam. And remember when we said to the angels, prostrate yourself, that is, pay homage to Adam by bowing your head or body, not bowing down in worship! hearing this command from Allah, they, the angels, also prostrated themselves, except for the devil. The devil is a creature from the jinn who feels himself to be more honorable and noble than God's prophet Adam due to the creation of the devil from fire whose characteristics are hot, burning and smoldering.

While the prophet Adam was created from clay, which looked still and did not move. Satan did not accept to prostrate to the prophet Adam and was very, very arrogant because he felt he was more honorable, and, for this action, he belonged to the disbelievers, namely

creatures who closed themselves from accepting the truth, denied the pleasures given by Allah to him, and deny the wisdom contained behind the commandments of Allah. After the problem with the angel was finished with the angel's prostration to the prophet Adam, and the problem with the devil was also finished by the devil's refusal to prostrate to the prophet Adam, then in this verse Allah ordered the prophet Adam and his wife, Eve, to inhabit heaven as a tribute to him.

In Islam, prostration of worship is only allowed to Allah SWT alone. There are basically two types of prostration to Allah. The first is human prostration to Allah in worship, namely prayer prostration, recitation prostration and gratitude prostration according to the ways that have been determined in the Shari'a. Second, the prostration of all creatures to Allah SWT means submission and obedience to His teachings. The original meaning of the word prostration is submission and patun (*Al-Qur`an and its Translation, 2012*).

In the interpretations above, it is clear that Allah SWT's command for the angels to prostrate to the prophet Adam, but the purpose of the prostration is simply to honor the prophet Adam by bowing his head because he is the one who will manage this vast earth which is inhabited by various creatures that there are humans, animals, plants and so on whose goal is that this earth is always good and useful for all of these creatures.

Furthermore, it is also explained regarding the interpretation of QS Albakarah/2:34 on Jalalain's interpretation which has the same purpose, namely to further strengthen the understanding of respect for the prophet Adam which was carried out by angels at the behest of Allah SWT, of course. Mentioned that The prostration in question is not like the prostration that we understand today, but bowing as a form of respect for Adam AS. Meanwhile, the devil is the leader of the jinn who is among the angels. The Devil, in Tafsirul Jalalain, does not want to prostrate respect and is arrogant by saying, "I am better than Adam AS." In the knowledge of the eternal God, Satan is recorded as a group of deniers (Jalaluddin Almahalli and Jalaluddin Assuyuti).

Likewise, in the narrative of Imam Al-Baghowi, the commanded prostration certainly implies obedience to Allah. The prostration in question is prostration of reverence and respect, not prostration of worship as the prostration of Jacob's children to Joseph as in Surah Yusuf verse 100. The prostration is not to put the face on the earth. This prostration of respect by bowing was then canceled when Islam came with the order of greetings. Imam Al-Baghowi quoted some commentators who said that the command to prostrate in Surah

Al-Baqarah verse 34 made Adam only as a Qibla. While the prostration itself is intended to Allah as the position of the Kaaba as a prayer direction. While the prayer itself is addressed to Allah SWT (Al-Baghowi).

Based on the various interpretations in the book of interpretations that the author described above, the overall interpretation of the meaning of the word "prostrate" is to pay homage to the prophet Adam with a head bowing gesture. The respect in question is not respect to the extent of his cult, not to the level of deifying him, not to the level of equating him with the Creator, but respect for him is only limited to respect made as a tribute to the perfect creature created by Allah SWT which is entrusted to the task of managing or managing this vast earth.

C. Translation and Interpretation of QS Annisa/4:124

keyword وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ

“Whoever does good deeds, both male and female while he is a believer, then they will enter Paradise and they will not be wronged even in the slightest.”

In the translation of QS Annisa / 4: 124 it clearly states that every human being who does good, of course by purifying obedience to the presence of Allah SWT, will certainly get a reward that is appropriate, namely Allah SWT will enter into His heaven which is full of pleasure. Humans, both male and female, have the same opportunity to achieve this reward because what is judged by Allah SWT is from the side of faith and piety in His presence. Regarding the interpretation of QS Annisa/4:124, it is also clear that people who do good deeds will surely receive a reward in the form of heaven from Allah SWT, as stated:

"That the retribution for evil deeds - that is, a servant should receive his revenge, sometimes in this world it is better for him, and sometimes in the hereafter, may Allah protect us from this and ask Him for safety in this world and the hereafter and forgiveness, forgiveness, and deliverance from Him—, then in this verse the goodness, mercy and mercy of Allah are explained in His acceptance of the good deeds of His servants, both male and female, on condition of their faith. That Allah will enter them into heaven, Allah will not abuse the reward of their kindness, nor reduce it in the slightest. What is meant by the term naqir at the end of this verse is the small dot found in the seed of a date palm. What is meant by the term fatil is the fiber contained in the halves of the seeds of the date palm. Naqir and fatil are both in the seeds of the date palm. While the term qitmir, namely the membrane that wraps the seeds of

the date palm, is outside the seeds of the date fruit. These three terms are all in the Koran (Al-Imam Abul Fida Isma`il Ibnu Kasir, 2006).

This is the interpretation of QS Annisa/4:124 in Ibnu cashier which clearly states that the reward for those who do good deeds, both men and women, is the heaven of Allah SWT. And more than that also that the eternity of heaven is forever because the afterlife as mentioned in the Qur'an is eternal. As mentioned in the above interpretation of ibn cashier, it is in line with the interpretation in the jalalain book regarding the reward for those who do good deeds is heaven.

"(And whoever does) something (from good deeds, whether male or female and he believes, then they will enter) there are those who read in active form and there are those in passive form (into heaven and will not be wronged even though even a little) even as big as a small hole" (Jalaluddin Almahalli and Jalaluddin Assuyuti).

D. Translation and Interpretation of QS Al-Qosos Verse 84

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

"Whoever comes with (brings) good, then for him (reward) is better than that good; and whoever comes with (brings) evil, then he will not be recompensed for those who have done that evil, but (in balance) with what they used to do.

In Showi's interpretation, it is explained about QS Al-Qosos, "then Allah said: Whoever does good deeds, indeed Allah will suffice all his deeds, Allah will multiply his reward to 700 rewards for the main rewards and Allah glorifies him. And whoever does bad deeds by doing what Allah has forbidden, Allah will not reward him except with what he has done from bad deeds and Allah will not multiply his reward (Tafsir Shawi, <https://tafsirweb.com/7134-surat-al-qashash-ayat-84.html>).

Thus it is clear that the reward for humans who do good deeds is that they will be given a reward commensurate with what each individual human has done. The reward is so in accordance with the deeds while living in a mortal world full of deceit and trickery. The reward in question is about the suitability between acts in the form of worship both mahdhoh and ghoiru mahdhoh done in the world.

E. Relation of Verses with Rewards

Talking about the connection between the verses of QS Albakarah/2: 34 and QS Annisa/4:124 with rewards, of course, cannot be separated from definitions, both etymologically and terminologically. In the discussion chapter above, we have discussed these definitions in order to make it easier to study the relationship between verses and rewards. In general, the Qur'an informs that Allah SWT gives rewards to His servants in two forms, first, physical rewards, for example, food, drink, fruit, rainwater, and so on.

Second, non-physical rewards, for example, peace or inner peace, God's guidance, rewards in the afterlife, heaven and so on. In the context of Islamic education, the form of reward is also divided into two forms. The first is in physical form, namely pleasant treatment that someone receives in physical or material form as a logical consequence and good deed ('amal al-shalih) or the best achievement that he successfully displays or achieves.

In this study, rewards such as giving gifts, souvenirs, or awards in the form of trophies, books or books, scholarships, and so on. The second is in non-physical form, namely the pleasant treatment that a person receives in non-physical form as a logical consequence of good deeds ('amal al-shalih) or the best achievement that he has successfully shown or achieved (Al Rasyidin, 2008).

Various ways that can be done in giving rewards include:

- a. Verbal Expression / Beautiful Praise This praise is given so that children are more enthusiastic about learning.
- b. Material Rewards/Prizes, because not a few children are motivated by giving gifts.
- c. Love him, because among the noble feelings that Allah has entrusted to the hearts of both parents are feelings of affection, kindness and gentleness towards them.
- d. Looking and Smiling (Salminawati).

There are also what are called non-verbal techniques, namely giving awards through body gestures namely facial expressions and body movements, such as smiles, nods, thumbs up, and hand clapping (Raka Joni T. & Wardani IGAK (Ed.), 1984).

The connection with QS Albakarah/2:34 as explained above is that in honoring the prophet Adam by bowing his head the angels did at the behest of Allah SWT. with the reason for the achievements of the prophet Adam mentioning all the names in the universe without any shortcomings while the angels are unable to do so. The achievements of the prophet Adam are also mentioned as managing such a vast earth.

Thus it is clear that the awarding of rewards addressed to the prophet Adam such as body gestures, namely by bowing the heads of the angels at the command of Allah SWT for the achievements of the prophet Adam who was able to name the names of objects and human figures who will manage the earth.

Then in the interpretations of QS Annisa / 4: 124 which has been described above it is also clear regarding the rewards / rewards that will be given to humans who excel in the form of good deeds of course by purifying obedience to Allah SWT in life in the world both men and women are later the afterlife phase will be entered by Allah SWT into His heaven in an eternal state forever.

In a hadith it is also mentioned about the reward / reward as has been done by the Prophet, which reads:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصِفُ عَبْدَ اللَّهِ وَ عُبَيْدَ اللَّهِ وَ كَثِيرًا مِنْ بَنِي الْعَبَّاسِ ثُمَّ يَقُولُ مَنْ سَبَقَ إِلَيَّ فَلَهُ كَذَا وَ كَذَا
قَالَ فَيَسْتَنْبِئُونَ إِلَيْهِ فَيَقَعُونَ عَلَى ظَهْرِهِ وَ صَدْرِهِ فَيَقْبَلُهُمْ وَ يَلْزِمُهُمْ (رواه احمد)

"At one point the Prophet lined up Abdullah, Ubaidillah, and the children of his uncle, Al-Abbas. Then, he said: "Whoever reaches me first, he will get this and that." Then they competed to get to him. Then they lay down on his back and chest. Then, he kissed and rewarded." (HR Ahmad)

Then Reward / reward in QS. Al-Qasas verse 84 is a form of method that has been listed in the Koran and clearly discusses revenge, one of which is in, because it implies that if a person has done a good thing then he will be rewarded with more good and if the person who commits a crime then he will not be rewarded but will get the same punishment as what he has done. Promises and threats of Allah swt. can be realized in formal and informal education. The essence that we can take from QS. Al-Qasas verse 84, as follows:

1. Allah will give happiness to his people who follow his teachings well. Imam Jailani and Imam Nawawi in their interpretations explain that those who bring goodness will get ten times the reward and even multiplied in return for their kindness. In theory, it is explained that people who do good or achieve at school will be rewarded in the form of praise, gifts, honors, or tokens of appreciation for what they have done. this is a form of reward.

2. God promises his people a better reward than the good that has been done. Sheikh Fakhrudin interprets in his commentary Qs. Al-Qasas verse 84, that this relates to the previous verse that there is an afterlife only for those who do good and those who are pious. This is in education there is a reward system that motivates students to achieve much higher achievements, especially in affective terms. this is a form of reward.
3. Evil is a loss for the culprit. Imam Nawawi al-Jawi explained that people who come with bad or disgraceful actions, they are not rewarded except in proportion to the bad things they have done. In the world of education there is a punishment system, students who make mistakes will be given sanctions similar to the violations they committed with punishments that are proportional to those committed. This is a form of punishment.
4. Allah gives a warning that there are those who make rules, those who are regulated, and those who give rewards and rewards. According to some of the mufassirs, it has been explained that people who have done good will be given a better or doubled reward and those who do classahan will be given a balanced reward which will not be multiplied. As humans, we must remember that in this world, people who make mistakes will lose money. Therefore, in the world of education students are given rules and become students who are regulated because there are rewards and punishments in it so that students know the limits that they will do (Fujiastuti Firdaus, 2021).

CONCLUSION

Based on the translations and interpretations of QS Albakarah/2:34, Annisa/4:124 and Al-Qosos verse 84 then associated with the explanations of experts regarding the discussion of rewards, it is concluded that in these verses both etymologically and terminologically there is a connection which is very suitable for the discussion of this paper. Namely the reward in the form of a body gesture by bowing the head which was done by the angel to the prophet Adam for the achievements achieved such as being able to name the names of objects in this universe and the achievement will carry out the tough task of managing the earth.

Then the reward is in the form of being entered by Allah into heaven eternally in the afterlife phase for the achievements of every human being who has done good deeds while living in this mortal world. The very promising reward is to get unlimited enjoyment and breadth and be in a state of eternal eternity in this afterlife phase.

SUGGESTION

After reading the discussion above, it is hoped that we will be able to determine which action we should take, between punishment or reward that we must give to children in the education pattern that we apply.

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