



## Analysis Of Al-Qur'an And Hadith Materials as A Guide Of Life

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### Abstract

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The Qur'an and Hadith are human guidelines, especially the Muslim, which have been left by Rasullullah SAW to all his ummah. The Qur'an is the word of God revealed to the Prophet Muhammad SAW, as a guide for humanity in organising their lives, in order to obtain happiness physically and mentally both in the world and in the hereafter. Moving on from this, in this study the author wants to analyse the material of the Qur'an and Hadith as a guide to life. The research method used is a qualitative method with a content analysis approach. Where the main source is the Al-Qur'an Hadith Textbook for Madrasah Tsanawiyah published by the Ministry of Religion. After analysing the author found three subthemes in the textbook, including: 1) Understanding the Qur'an and Hadith as a guide to Muslim life, 2) The function of the Qur'an and Hadith as a guide to life, 3) The position of the Qur'an and Hadith as a guide to life. Furthermore, the author hopes that through this research new ideas will emerge for further research.

**Keywords:** al-Qur'an and Hadith; Analysis Content; Guide of Life

### INTRODUCTION

Life is a gift that has been given by Allah SWT and is a responsibility that has been given to humans. Life in the world is full of pleasures and trials (Fauziah 2018). Not only that, as a servant of Allah, the life of the world is a stopover to do a virtue that will not only have an impact on the world but also have an impact in the hereafter (Shihab 2008). The world is not an eternal place and is not a destination. In fact, the eternal place and the last place of man is the hereafter. Because the world is only a transitory place which is only a place to do good for the happiness of the world and the hereafter, humans in carrying out activities must have a foundation and guidelines for living life in the world as a good deed which will be a ticket to

eternal life (Handayani, Ruswandi, dan Arifin 2021). These materials are taught with the aim of knowing about the meaning of life in the world.

When talking about the Qur'an and Hadith, the Qur'an and Al- Hadith are human guidelines, especially Muslims, which have been left by Rasulullah SAW to all his people. The Qur'an is the word of God revealed to the Prophet Muhammad SAW as a guide for humanity in organising its life, in order to obtain happiness physically and mentally both in the world and in the afterlife. The concepts brought by the Qur'an and Al-Hadith are always relevant to the problems faced by humans because they descend to dialogue with each ummah they meet, while offering solutions to these problems, when and wherever they are. from here the study of the Qur'an is very important (Siregar 2017).

Then, the material provides an explanation of what is meant by the Qur'an itself? The Qur'an literally means the recitation that reaches the peak of perfection. The Qur'an means the most perfect and most honourable recitation. The holy book revealed to the prophet Muhammad SAW is called Al-Kitab and Al-Qur'an (perfect reading), among others. The function of the Qur'an is the guidance of all stories in the Qur'an relating to the history of previous nations is a reality that is certain and there is no doubt about its truth (Siregar 2017).

The function of the Qur'an in daily life is very much the function of the Qur'an if we are aware of it, especially the function to humans themselves because the Qur'an is the main source of Islamic law, as a guide in life, and in reading it we are considered worship by Allah SWT. But before we discuss in detail the problem of the function of the Qur'an, we will first discuss the meaning of the Qur'an itself, so that we know and understand the Qur'an thoroughly, both linguistically and in terms (Nada dan Aini 2022).

The Hadith itself is the second source of Islamic teachings from the Qur'an. From the point of view of narration, it is clear that there are differences between the Hadith and the Qur'an. For the Qur'an, all of its narration takes place mutawatir (Syakhrani dan Syakhrani 2022). Hadith transmission is partly mutawatir and partly ahad. This is where various opinions arise in assessing the quality of the Hadith. It is also a source of debate in the scientific arena, or even in non- scientific arenas. The result is not an agreement that is obtained, but on the contrary the division that occurs (Amin 2009; Kaharuddin dan Abdussahid 2018).

This is how Islam views the Qur'an and Hadith as a guide to life that is used as a reference in everyday life, both in terms of worship, family life, economic activities / trade, relationships with God (hablumminallah), relationships with humans (hablumminannas), to the manners in studying. So that by sticking to them, we will not be lost forever. After knowing what the meaning of life is for mankind and how important the Qur'an and Al-Hadith are in guiding life in the world to the hereafter, we should be able to carry out orders in accordance with the teachings of the Qur'an and Hadith in our daily lives.

## **METHOD**

This research uses qualitative methods with a content analysis approach. In general, this method with a content analysis approach includes all analyses regarding the content of texts in the form of books, magazines, newspapers, and so on (Kleinheksel et al., 2020; Mayring, 2015). In addition, content analysis is also used to describe specific analytical approaches. In this research, the main data source is the Qur'an Hadith learning book for Madrasah Tsanawiyah

which was compiled by the Ministry of Religion of the Republic of Indonesia. Next, the author carries out the analysis stages according to content analysis research procedures, namely, problem formulation, selecting data sources, operational definitions, coding and measuring reliability, data analysis, and report preparation. After the analysis stage is complete, the author finally presents the results of the research descriptively regarding the material on Al-Qur'an and Hadith as Guide of Life for learning Qur'an Hadith at Madrasah Tsanawiyah.

## RESULT AND DISCUSSION

### 1. *Understanding the Qur'an and Hadith as a guide to Muslim life*

The Qur'an guides, directs, commands and encourages everyone. Everything in it is the best. Whether it is related to creed (ideology), morals, behaviour, politics, production and so on, while related to the issue of rules, actually the creed instilled by the Qur'an is a creed that has a function. There is the ability to repair the heart in it, in addition to the source of energy and perfection. The creed is able to fill the niches of the heart with a sense of love for Allah SWT (Suryadi 2022).

The Qur'an teaches us to behave with good manners, such as: patience, generosity, forgiveness, good ethics. Thus, related to the religious teachings taught in the Qur'an, there is no single action that is better than what is recommended by the Qur'an in its general method. This principle is impossible to explain in detail, all the details that are in the Qur'an and Hadith whether in the form of commands, prohibitions or news. All of this aims to definitively explain this principle (Ibrahim 2021; RD dan Khatami 2020).

The Qur'an is the best book revealed to the best Messenger, his servant, his chosen one and the best creature. The Qur'an explains as Allah SWT says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: *"The disbelievers do not come to you with anything strange, but We bring to you the truth and the best explanation"* (QS. Al-Furqan: 33)

The virtues of the Qur'an, its glory and its high position are familiar to Muslims. It is the book of Allah, the Lord of the worlds, and the word of the Creator of all creation. Indeed, the value and virtue of the Qur'an depends on the value and virtue of the substance that is attributed to it. The Qur'an is the word of Allah and his nature. The Hadith of the Prophet is the interpretation of the Qur'an in practice as well as the factual and ideal application of Islamic teachings. Its basis in the form of sayings, deeds, taqir and particulars becomes the thariqah of the hierarchical relationship between the Qur'an and the Hadith.

The rules of human life in the implementation of their lives are inseparable from the Qur'an and Sunnah Hadith which have been outlined through verses. In the verses are detailed about the problems of human life. Starting from faith, worship, muamalah, morals and law (Nasution 2023). Muslims have recognised that the Hadith of the Prophet (SAW) is used as the main guide to life after the Qur'an. Islamic teachings that are not confirmed by the law, are not detailed according to the instructions of the arguments that are still intact, do not explain how to practice them and are not specialised according to the instructions of the verses that are still absolute in the Qur'an, then they should be resolved by referring to the as-Sunnah / Hadith.

In terms of power in determining the law, the authority of the Qur'an is one level higher than the authority of the Hadith, because the Qur'an has the quality of qath'i both globally and in detail. While the Hadith has qath'i quality globally and not in detail. On the other hand, because the Prophet Muhammad SAW, as a human being who was subject to the commands and laws of the Qur'an, the Prophet Muhammad SAW was nothing more than a conveyor of the Qur'an to humans. Rasulullah SAW is a person whose every word and deed becomes a guide for humans. Therefore he is ma'shum (always gets the guidance of Allah SWT). Thus in essence the Sunnah of the Apostle is a guide that also comes from Allah. If the Qur'an is guidance in the form of finished sentences, whose contents and redactions are directly revealed by God, then the Sunnah of the Apostle is guidance from God inspired to him, then he conveyed it to the people in his own way.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: "We have revealed the warning (Qur'an) to you (Muhammad) so that you may explain to all mankind what has been revealed to them" (QS. An-Nahl: 44).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Meaning: "What the Messenger brings to you, take and what is forbidden to you, leave" (QS. Al-Hasr: 7).

## 2. The Function of the Qur'an and Hadith as a Guide to Life

The Qur'an was revealed to teach mankind about his oneness with Allah (tawhid). The concept of worship is clear and comprehensive so that humans always get new and fresh supplies. The Koran is the first basis of law, and there is no doubt by Muslims that the Koran is the basic source for Islamic law. It is from the Qur'an that the basics of Islamic law and its branches are extracted. Islam, the religion followed by Muslims around the world, is a way of life that guarantees the happiness of its adherents in this world and in the hereafter (Pranoto dan Isnawati 2023).

Islam came with its Qur'an to open the eyes of human beings so that they realise the identity and essence of human existence on this earth. Also, so that humans are not complacent with this life, so that humans do not think that their lives only start with birth and death. The Qur'an invites people to think about the power of Allah SWT. And with various arguments, the Qur'an also teaches humans to prove the necessity of the resurrection day, and that human happiness on that day will be determined by the attitude of their life in accordance with what is desired by the Creator, God Almighty.

As for the function of the Qur'an in Islam from the point of view of its substance, the function of the Qur'an as expressed by its names in the Qur'an is as follows (Fauzi 2023):

- a. Al-Huda (guidance), The first function of the Qur'an is as a guide for humans. As is known, the main function of a holy book in any religion and belief is to be a guide for its adherents. Likewise, the Qur'an is a guide for Muslims. Even so, the Qur'an states that it is not only a guide for Muslims, but also for all mankind. The overall mission of the Qur'an cannot be separated from the overall mission of the Prophet Muhammad SAW who was sent to all humans. In the Qur'an there are three categories of the position of the Qur'an

as a guide. First, guidance for humans in general. Second, the Qur'an is a guide for the pious. Third, guidance for people who believe

- b. Al-Furqon (separator), In the Qur'an it is said that it is an ugeran to distinguish and even separate between the right and the false, or between the right and the wrong.
- c. Al-Ashifa (medicine). In the Qur'an it is said that it serves as a cure for the diseases that are in the chest (perhaps what is meant here is Psychological diseases).
- d. Al-Mau'izah (advice), In the Qur'an it is said that it serves as an advisor for the pious (Syukran 2019).

The following is the function of the Qur'an seen from the reality of human life (Sabarni 2019):

- a. The Qur'an as a guide to the straight path for human life
- b. The Qur'an as a miracle for Rasulullah (peace be upon him)
- c. The Qur'an describes the human personality and the general characteristics that distinguish it from other creatures
- d. The Qur'an as a corrector and perfecter of God's previous scriptures
- e. Explaining to people about issues that were disputed by the early Muslims
- f. The Qur'an serves to strengthen Iman
- g. Guidance and laws for travelling through life

The Qur'an and Hadith as a guide to life, a source of law and teaching in Islam, cannot be separated from one another. Both are a unity. The Qur'an as the first and main source contains many general and global teachings. Therefore, the presence of Hadith, as the second source of teaching, appears to explain the generality of the contents of the Qur'an. This is in accordance with the words of Allah SWT:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: "And We have revealed to you the Qur'an, that you may explain to mankind what has been revealed to them and that they may think." (QS. An-Nahl: 44)

In relation to the Qur'an, the Hadith serves as an interpreter, commentator and clarifier of the Qur'anic verses. If it is concluded about the function of Hadith in relation to the Qur'an, it is as follows (Ali dan Himmawan 2019)

- a. Bayan Tafsir

What is meant by bayan At -Tafsir is explaining the meaning of the Qur'an Hadith function in this case is detailing the verse globally (bayan al mujmal), limiting the absolute verse (taqyid al muthlaq), specialising the general verse (takhshish al'am) and explaining the verse that is considered complicated.

- b. Bayan Taqrir

Bayan At-Taqrir or often also called bayan ta'kid (legal affirmation) and bayan al- itsbat is a Hadith that serves to strengthen and strengthen the statements of the Qur'an. In this case, the Hadith only serves to strengthen the content of the Qur'an.

- c. Bayan Tashri'

What is meant by bayan at-tashri' is explaining rulings that are not directly mentioned in the Qur'an. It is also called bayan zaid 'ala Al-Kitab Al-Karim. Hadiths serve as legal provisions on various issues that are not found in the Qur'an.

- d. Bayan An-Nasakh

In language an-naskh can mean al-ibthal (cancelling), al- ijalah (eliminating), at-tahwil (moving) or at-tagyar (changing). According to the Ulama' mutaqaddimin, what is meant

by bayan an-nasakh is the existence of a Shara'i argument that comes later. According to the scholars who agree with the function of bayan an nasakh, it can be understood that the Hadith as a provision that comes later can erase the provisions or contents of the Qur'an that come later. According to the mutaqqoddimin scholars, the meaning of bayan an-nasakh is that it is a Shari'ah proposition that can abolish an existing provision because it comes later.

### 3. *The Position of the Qur'an and Hadith as a Guide to Life*

The Quran serves as a guide for Muslims. The Qur'an also contains and brings values that civilise humans, almost two-thirds of the verses of the Qur'an contain educational motivation for Muslims. The Qur'an as a minhajul hayah (guide to life), this conception can ultimately get humanity out of ignorance towards the light of Islam. From immoral conditions to have very noble morals.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا حَسَارًا

Meaning: *And We have sent down from the Qur'an a remedy and a mercy for those who believe, and (it) does not add to the wrongdoers anything but harm.* (Al-Isra': 82).

As a guide to life, the Qur'an has special features, namely (Junaid 2023):

- a. Generally applicable to all mankind at all times
- b. The teachings of the Qur'an cover all aspects of human life such as economics, politics, law, culture, art and others.
- c. It is guaranteed to be preserved by Allah SWT from all forms of addition, subtraction and forgery
- d. Allah SWT made the Qur'an easy to understand, memorise and practice
- e. The Qur'an functions as Nasikh, Muhaimin and Mushaddiq to the previous books.
- f. The Qur'an as the greatest miracle of the Prophet Muhammad SAW.

The following is the position of the Qur'an in Islam (Anam, Yusuf, dan Saada 2019):

- a. The Qur'an is the source of various Islamic disciplines, including: Science of Tauhid (Theology), Legal Science, The Science of TaSAWuf d. Islamic Philosophy, Islamic History, Islamic Education Science, The Qur'ān as the Revelation of God, i.e. all verses of the Qur'ān are the revelation of God; not a single word comes from the words or thoughts of the Prophet.
- b. Kitabul Naba wal akhbar (news and rumours) means that the Qur'ān is the prophet's message that comes from God and is transmitted to people.
- c. Minhajul Hayah (Guide to Life), every Muslim should make the Qur'an a reference for every problem they face.
- d. As one of the reasons for the Arabs' conversion to Islam at the time of the apostle and the conversion of people now and in the future.
- e. The Qur'an as an Eternal means that the Qur'an will not be replaced by any book until the Day of Judgement either as a source of law, a source of science and others.
- f. The Qur'ān was narrated mutawatir, meaning that it was transmitted to others continuously by a group of people who could not agree to lie because of the large number of people and their different places of residence.
- g. The Qur'an as a source of law, all madhhabs agree that the Qur'an is the main source in determining the law, in other words that the Qur'an occupies the initial position of the order of legal sources in berhujjah.

- h. The Qur'an was conveyed to the prophet Muhammad orally, meaning both the lafaz and the meaning from Allah SWT.
- i. The Qur'an is contained in the Mushaf, meaning that every revelation of Allah whose words and meanings come from Him is contained in the Mushaf (book).
- j. Islam came with its Qur'an to open the eyes of human beings so that they realise their identity and the nature of life on earth.

Hadith in Islam has a very urgent position. Hadith is one of the second sources of law after the Qur'an. The Qur'an will be difficult to understand without the intervention of Hadith. Using the Qur'an without taking Hadith as a legal basis and guide to life is impossible, because the Qur'an will be difficult to understand without using Hadith. In relation to the position of Hadith in addition to the Qur'an as a source of Islamic teachings, the Qur'an is the first source, while the Hadith is the second source. It is even difficult to separate between the Qur'an and Hadith because both are revelations, it's just that the Qur'an is a matlu revelation (revelation read by Allah SWT, both the editorial and the meaning, to the Prophet Muhammad SAW using Arabic) and Hadith revelation ghoiru matlu (revelation that is not read by Allah SWT to the Prophet Muhammad SAW directly, but the meaning is from Allah and the pronunciation is from the Prophet Muhammad SAW).

All Muslims have agreed that the Hadith is one of the sources of Islamic teachings after the Qur'an. For Muslims, it is imperative to follow the Hadith as well as the Qur'an, both in the form of commands and prohibitions. This is because the Qur'an and Hadith are interrelated sources of Shari'ah. A Muslim cannot possibly understand shari'a except by referring to both at once and a mujtahid cannot ignore one of them. As Allah says in Q.S. Al-Nisa':59 *"O you who believe, obey Allah and obey His Messenger and the rulers among you; then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his Sunnah), if you truly believe in Allah and the Last Day. that is better for you and more beneficial"*

The Sunnah is subordinated to the Qur'an as a source of religious teachings for the following reasons:

- a. The Qur'an is accepted by way of certainty (maqthu'bihi), whereas the Sunnah is accepted by way of dhan (madhnun bihi). Our belief in the Sunnah is only global; not detailed. The global Qur'ān and its details are accepted by way of convincing
- b. The Sunnah sometimes explains what the Qur'ān has said, sometimes clarifies what the Qur'ān has said, and sometimes reveals what the Qur'ān has not said.

And here are the arguments that explain the position of Hadith as a source of Islamic teachings (Ariyanti 2016):

a. Al-Qur'an

Many verses of the Qur'an explain the obligation to keep faith with Allah and His Messenger. Faith in the Messenger as a messenger of Allah SWT is a necessity and at the same time an individual need. Thus Allah will strengthen and improve their condition. This is as explained in Surah Ali Imron 17 and An Nisa' 36.

b. Hadith of the Prophet

In one of the Prophet's messages regarding the necessity of making the Hadith a guide to life, in addition to the Qur'an as the main guide, he said: "I leave you two heirlooms, from

which you will not go astray as long as you hold fast to them: the Book of Allah and the Sunnah of His Messenger". (HR Malik)

c. Agreement of the Ulama (Ijma')

Muslims have agreed to make the Hadith as one of the legal bases for action, because it is in accordance with what Allah wants. In fact, the agreement of Muslims in believing, accepting, and practicing all the provisions contained in the Hadith has been since the time when the Prophet lived. After his death, from the time of the Khulafa' al-Rashidin to later times, no one denied it. Many of them not only understood and practised them, but even memorised, preserved, and disseminated them to later generations.

d. In Accordance with the Directions of Reason

The Prophet Muhammad has been recognised and justified by Muslims. In carrying out his mission, sometimes he simply conveyed what was received from God SWT, both content and formulation and sometimes on his own initiative with the guidance of inspiration from God. However, it is not uncommon for him to bring the results of his ijtihad solely on a matter that is neither appointed by revelation nor guided by inspiration. The results of his ijtihad remain valid until the text supersedes them.

If the prophet of Muhammad SAW has been recognised and justified, then it is appropriate that all rules and regulations and his initiatives, whether he created under the guidance of inspiration or the results of ijtihad alone, are placed as a source of law and guidelines for life. In addition, logically the belief in Muhammad SAW as a Messenger requires his people to obey and practice all the provisions he conveyed (Hikmatiar dkk. 2013).

## CONCLUSION

In this discussion the author analyses material related to the Qur'an and Hadith as a Guide to Life. From the results of the analysis the author found, The Qur'an guides, directs, commands and encourages everyone. Everything in it is the best. Whether it is related to creed (ideology), morals, behaviour, politics, production and so on, while related to the issue of rules, actually the creed instilled by the Qur'an is a creed that has a function. There is the ability to repair the heart in it, in addition to the source of energy and perfection. The creed is able to fill the niches of the heart with a sense of love for Allah SWT. Hadith in Islam has a very urgent position. Hadith is one of the second sources of law after the Qur'an.

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