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The Value of Spiritual and Social Education in Surah Al-Maun and Its Relevance to Learning the History of Islamic Culture

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Abstract *The purpose of this study is to describe the value of spiritual and social education in Surah Al-Maun and its relevance to learning the history of Islamic culture. The research method used is descriptive qualitative research. Data was collected by means of literature study and document analysis. Data analysis adopted the interactive model of Miles and Huberman. The results showed that Surah Al Ma'un contains spiritual and social values such as religious liars, woe to those who pray, people who are negligent in their prayers, people who do riya, people who rebuke orphans, does not recommend feeding the poor, reluctant to help with useful goods. So that these values are relevant to the subject of Islamic cultural history which aims to prepare students to recognize, understand, appreciate the history of Islamic culture which then becomes the basis of the way of life through guidance, teaching, training, use of knowledge and habituation.*

Keywords: Spiritual and Social Education, Surah Al-Maun, Islamic Cultural History, Character Building

Abstrak Tujuan dari penelitian ini adalah untuk mendeskripsikan nilai pendidikan spiritual dan sosial dalam Surat Al-Maun dan relevansinya dengan pembelajaran sejarah kebudayaan Islam. Metode penelitian yang digunakan adalah penelitian kualitatif deskriptif. Pengumpulan data dilakukan dengan studi literatur, dan analisis dokumen. Analisis data mengadopsi model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa Surat Al Ma'un mengandung nilai-nilai spiritual dan sosial seperti pendusta agama, celaka bagi orang yang shalat, orang yang lalai dalam shalatnya, orang yang melakukan riya, orang yang menegur anak yatim, tidak menganjurkan memberi makan orang miskin, enggan membantu dengan barang yang bermanfaat. Sehingga nilai-nilai tersebut relevan dengan mata pelajaran sejarah kebudayaan Islam yang bertujuan mempersiapkan siswa untuk mengenal, memahami, menghayati sejarah kebudayaan Islam yang kemudian menjadi landasan pedoman hidup melalui bimbingan, pengajaran, pelatihan, pemanfaatan ilmu, dan habituasi.

Kata kunci*:* Pendidikan Spiritual dan Sosial, Surah Al-Maun, Sejarah Kebudayaan Islam, Pendidikan Karakter

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INTRODUCTION

Nowadays, it is often heard and seen that there are social problems in everyday life, especially among young people who are still relatively educated at school. The activities shown by Madrasah Aliyah (MA) students are currently classified as bad life behaviors. This is evidenced by the large number of news stories from several mass media, both electronic media and newspapers that reveal negative attitudes among young people.

The issues heard about the negative attitudes of Madrasah Aliyah (MA) students such as free sex, pornography, brawls between schools, alcohol, drugs, murder, and other crimes. Recently, there have also been revelations about the delinquency of motorcycle gangs, the majority of which are Madrasah Aliyah (MA) students, thus disturbing the general public.

The social problems that plague young people today need to be given a solution so that it doesn't always become a habit for them. One way to provide a solution to this social problem is through learning activities at school. Because schools are formal educational facilities in shaping the behavior and creativity of young people. With learning in schools, it is hoped that existing social problems will be able to find benchmarks for increasing community resources. This benchmark is how to create social values that will be understood by students.

In detail, this social value cannot be defined, because every society has a different size of understanding in responding to social problems. In European, African, and American countries, for example, prostitution, free sex, alcohol, and immoral behavior are commonplace and do not become a social problem or social problem, unlike in other countries. In Asian countries, behaviors like the ones above are part of a social problem and require social values that become the benchmark for solving them. This statement was stated by Soerjono Soekanto that:

> To be able to classify a problem as a social problem, an assessment must be used as a measure, for example if a society considers divorce, mental illness, drug abuse, suicide as a social problem, then the community does not merely point to deviant behavior, but at the same time reflecting general standards of morality. In Indonesia, for example, homelessness, liquor, prostitution, free sex, pornography and pornography are real social problems faced. But not necessarily the problem is considered a social problem in other places.

Social values are indeed the most important solution in responding to social problems in this modern era, especially for young people, especially those who are educated in schools who are the successors of the next generation. The description of the existence of social problems becomes one of the starting points for the importance of social values in this life. One of the efforts to make these social values income in every individual is through learning and imitating the activities of historical actors who are full of moral behavior.

Definitively, history is a series of past events, but history does not only have the meaning of past events, history is expected to be able to make a major contribution to the reality of life today, how the life that is lived now and in the future can reflect on past events, This is what

Kuntowijoyo calls historical reconstruction in his book on historical methodology, Dudung Abdurahman also says the same thing in his book on historical research methodology, that:

> Along with the development and progress of science, history as a scientific discipline shows its function parallel to other disciplines for human life now and in the future. This tendency will be more evident if history is not just an ordinary story, but it contains a critical explanation and depth of knowledge about "how" and "why" past events occurred.

History learning in schools is generally relatively the same, meaning that the experience that has been obtained in schools through history learning only revolves around memorizing the names of figures, places, dates and years and how historical events occur, the methods used are the same from year to year, lectures , question and answer and memorization are still often used in learning practice, so that learning history is only as a complement to the subject, does not provide a deep function for educational goals. That is why there is a need for an overhaul in the order of learning, namely how the delivery of history can be a starting point for improving the quality of life in dealing with social problems, of course in learning conclusions can be drawn that are of value for students.

In this context then, Islamic educational institutions which in their educational activities teach *Sejarah Kebudayaan Islam* (SKI/history of Islamic culture) can preserve and transform social values to each individual student through the learning process they carry out. These efforts, at least can be used as a first step towards the spread of children's behavior that is separated from the control of social values in the midst of modern life and the advancing level of globalization.

The transformation of social values towards students through SKI which is usually manifested by exemplary stories is important because it can provide a spirit of life so as not to be apathetic, and encourage inner awakening to struggle to uphold the truth as exemplary figures who have passed the tough test. This fact is because in every exemplary character there are exemplary values that can be imitated. This value system can be taken from the history of human life, because the values brought by exemplary figures determine the ups and downs of the history of human life.

One of the educational institutions that play a role in the process of transforming social values as described above, among others are: Madrasah Aliyah (MA), looking at the current reality, students of Madrasah Aliyah (MA) in reality have more problems with social society, which resulted in the community being affected by the impact of the activities of Madrasah Aliyah (MA) students or the equivalent. Therefore, this study aims to describe the value of spiritual and social education in Surah Al-Maun and its relevance to learning the history of Islamic culture.

METHOD

Qualitative descriptive research is one of the types of research that is included in the type of qualitative research. The purpose of this research is to reveal events or facts, circumstances, phenomena, variables and circumstances that occurred during the research by presenting what actually happened. In this context, namely, the value of spiritual and social education in Surah Al-Maun and its relevance to learning the history of Islamic culture. This study interprets and describes data related to situations, attitudes and views, contradictions between two or more circumstances, relationships between variables that arise, differences between existing facts and their influence on the value of spiritual and social education in Surah Al-Maun, and the relevance of learning the history of Islamic culture.

According to Nazir (1988), descriptive method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture, or painting of the facts, characteristics and relationships between the phenomena being investigated. Meanwhile, according to Sugiyono (2005) states that the descriptive method is a method used to describe or analyze a research result but is not used to make broader conclusions. As for the data collection is done by means of document analysis, literature study, interviews and observations. Qualitative data sources are displays in the form of spoken or written words that are examined by researchers, and objects that are observed in detail so that the implicit meaning in documents or objects can be captured such as the 2013 curriculum documents, Islamic Cultural History Learning documents, Surah Al Ma 'un, character education document version of the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia.

The analytical method used in this study is a qualitative analysis with an interactive analysis model. This analysis process is carried out during the research process. The qualitative approach is very different from the quantitative approach, especially in the presentation of data. According to Matthew B. Miles and Michael Huberman, qualitative analysis, the data that appears in the form of words and not a series of numbers. The analysis according to Matthew and Michael is divided into three streams of activities that occur simultaneously. The three paths in question are: data reduction, data presentation, conclusion drawing.

RESULT AND DISCUSSION

Surah Al-Ma'ūn

This surah is called surah al-Mā'ūn because at the end of this sura Allah SWT rebukes those who are reluctant to do al-Mā'ūn, such as those who forget prayer and the hypocrites. The beginning of this surah denounces the disbelievers who deny yaumul reckoning (calculation of

charity) and jaza '(retribution for charity). This surah characterizes the person by rebuking the orphan and does not recommend feeding the poor. Meanwhile, the end of this surah denounces hypocrites who display Islam and hide kufr. Surah al-Mā'ūn in the Qur'anic manuscripts is in the 107th order, namely after the letter al-Quraish and before the letter al-Kautsar.

Al-Mā'ūn in Tafsir Al-Azhar means items to help, the 107th surah with 7 short verses is the category of the Madaniah surah which was revealed in the city of Medina to rebuke the hypocrites who existed at that time, who cheered hard, even though his pocket was sewn. Surah al-Mā'ūn, described in Tafsir Fi Zhilalil Qur'an solves the great essence that almost dominates the understanding of faith and kufr totally. More than that, it reveals the great and bright nature of this creed. This Surah begins with a question to everyone who can think and anyone who can hear this question, to find out where this sign is and to whom is it addressed? To find out who is the person who denies religion and the person who is designated by the Qur'an as a religious liar, then the answer is, "That is the person who rebukes orphans and does not recommend feeding the poor." (Quthb, 2002).

Based on the description above, the writer can understand that Surah al-Mā'ūn verse one asks the question "Do you know people who deny religion ?" What are the characteristics of people who deny religion? Many people claim that they believe in religion, confirm the existence of God, believe in the teachings brought by the apostles and so on. They perform prayer, fasting, zakat and hajj. They think that he justifies religion and does not deny it at all.

In the author's observation, at least there are several messages that can be captured from the letter al-Mā'ūn, including; First, people who neglect the poor (mustadh'afiin) are classified as people who deny religion (Putri et al., 2021). Second, prayer has a social dimension, in the sense that there is no benefit in one's prayer if it is not carried out with a social dimension. Third, doing good deeds should not be accompanied by an attitude of riya. Fourth, people who do not want to give help to others, are selfish, prioritize personal and group, are included in people who deny religion.

According to the opinion of the majority of scholars, this surah is classified as a Makkiyah surah, while according to Ibn Abbas and Qatadah it is classified as a Madaniyah surah. An interpreter who is blind said that half of this surah was revealed in Mecca about Ashi Bin Wa'il and the other half was revealed in Medina about Abdullah Bin Ubay, a hypocrite (Laily, 2021). Various other opinions say that the first verse to the third verse was revealed in Mecca and the rest in Medina. This is because the themes he discusses are the themes of the civilized Qur'an, which outlines the issues of nifak and riya which are not well known among the Muslims in Mecca. However, accepting the narration that says it is a Makkiyah-Madaniah surah does not rule out the possibility that the last four verses in Medina were sent down and continued with the first three verses, because of the compatibility and similarity of the theme (Quthb, 2002).

Surah al-Mā'ūn is one of the short letters in the Qur'an that contains many instructions directing humans towards obedient, pious humans and later becoming perfect humans (insan kamil). Surah al-Mā'ūn also contains instructions relating to human relationships with the Creator (vertical relationships) and relationships with fellow humans (horizontal relationships). Surah al-Mā'ūn is the 17th letter which consists of 7 verses and belongs to the Makkiyah letter group (Hafil, 2020).

Surah al-Mā'ūn 4-7 was revealed to denounce the hypocrites who pray, show their Islam and hide their disbelief. Hypocrites and show good deeds only to get praise from humans, do worship not for the sake of Allah alone, and will not help others if no one sees them. Everything a hypocrite does is against religion (Az-Zuhaili, 2014; Nuraida et al., 2022). Before and after surah al-Mā'ūn, the suras in the Qur'an have munasabah. Because the harmony of the relationship or munasabah between these suras essentially shows a close relationship from one surah to another. The form of munasabah which is reflected in each surah, seems to show the unity of the theme (Wahid, 2002). One of them contains a central theme, while the other surahs describe the sub-themes and their details both in general and partially. One example that can be proposed here is munasabah which can be drawn on three successive suras of each QS. al-Quraish, QS. al-Ma'un, and QS. al-Kautsar.

One surah serves to explain the previous surah, for example in surah al-Quraish, Allah rebukes people who do not want to feed the poor, or do not want to encourage feeding the poor (Rodin, 2015; Salleh, 2017; Zaman, 2018). And Allah also rebukes those who neglect their prayers. In surah al-Mā'ūn, Allah describes the characteristics of hypocrites; miserliness (not feeding the poor and orphans), neglecting to pray, riya (like to show off), and not wanting to pay zakat. Furthermore, the next chapter in Surah al-Kautsar Allah describes the favors given to the Quraysh (Kementerian Agama Republik Indonesia, 2020; Anwar, 2021). However, they still deny that the day of resurrection and vengeance will come. In this verse, Allah explains to them about His threat, in addition to warning those who will surely receive punishment. This is a very amazing harmony as a sign of wisdom in the arrangement of the suras in the Qur'an (Al-Maraghi, 1989).

From the description above, it can be understood that the objects in this discussion are believers, namely people who want to protect themselves and their families from injustice. And who can plant the seeds of Islam both in his heart and in his family. However, the most important education must begin with oneself, because if a person has been trained to regulate himself, then he easily manages or educates others (M. J. Salleh, 2009). Therefore, make everything a lesson for yourself in carrying out all activities when it is related to religion and the interests of society.

***Sejarah Kebudyaan Islam*/History of Islamic Culture**

The challenge faced by Islamic cultural history teachers in forming students' social attitudes is the presence of external influences, where many social phenomena conflict with the values of attitudes that are developed (Sahin, 2018). Whereas in Islamic teachings, religious beliefs or monotheism of faith need to be applied in social piety or social monotheism. Basit (2013) took Amin Abdullah's opinion that social humanitarian issues cannot be handled only through understanding aqidah or religious beliefs which emphasize individual piety, but with practical efforts that lead to social safety.

Jain (2014) takes Allport's opinion that attitude is expresses that an attitude is a mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations to which it is related. It is a tendency to respond to some object or situation. The above statement states that attitude is a state of mental or nervous readiness, which is regulated through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations associated with it. It is a tendency to respond to some object or situation.

While social is related to society or likes to pay attention to the public interest. From this understanding, the social attitude of students is the ability of students to determine something related to other people in the school and community environment (Getie, 2020; Díez-Palomar et al., 2020). Social attitudes are related to the formation of students who have noble character, are independent and democratic (Kanji et al., 2020; Mujtahidin et al., 2020). Social attitude is a horizontal attitude that is developed in the life of the nation and state to achieve the nation's development goals, namely the complete Indonesian human being (Habibi et al., 2018; Hasudungan & Abidin, 2020).

Spiritual attitude (Core Competency-1) namely religiosity or spiritual values include: having faith and piety to God Almighty, obedient to worship, being grateful, praying before and after activities (Gusviani, 2016). Integrity: honest, humble, polite, responsible, exemplary, commitment, morals, love of truth, keeping promises, anti-corruption. The main values of character in social attitudes are: nationalism, independence, mutual cooperation, integrity (Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia, 2017).

The curriculum must be dynamic, meaning that the curriculum must always change according to the times, science and technology, the level of intelligence of students, culture, value systems and community needs (Darling-Hammond et al., 2020). Therefore, curriculum developers, including teachers, must have broad and deep insight about it. The curriculum must always be monitored and evaluated for improvement and refinement (Lawrence & Tomolo, 2011; Ahmed & Alneel, 2017). Every time you make improvements and refinements to the curriculum, it does not necessarily produce something good because the curriculum is

hypothetical. That is, whether the curriculum is good or not will be known after being implemented in the field (Karakuş, 2021). Curriculum improvements are needed so that they are not obsolete.

Kompetensi Inti (KI, Core Competencies) curriculum is a binder of various basic competencies that must be produced by studying each subject and functions as a horizontal integrator between subjects (Gandamana, 2017; Mulabbiyah, 2018). Core Competencies are translations or operationalization of *Standar Kompetensi Lulusan* (SKL, Graduate Competence Standard) in the form of qualities that must be possessed by those who have completed education at a certain education or certain level of education, an overview of the main competencies grouped into aspects of attitudes, knowledge and skills (affective, cognitive and psychomotor) that must be learned students for a school level, class and subject (Mubarok, 2019; Haristo Rahman et al., 2020). Core competencies must describe the quality that is balanced between the achievement of hard skills and soft kills (Alfiansyah et al., 2014).

Kompetensi Dasar (KD, Basic Competencies) are competencies for each subject for each class derived from core competencies (Ikhsan & Hadi, 2018; Handayani, 2018; Rachmawati, 2020). Basic competencies are content or competencies consisting of attitudes, knowledge and skills that are sourced from core competencies that must be mastered by students (Baartman & de Bruijn, 2011; Faritzah et al., 2022). These competencies are developed by taking into account the characteristics of students, initial abilities and characteristics of a subject.

Table 1.1
Core Competencies (KI) Curriculum 2013

Domain	Core Competencies
Spiritual Attitude	Appreciate and practice the teachings of their religion
Social Attitude	Appreciate and observe honest, disciplined, responsible, caring (tolerance, mutual cooperation), polite, confident behavior in integrating effectively with the social and natural environment within the reach of association and existence.

The researcher's analysis related to the meeting point between surah al-Mā'ūn and the history of Islamic culture in the 2013 curriculum, namely on spiritual and social attitudes both in surah al-Mā'ūn as well as in the 2013 Curriculum Core Competencies.

Table 1.2

Spiritual and social attitudes in surah al-Mā'ūn and the 2013 Curriculum Core Competencies

	Surah Al Ma'un	Spiritual and Social Attitudes in the History of Islamic Culture
Spiritual Attitude	Religious Liar	Faith and fear of God Almighty
	Woe to those who neglect to pray	Thankful, pray before and after the activity
Sikap Sosial	People who are negligent in their prayers	Obedient to worship
	People who do riya	Integrity
	The one who rebukes the orphan	Responsibility, role model
	Not advocating feeding the poor	Care
	Reluctant to help with useful items	Tolerance, mutual cooperation

The phenomenon of today's value is very easy to find in a very contradictory comparison. When there is luxury in one place there is poverty and destitution. When a group of people struggle to defend justice, there are still many who spread injustice. Some are trying to sow peace, some are sowing the seeds of hostility. There are people who love cleanliness, but there are also those who are used to living dirty. And there are many other similar examples.

So social value is a value or trait related to social science and can be useful and beneficial for all people. This is in the form of something concrete and relevant to the current social situation, either in the form of behavior, or more than that. Such as morals (morals), because what is more focused on this value is morals (morals), according to what Zaim (2019) has said that the basis of moral development is in line with the basis of Islamic education, namely the Qur'an and Al Hadith. With these two basics, moral development can lead humans to a prosperous life in this world and in the hereafter.

Meanwhile, Agus (2018) stated that the purpose of Islamic education is twofold, full-insan which aims for happiness in the world and in the hereafter and full-insan which aims to get closer to Allah SWT. Thus the purpose of Islamic education is in order to achieve the Muslim personality. While the understanding of the Muslim personality itself is a personality that has Islamic values and is responsible in accordance with Islamic values (Choli, 2019). Discussing moral issues (morals) certainly has a broad scope, including personal morals, family morals, social, political, position and morals towards God and morals towards nature.

Islamic religious education in Madrasas consists of subjects of Al Quran Hadith, Aqidah Akhlak, Fiqh and History of Islamic Culture (Solihin, 2020). Al-Quran Hadith, emphasizes the ability to read and write well and correctly, understand the textual and contextual meaning of the Qur'an and Hadith, and practice their content in daily life (Iswanto, 2019). The aspect of aqidah emphasizes the ability to understand and maintain the correct belief/faith and to live and practice the values of Asma'ul Husna. The moral aspect emphasizes the habit of carrying out commendable morals and avoiding despicable morals in everyday life. The aspect of fiqh emphasizes the ability to carry out worship and muamalah that is right and good (Maulidizen & Raihanah, 2019). While the historical aspect of Islamic culture emphasizes the ability to take lessons from historical events in the development of Islam, imitate outstanding figures, and relate social phenomena, political culture, economy, science and others to develop Islamic culture and civilization.

Teaching history is how to make students want to learn history, through learning the history studied, it is hoped that students will be able to understand various historical events (Septiyaningsih, 2016; Santosa & Hidayat, 2021). It is clear that the historical material taught in schools is not history as a science, as studied in universities. This is what causes history lessons not to develop along with the development of history as a science. Historical facts and evidence are needed as a basis for thinking and analyzing and understanding reality (van Drie & van Boxtel, 2008), not for memorizing. Likewise with learning the history of Islamic culture, the purpose of the learning is so that students can reflect the history of Islam into their lives, it is hoped that students have an understanding of Islamic history in a contextual and beneficial manner for themselves.

The method used in learning the history of Islamic culture is still known as the classical method, namely the way of learning through teacher and student lectures as listeners, or using the method of memorizing stories, figures of place and time. The method mentioned earlier is a form of lack of desire to make improvements in studying the history of Islamic culture, in learning SKI students are required to be able to explore the values contained in history itself, not as material for memorizing, but as material for reflection on the life they live. Students are able to take examples from history and even become valuable lessons in every activity, because history has a series of useful values, both positive and negative values.

By definition, transformation is giving, pouring or transforming something into an object, so that it can become a part of it. Associated with social values in relation to the efforts of educators to transform or provide these social values in learning the history of Islamic culture, of course, requires a directed and accurate learning strategy. Starting from this problem, Abdullah Nashih Ulwan (in Atabik & Burhanuddin, 2015) offers several effective strategies for the process of transforming these values, namely: learning strategies by emphasizing exemplary

education, education with habits or habituation, education with supervision and education with advice.

To complement the strategy offered by Abdullah earlier, An Nahlawi (in Hamjadid, 2008) also offers several effective strategies in terms of transforming values in learning. According to him, the learning that takes place in addition to focusing on exemplary education and habituation, must also use education with hiwar patterns, stories, proverbs, ibrah and mau'izdah and education with targhib and tarhib patterns. So, in perfecting learning strategies that specifically focus on the material of Islamic cultural history, it is necessary to have some of the things mentioned above, so that later this value transformation will not have unwanted obstacles.

Transforming social values in SKI should be done with various teaching methods. The lecture method may be used. The lecture method cannot be separated from SKI learning, but it is better to minimize it so that the remaining time can be used for other methods such as discussions, sociodrama or perhaps other activities that support the transformation of these social values in SKI learning.

Learning in the field of Islamic Cultural History Studies can also contribute to the development of understanding, solidarity, and tolerance between people (Yazdani, 2020). Develop knowledge, values, attitudes, skills needed in social life. Understanding and knowledge of cultural values and national character is not the nature that sticks to each person. It takes a process of realization to bring it to life in our consciousness or even in our subconscious.

The history of Islamic culture in the Madrasah curriculum is one part of the Islamic religious education subject which is directed to prepare students to recognize, understand, and appreciate the history of Islamic culture (Ahmadi, 2016). And then it becomes the basis of his way of life through guidance, teaching, training, use of knowledge and habituation. The very basic subject of Islamic cultural history lies in the ability to explore values, meanings, axioms, ibrah/wisdom, propositions, and theories from existing historical facts. Therefore, in certain themes, indicators of learning success will reach the achievement of the affective domain. So the material for the history of Islamic culture is not only a transfer of knowledge, but also a value education.

CONCLUSION

The main function of education as mandated in the Law on the National Education System Number 20 of 2003 is "to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation". This surah is called surah al-Mā'ūn because at the end of this sura Allah SWT rebukes those who are reluctant to do al-Mā'ūn, such as those who forget prayer and the hypocrites. The beginning of this surah denounces the disbelievers who deny yaumul reckoning (calculation of charity) and jaza

'(retribution for charity). This surah characterizes the person by rebuking the orphan and does not recommend feeding the poor. Meanwhile, the end of this surah denounces hypocrites who display Islam and hide kufr. Surah al-Mā'ūn in the Qur'anic manuscripts is in the 107th order, namely after the letter al-Quraish and before the letter al-Kautsar. Basically, studying the history of Islamic culture aims to find out various problems of human life related to Islamic law. In addition, so that we also know the various problems of the life of Muslims accompanied by the advances and retreats of Islamic culture itself. The history of Islamic culture will also talk about the Koran as a source of guidance for Muslims. The Qur'an has a great influence on human life. The Qur'an provides an overview and story of the past that has happened. Thousands of verses of the Koran convey a lot of material about history. From the beginning of the emergence of humans, namely the prophet Adam to the conditions of today. That Surah Al Ma'un contains spiritual and social values such as religious liars, Woe to those who pray, People who are negligent in their prayers, People who do riya, people who rebuke orphans, Do not recommend feeding the poor, Reluctant to help with useful stuff. And relevant to the subject of Islamic cultural history which aims to prepare students to recognize, understand, appreciate the history of Islamic culture which then becomes the basis of their way of life through guidance, teaching, training, use of knowledge and habituation.

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