

Educational Values in the QUR'AN

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Abstract: *The nature of education according to Islam is to form a personality in order to become a man of noble character. So it is the impetus for him to do good in life, and hinder him from making mistakes. This study examines the meaning of events and interactions of people, used orientation or theoretical perspective with phenomenological approach. The type of research used in this study is the type of qualitative research. While viewed from the place of research, this research belongs to the type of research library. The results of research are 1) The values of Islamic education identified in the Qur'an are as follows: the values associated with morals on God, morals towards fellow human beings, and morals to the environment. Values on humanity aspects include: Forgiveness, the act that can erase the pain that is in the heart; Forbearance, someone who is not easy to complain; Responsibility, is the awareness of a person in doing a task as well as possible; Generous, that is to give some of his possessions; Honesty, the attitude that always tries to adjust between speech and deed; Resignation (resilience), dare to face challenges. 2) Education whose purpose is to shape the character of learners in accordance with the values of Islamic education, and can be used as a method of teaching in planting the values of honesty, respect for the parents, work hard and so on the learners.*

Keywords: Educational Values of Al-Quran and Development of Islamic Education

1. Introduction

Education is a conscious and well-planned effort to realize learners actively develop their potential to have spiritual power, self-control, personality, intelligence, noble character, as well as skills necessary for both themselves and society. Thus, education is a design of the most influential activities to change the behavior of a society. It is the most effective social engineering model to prepare the shape of a future society (Abdul Munir Mulkhan, 1993). Therefore, throughout the history of human civilization, education has played an important role in the formation and change of behavior individually and society. From an individual perspective, education is an effort to actualize and optimize the basic potential that every human being possesses. While from the perspective of society, education is a process of culture, namely socialization of values of science and skills that develop in a society (Nazali Salih Ahmad, 32-35). Thus, education can be understood as the process of developing one's intellectual intelligence to understand the natural environment, man and his God. In addition, it is also a process of humanization, namely the process for all attitudes and behavior as well as various activities of a person, really leads to the interests of human life as a whole. These roles and strategies require the development and improvement of methods of implementation that always adhere to the normative values of local culture and religion, both al-Qur'an and al-Hadist.

Thus it is clear, that a story can be said to be related to education, if in the process of interaction that existed in the story there; the purpose of education, educators, students, methods, educational situation, materials or materials given in the educational process, and educational tools (Suismanoto) Therefore the author tries to study the Qur'an from the stories that exist in it by taking the model educational interactions applied within

journey of educated-educator story of the person told in the Qur'an. Besides the 'postulates' which is the basis of his study is the Qur'an, in which has a contextual content that needs to be studied his secrets. Educational interactions in the Qur'an,

formulated from the content of the material taught by each educator in the interaction with students. Because the Qur'an only describes globally (ijmal) and human tasks to describe it, discover and refine the detailed specifications of the sciences (T.H. Thalhas, 2008: 1-3).

2. Literature Review

Education is a process of continuous learning and adaptation of individuals to cultural values and ideals of society. That is the process by which the nation prepares regeneration to live life and to fulfill the purpose of life effectively and efficiently (Redja Mudyahardjo, 2001: 3). Ki Hajar Dewantara states that "education generally means the effort to advance the mind, the intellect and the body of the children, in harmony with nature and society" (Ki Hadjar Dewantara, 1977: 14-15). The Law of National Education System Number 20 Year 2003, Article 3 states that, "National education serves to develop the ability and form the character and civilization of dignified nation in order to educate the life of the nation".

During this time, in educational theory there are three domains in the taxonomy of educational goals. First, the cognitive domain that emphasizes the aspect to remember and reproduce the information that has been studied, namely to combine creative ways and synthesize new ideas and materials. Second, affective domains that emphasize aspects of emotion, attitude, appreciation, value or the level of ability to accept or reject something. Third, psychomotor domains that emphasize the purpose to practice skills such as writing, teaching techniques, trade, and others. Of the three domains of education it is ideally aligned, and complementary (Hamruni, 2009: 45).

In reality, however, the relationship between attitude change (affective) and increased science (cognitive) statistically tends to stand on its own. Therefore, in the implementation of education, when viewed from the three frameworks of the domain, there are things very problematic. Tend not to align balance between the three aspects of the education domain. Seen there is a tendency in one aspect. While the other

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aspects are ignored. The Qur'an and Sunnah are the sources of various sciences that will never dry out despite being explored continually, including in the study of the field of education. Both are a source of inspiration to be examined from different perspectives. When carefully observed about how God educates nature, it appears that Allah is the Most Educator (Murrabby al-Idham) by patterning a supra system in balance and harmony between sub-systems of the natural life. Meanwhile, the basis of Islamic religious education is al-Qur'an and as-Sunna, besides that, qiyas, ijma', and other sources of guidance and shari'ah law. The explanation is as follows;

1. Al Quran,

The basis of the first implementation of Islamic Education is the Qur'an. The Qur'an is the Word of God in the form of a revelation delivered by Gabriel to the Prophet Muhammad. It contains the basic teachings that can be developed for the purposes of all aspects of life through ijti'ah. The doctrine contained in the Qur'an consists of two great principles that are related to the problem of faith and charity. Every Muslim believes that the Qur'an is the ultimate source of Islamic values and teachings.

2. As Sunnah (Sunnah Rasul) Sunnah Rasul which is often called hadith is the sayings, deeds or takrir of prophets containing the teachings of Islam. While the intended takrir is the determination of the Prophet SAW, secretly to the words or deeds of his companions. Initially as-Sunna was meant to accomplish two purposes; First, explain the content of the Qur'an. Second, explain the Shari'a and other things. To his own education, as-Sunna acts as the Qur'an in educating, purifying his soul, personal rectifying and guiding in a straight direction.

So the basis of Islamic education is a keen insight into the Islamic life system that corresponds to the two main sources (al-Qur'an and as Sunna). Fundamental values in the main source of Islamic teachings that should be used as the basis of Islamic education is aqidah morals, respect for reason, humanity, balance, and mercy for all alam. Selain, about the basic principles of education many contained in the verses of the Qur'an 'an and the hadith of the prophet. As Nahlawi pointed out, the principle of educational principles is as follows: First, the Integration Principle is a principle that should be adopted is that this world is a bridge me. nuju kampung akhirat. Second, the principle of balance Because there is a principle of integration, then the principle of balance is a necessity, so that in the development and human development there is no lameness and gap. Third, the Equation Principle. This principle is rooted in the basic concept of man with a unity of origin that does not distinguish the degree, either between sex, social standing, nation, or race, race, or color. Fourth, the Principle of Lifelong Education: This principle stems from a view of the basic human needs in terms of human limitations in which human beings throughout their lives are faced with challenges and temptations that can slip themselves into the abyss of humiliation. Fifth, the Principle of Virtue. With this principle it is asserted that education is not only a mechanical process but rather a process that has a spirit where all its activities are colored and addressed to virtues. Those virtues consist of moral values.

1. The Qur'an as the Source of Value

The position of the Qur'an as a source can be seen from the content of the letter of al-Baqarah verse 2:

"(The Qur'an) there is no doubt about him, the guidance for the pious person".

In the Qur'an there is a doctrine which contains principles pertaining to the activity or educational endeavor. For example can be read in the story of Luqman who teaches his son. The Qur'an is His guidance which when it is learned will help find values that can be used as guidance for various problems of life. When lived and practiced into the minds of taste and initiative leads to the reality of the faith required for the stability and tranquility of private life and society. There are three responsibilities of teachers in instilling Islamic values, among others are:

a. Aqidah Value

The word aqidah comes from Arabic, that is aqada-yakidu, aqdan which means gathering or strengthening. From the word is formed the word Aqidah. Then Endang Syafruddin Anshari suggests aqidah is a belief in life in the typical sense that is the vow of the heart. Syafruddin opinion is in line with the opinion of Nasaruddin Razak is in Islam aqidah is faith or belief. Aqidah is something that needs to be trusted first before anything else. The belief should be round and full, not mixed with syak, doubt and disgust.

In the Qur'an there is a verse that states about faith, among these verses are:

"O those who believe, remain faithful to Allah and His Messenger and to the Book which Allah revealed to His Messenger, and the Book which Allah revealed before. Whoever disbelieves in Allah Almighty, His angels, His books, His apostles, and the Last Day, then that person has gone astray as far as possible. (Surat an-Nisaa ': 136)

From that verse it can be understood that every believer must believe in the things that Allah has decreed. Belief in the things set by God. Referred to as aqidah. In Islam the belief in the things Allah commanded is known as the pillars of faith consisting of faith in God, Angels, Apostles, Books, End Times, Qadha and Qadr of God.

b. Value of Worship

Worship is a form of action based on a sense of devotion to Allah SWT. Worship is also an obligation of Islam that can not be separated from the aspect of faith. Faith is a pundament, while worship is a manifestation of the faith. Worship is an Islamic teaching that can not be separated from faith, because worship is a form of embodiment of faith. Thus the strength or weakness of one's worship is determined by the quality of his faith. The higher the value of worship that is owned will semangkin highipullah one's faith. So worship is a mirror or tangible proof of aqidah. In the formation of this service, Allah's Word in the letter of Taha verse 132:

"And command your family to establish the prayer and be patient with it. We do not ask you for rizki, we give you

rizki. And the result (which is good in the Hereafter) is for the pious." (QS Thaha: 132).

All human tasks in this life accumulate in his responsibility to worship Allah Almighty. At the age of 6 to 12 years is not a period of burden or obligation, but it is a period of preparation for training and habituation, so that when children enter adulthood, when they get obligations in worship, all kinds of worship that Allah Almighty can do with full awareness and sincerity, because previously he was accustomed in performing the worship.

c. Value of Morals Education

Morals education is an inseparable part of religious education, because the good according to morals, good also according to religion, and bad according to the teachings of bad religion also according to morals. Morals are the realization of a person's faith. Morals are derived from Arabic jama 'from khuluqun, which means language: character, temperament, behavior or character. From this understanding it can be understood that morals relate to human activity in relation to himself and others and the surrounding environment. Ahmad Amin formulated "morals is the science that explains the meaning of good and evil, explaining what some people should do to others, declare the goal that humans must address in their actions and show the way to do what must be done".

2. The Value of Education Contained in the Story of the Qur'an

The Qur'an has much to tell the story of the ancients of the prophets and besides the prophets, such as the stories of the believers and the stories of the unbelievers. The Qur'an has spoken of the stories it mentions. He explains the wisdom of his mention, what benefits we can take from him, the episodes that contain life lessons, the concepts of understanding, and how to interact with him.

Therefore, human beings should contemplate the Qur'anic talk of his stories so that the reflection becomes an introduction to the subsequent study of the story of the former people in the Qur'an, and as an introduction to interacting with the stories. According to Language, the story means story, news or circumstances. Meanwhile, according to the term is an event that occurred in the past, present and future.

In the book *al-Mufrodāt fi Gharīb al-Qur'an* by al-Isfahani Salalah al-Khalidi, reveals that the word *qasas* in the Qur'an contains several contexts and the use of bias in the form of *fi'il madhi* (past verb), *fi'il mudhari* (medium verb), *fi'il amr* (command verb), and *mashdar* (noun). That Karen, Imam al-Raghib al-Isfahani said that the word *qasas* means to follow in the footsteps. As the word of Allah ta'ala in Surat al-Kahf: 64 which means;

Moses said: "That is the place we seek, then the two return, following in their footsteps." (Al-Kahf: 64)

Thus the Qur'anic story of the ancients is a true story, and its transmission of events is truthful and candid. That's because God was the one who told the story, and God really witnessed those events. All the stories and events that exist in the Qur'an all take place according to His knowledge, will,

and destiny. Therefore, God's utterance of the story can not have been falsehood and doubt, and who is more righteous than God? And who is more righteous than God? No one.

Therefore, the values of Islamic education contained in the Qur'an, always dimensional Keillahiyaan and humanity. That is, that in addition to the values of moral education to God, also coupled with moral values on human sesame. These values can be specified as follows:

a. Islamic Values In Honesty

Honesty, is a form of human devotion to the nature of God (al-Mu'min / Guardian of Faith). Honesty is like two sides of a coin, so a saying goes. But for today it turns, honestly destroyed. Is it true? Not really, because honest people will always be waiting for their presence in the midst of their community. Being honest is not the base of humiliation. Honesty deals with a value of truth. Honest comes from the Arabic word *shiddiq*, the presence of a power that can release from a lie or dishonest, either to God, to himself or to others. As the word of God in the Qur'an:

"O ye who believe! Fear Allah, and be with the righteous" (Surat At-Taubah [9]: 119).

"And whosoever obeys Allah and His Messenger, they shall be with those who are blessed with the favor of Allah: the prophets, the righteous or the righteous, the martyrs, and the people - a pious man. and they are the best friends" (Surah An-Nisa [4]: 69).

b. Islamic Values In Justice

Literally fair means straight and upright, moving from the wrong position to the desired position, also equally balanced and equilibrium. On this basis, justice in Islam has a divine base, sensible in morality, so the first principle of justice is human equality before God and in social life. *Adil* is a form of human devotion to the nature of Allah (al-Adl). It means putting things in place. Fairness means a firm, steadfast nature that is impartial to a person or group. Be fair can be grouped into four, which is fair to God, self, others, and other beings.

Thus, being just means fulfilling the rights of others and obeying all binding obligations. Justice is the ticket to goodness. Meanwhile, according to Aminuddin fair is "put something in place", it means is impartial between one with the other. In other words, acting on the basis of truth, not following the desires of his lusts. As the word of God in the Qur'an:

"O ye who believe! Be ye upright enforcers of justice, be witnesses for Allah even unto thyself or the mother of your father and kin. If he is rich or poor, then God knows better *kemaslahatannya*. So do not follow the lust for wanting to stray from the truth. And if you turn back (words) or are reluctant to be a witness, then surely Allah is the Knower of all that you do." (Surat an-Nisa 4: 135). Therefore, apply to fellow human beings, and to the students. Because if it does not fair, it may cause jealousy among the students, which ultimately have a negative impact on a teaching and learning process. Even unfair treatment this will be captured by the

students, so that after leaving school they will imitate the unfair teacher. Therefore be careful in behaving.

c. Islamic Values In Responsibility and Trust

Responsibility is a manifestation of human devotion to the nature of Allah (al-Wakiil). It is a moral work on the command of leadership. No matter what leadership it should be imbued with a sense of responsibility as a trustee. Trust is everything entrusted to man, whether it concerns his own rights, the rights of others, and the right of God. In other words the presence of a power in him either as a leader, as a teacher, or as a learner, in maintaining the stability of his spirit to be in his way. He does not complain when stricken calamity, does not exceed the limit when he gets pleasure, and does not betray Allah Almighty. As the word of God in the Qur'an:

"Allah hath commanded you to deliver a message to the righteous to receive it, and (enjoin you) when establishing the law among men so that ye may judge equitably. Verily, Allâh teacheth thee best for you. Allah is the Hearer, the Seer." (Surat an-Nisa 4: 58).

d. Islamic Values In Preferring Hard Work

Giving priority to hard work is the character of someone who puts forward a serious effort to get something rather than just hoping. According to one implication of the nature of rabhaniyyah for man is "to work best, according to their respective fields, to use every spare time productively, for this is the foundation of religion". As the word of God in the Qur'an:

"Will the people who build their mosque on the basis of piety to Allah and the good pleasure, or the people who build the building on the edge of the ravine that collapsed, then the building fell with him into the Fire of Hell. and Allah does not guide those who do wrong." (Surat at-Taubah [9]: 109).

By having the character of hard work, a person will not easily fall into the act of corruption. although with corruption it can be easy, but risky. People who put hard work will always work right lillaahitaa'la, because hard work is an ethos of Islamic work worthy of worship. The character of hard work is born out of the realization that life in the temporal world, there is a more important thing that is eternal eternal life. This is what should be instilled to our students in school, as well as at home.

e. Islamic Values In Istiqomah

Istiqomah is being firm or firm to hold on to what she believes to be true, and she does not want to change her faith under any circumstances. Whether he is in a state of distress or in a state of pleasure, in his own state and in a state of gang with others. So, istiqomah is steadfast establishment. As the word of God in the Qur'an:

"And ye shall be on the right path, as commanded to you, and (also) those who have repented with you and do not transgress. Verily He is Seer of what ye do" (Surah Hud [11]: 112).

That is the essential condition for the happiness of human life in the world and in the Hereafter that is, believe in Allah

and His Messenger and firm stance (istiqomah). There are at least two main things that can form a person into istiqomah. First, it relates to beliefs and stances whose guidance is faith in God. It is the root of plants. If the roots are strong and strong, undoubtedly the tree will not easily fallen when the strong wind blew even though. The fertile faith embedded in the chest will produce a firm and unshakable belief and conviction even in the face of all kinds of trials and intrigues. He will cultivate an attitude of not easily despairing in upholding and fighting for the truth. Second, it deals with the orientation, ideas and behaviors whose guidance is good morality. Good morality is something that is the goal of Islam, which is the laudable quality of one's spiritual response to the environment. Good imaging depicts involves anchoring from lust and anger, so that not all demands are met or rejected. There is a spiritual management ability in such a way that brings equilibrium levels in attitude. That is why, who has the power of morals is a wise person who took the best solution to the problem he faced.

f. Values in Ikhlas

Ikhlas means clean, pure, and not mixed with others. While sincere according to the term is the sincerity of the heart in doing something good charity, solely because of God. If the work is done sincerely (sincerely) will not feel heavy, no matter how difficult the job. Ikhlas very beautifully described by God in the Qur'an:

"Verily my prayer, my worship, my life, my death lillahi rabbil 'alamin" (Surat al-An'am [6]: 162).

So sincere is to do something with lillah. The question arises, what is lillah? According to Jalaluddin Rachmat, there are two meanings of "lillah": first, because Allah (lam meaning cause), and secondly, for Allah (lam meaning purpose). The meaning contains the level of sincerity of a person.

g. Islamic Values In Patience

Forbearance is a form of human devotion to the nature of Allah (al-Sobru). Patience is restraint, being firm with religion when it comes to the urge of passion that invites him to deviate. As the word of God in the Qur'an:

"O ye who believe, be patient and strengthen your patience and keep alert (on the border of your land) and fear Allah if you are lucky" (Surah Ali-Imran [3]: 200).

Thus, patience is the power of the soul and the heart in accepting the various problems of life that are severe, painful and harmful to both inward and outward. Forbearance is half the religion. Patience is the same position as the head in the human body. Headless man will not be complete, nor is religion impatient will not be perfect. The word sabar is the amar fi'il (command) of the word "wasbir" (patience), while the command indicates a necessity or obligation to be performed. Allah Almighty calls the word patience in the Qur'an ninety places, in sixteen forms, each form has benefits. Thus, in the patience it contains earnest effort, avoiding all obstacles with prayer and submitting to God without despair. Because of the patient nature was born a careful and careful attitude in action, and accompanied by efforts to eliminate the things that are not liked without regret and complain. Human life will not be separated from

pleasure and distress. Not every desire can be achieved easily, so it is not uncommon for humans to accept unpleasant facts. Facing the unpleasant thing in need of mental resilience, strong stance and endeavor persistent and tenacious.

According to Abdullah Azzam patiently can be classified into four kinds:

- a. Forbearance in obeying God;
- b. Forbear not to commit immorality against God;
- c. Forbearance in the test because of his choice or will;
- d. Patience in the face of calamities that come beyond ours.

3. Research Methods

To be able to study the meaning of people's events and interactions, a theoretical orientation or perspective with the phenomenological approach is used. The type of research used in this study is the type of qualitative research (R. Bogdan & S.J. Taylor, 1993: 54). While viewed from the place of research, this research belongs to the type of research library (Husni Thoyyar, 2007: 53-62). Data collection techniques are: (1) indepth interview, (2) participant observation, (3) study of documents (Lexy J. Moleong, 2007). Data validity can be achieved if the researcher is committed to four principles or criteria: (1) credibility, (2) dependability, (3) confirmability, and (4) transferability (Lincon, YS., And Guba, EGL, 1985: 301 - 321).

4. Conclusion

- 1) The values of Islamic education identified in the Qur'an are as follows: values related to morals to God, morality towards fellow human beings, and morals to the environment. Values on humanity aspects include: Forgiveness, the act that can erase the pain that is in the heart; Forbearance, someone who is not easy to complain; Responsibility, is the awareness of a person in doing a task as well as possible; Generous, that is to give some of his possessions; Honesty, the attitude that always tries to adjust between speech and deed; Resignation (resilience), dare to face challenges.
- 2) Education whose purpose is to shape the character of learners in accordance with the values of Islamic education, and can be used as a method of teaching in planting the values of honesty, respect for the parents, work hard and so on the learners.

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