

LANGUAGE EDUCATION AND HEALTH EDUCATION IN ALQURAN

Oleh:

Yusni Sinaga

Abstrak

Alquran merupakan sumber hukum yang paling utama dalam Agama Islam, karena semua peradaban akhlak yang mengatur kehidupan manusia dalam berinteraksi dengan semua makhluk yaitu manusia dengan manusia, manusia dengan hewan, tumbuhan, benda-benda, alam semesta dan bahkan yang mengatur makhluk dengan Al-khaliq tertulis dalam Alquran. Sebenarnya Alquran bisa didefinisikan sebagai kitab atau buku yang berisi perintah, larangan, kabar gembira, peringatan, dan sejarah nabi-nabi yang diturunkan Allah Swt. Dan diterima oleh Rasulullah Muhammad Saw dengan perantara malaikat jibril, yang sebelum dibukukan. Alquran tertulis dalam berbagai media seperti kulit kayu, batu-batu dan lembaran-lembaran daun, kemudian Rasulullah Saw memberikan media-media tersebut kepada istri beliau Hafsa untuk disimpan rapi dengan penyusunan atau pengkelasan yang sesuai dengan perintah langsung dari Rasulullah Saw dan pada zaman Khalifah Ustman, tulisan-tulisan firman Allah Swt tersebut di perintahkan untuk di bukukan.

A. Background

The Qur'an is the primary source of most laws in Islam, because all civilizations morals that govern human life in all beings that interact with humans by humans, humans with animals, plants, objects, and even the universe that govern the creatures Al-khaliq Qur'an. In deed written in Alquran can be defined as a book or a book that contains the commands, prohibitions, good news, alerts, and history of the prophets of Allah revealed. And received by the Prophet Muhammad by the angel Gabriel intermediary, who before recorded. The Qur'an is written in a variety of media such as bark, rocks and sheets of leaves, then the Messenger of Allah gives these media to his wife Hafsa to be stored neatly with the preparation or classification corresponding to the direct orders of the Holy Prophet and at the time of Caliph Ustman, writing the words of Allah are commanded to in book

Prophet Muhammad is a human figure that has the most perfect morals because all morals he was always under the supervision of Allah through his angels. Therefore, the character of the Prophet entirely a reflection of morality based on the Qur'an that Prophet Muhammad's life character called the Hadith.

Hadiths occupy sources of law which is the explanation of the rules of human interaction with all other creatures, human interaction with the creator Allah or the Qur'an. Hadith is a collection of attitudes and sayings of the Prophet daily for life. When the rules of a problem cannot be found in detail or directly in the Qur'an that regulations such problems will be found in the hadith. Thus, the Qur'an serves as a reference while the core reference hadith serves as a reference referral explanation. Alquran and the Hadith is an entity which cannot be separated, Human in this live Will never be a part from problems, since a man was born till to the end of their live. A baby has some problems, it can be seen when a baby cry it is signed that the baby needs some thing or the baby or wants to do something the baby cries because s/he wants to solve the problem or the baby needs some helps to solve the problem so that people around them know their problems. As the time in their adult space till to the end of their live more over.

In facing the problem people effort fully to find the way out to be out from the problem by doing what they can di though the way out makes a new greater problem and in dead the problem will be followed by a problem because the life will not be ever a part from a problem.so that the life will never be a part from the holy Qur'an. Alloh SWT has Sa'id that Alloh knows everything and only Alloh himself the Centre of the way out of the problem because Alloh SWT knows all down from the sky and Alloh SWT knows up ti the sky as Sa'id in surat as-Sajadah: 5-6 and surat al-Baqoroh: 29

يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾
ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾

Meaning: 5. (He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which

you count.) 6. (That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful)

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

Meaning: 29. (It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge).

Where the cause of the problems is on their selves as said in surat asy-syura':

30-31

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ﴿٣١﴾ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٢﴾

Meaning: (30. and whatever of misfortune befalls you it is caused by what your hands have, and God forgive most (of your sins).
(31. And you cannot escape (from Him) in the earth, and you do not have a guardian or a helper besides Allah.)

Because basically human in this world are one or in one nation or in one perception so the Qur'an is not just suitable for Muslim but for all people in this world. as said in surat al-Baqoroh: 213

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Meaning: 213. (Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.)

From the steps the above verses can be seen that. The thirtieth verse said Allah SWT wanted to plan to choose Adam means man as a leader to all on the world and it is debated by angles. Because of the debating Allah SWT tested them, Adam and angles is seen in the thirty first verse, on the thirty second the angles were give up where in the thirty third Allah SWT tested Adam, in the testing Adam was able to answer to the com as a decision Allah SWT redecided to his plan that Allah SWT chose Adam as the leader of them. Allah SWT ordered angles and evils to obey Adam in the thirty fourth. Allah SWT gave Adam reward and permitted Adam and his wife Siti Hawa to stay pleasure in paradise in thirty fifth and in the thirty sixth evil afford to cheat Adam to break the order from Allah SWT di that Allah SWT hate Adam and last Allah SWT chased Adam from the paradise ti this world after getting the apdogize from Allah.

Human in this live Will never be a part from problems, since a man was born till to the end of their live. A baby has problems, it can be seen when a baby cry it is singned that the baby needs some thing or the baby or want to di something the baby cries because s/he wants to solve the problem or the baby needs some helps to solve the problem so that people around them know their problems. As the time in their adult space till to the end of their live more over.

In facing the problem people effort fully to find the way out to be out from the problem by doing what they can di though the way out makes a new greater proble and in dead the problem will be follower by a problem because the life will not be ever a part from a problem. so that the life will never be a part from the holy qur'an. Allah SWT has Sa'id that Allah knows every thing and only Allah him self the centre of the

way out of the problem because Alloh SWT knows all down from the sky and Alloh SWT knows up to the sky as Sa'id in surat as-sajadah : 5-6 and surat al-baqoroh : 29 always in line with the law of one passage to another and will never contradict. A man will not escape from the problems of life both life on earth and the hereafter and all solutions to problems can be found in the Qur'an and Hadith. Alquran and the Hadith is ideally a solution issues, such as education, health issues for example.

Make all human Qur'an is not just for Muslims alone but Qur'an and Hadiths are gift to all the worlds. How wrong it is for a person in reference to the Muslim Ummah especially outside the Qur'an and Hadith in finding solutions to problems in life. It was a great gift of Allah obtained by a like if he could take lessons from the Qur'an in particular and He makes Qur'an and Hadith as an entity reference in his life. This can be taken from the wisdom surat (Al-Baqarah (2: 269)

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ

إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

Meaning: God bestows Al Hikmah (schools that the Al Quran and As Sunnah) to whom He wills. and whoever was awarded wisdom, he really has been awarded many gifts. and only those who rationals who can take a lesson (from the word of God).

For that let us all Muslims refer to our reference Qur'an and Hadith as all the solution of our problems exist in the Qur'an and Hadith. In the journal article, the writer will reveal the verses of the Qur'an that can be used as a reference in the study of language education and health education.

B. Qur'an for Education

All aspects of human life is set in the Qur'an and Hadith, as in education. Education is the mother of civilization or the ancestors of human civilization and Sciences on earth because since Allah created humans in this case Adam U.S. in heaven, Allah educate or teach all the names of objects to Adam a.s.

These events can be viewed from the Surat al-Baqarah (2:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

صَادِقِينَ ﴿٣١﴾

Meaning: And He taught Adam the names (objects) entirely, then bring it to the Angels and then said: "Tell me the names of these things if you do spot the right people the right!"

And Allah taught Prophet Muhammad through the angel Gabriel to clever read. In this article does not discuss differences in education and teaching that says education is often replaced with teaching.

Education in general aim to get a change and the condition of not knowing to knowing, of not capable of being able, from the silly to be intelligent, of ignorance become degenerate and of atheistic or godless heading believe in one God. As stated in the objectives of education Indonesia formally in the legislation that is scored as people who are devoted to God Almighty and noble, healthy, knowledgeable, skilled, creative, independent, skilled, competent and cultured for the sake of the nation and specifically for Higher education in Law No. 12 of 2012 on Higher Education states that the Higher Education aims to:

1. The development potential to become a man of faith and devoted to God Almighty and noble, healthy, knowledgeable, skilled, creative, independent, skilled, competent and cultured for the sake of the nation.
2. The result graduates in the master branch of science and technology to meet the national interests and of enhancing the nation's competitiveness.

3. The result science and technology through research that consider this and apply the value of the humanities in order to benefit the nation's progress and the progress of civilization and prosperous mankind.
4. The realization of community service-based reasoning and research works that are beneficial in promoting the general welfare and educating the nation.

When observed, the purpose of education in general and higher education is good, then to come to a point-point educational goals set by the government in need of serious attention to three devices are highly influential in the process of achievement namely: teachers / lecturers, curricula and methods learning. For example, when teachers / lecturers are able to offer a curriculum should be able to refer to them with messages containing do's and don'ts on the material, the sacred book of the official in the State Indonesia. As well as learning methodology in accordance with the religious scriptures No country in logic to print it. Because man devoted to God Almighty and morals must be based on scriptural references to religion, the Qur'an, for example like the Qur'an a lot of explaining material containing education, language education and education related to health, such as quote surat Al-Baqarah (2: 30 s / d 35), one of the verses of the Qur'an that discuss both the material.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَجْعَلْ فِىْهَا مَن يُّفْسِدُ فِىْهَا
 وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿ۙ﴾
 وَعَلَّمَ ءَادَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اُنۢبِئُوْنِ بِاَسْمَآءِ هٰٓؤُلَآءِ اِن كُنۢتُمْ
 صٰدِقِيْنَ ﴿ۙ﴾ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمۡتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿ۙ﴾
 قَالَ يَتَقَدَّمُ اُنۢبِئُهُمْ بِاَسْمَائِهِمْ ۗ فَلَمَّا اُنۢبَاَهُمْ بِاَسْمَائِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْۤ اَعْلَمُ غَيْبَ
 السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبۡدُوْنَ وَمَا كُنۢتُمْ تَكۡتُمُوْنَ ﴿ۙ﴾ وَاِذْ قُلۡنَا لِلْمَلٰٓئِكَةِ اَسۡجُدُوْۤا
 لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبۡلِیۡسَۙ اَبٰى وَاَسۡتَكۡبَرَ وَكَانَ مِنَ الْكٰفِرِيۡنَ ﴿ۙ﴾ وَقُلۡنَا يَتَقَدَّمُ اَسۡكُنْ

أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكَلَّا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ

Meaning: Remember when your Lord said to the Angels: "I am going to make a vicegerent on earth." They say: "Why do you want to make (caliph) on earth was the person who will make mischief therein and shed blood, And We Always exalt with the praise you and purify you? " Lord said: "I know what ye know not." And He taught Adam the names (objects) entirely, then bring it to the Angels and then said: "Tell me the names of these things if you do spot the right people the right!" they replied: "Most holy art thou, that we know nothing except what You have taught us; Verily thou Knowledgeable and Wise." Allah says: "O Adam, tell them names of these objects." So once told them names that thing, God said, "What Have I told you, that the truth I know the secrets of heaven and earth and knows what you reveal and what you hide?" And (remember) when We said to the Angels: "Bow down, you over to Adam," So they prostrated except Iblis; He refused and was arrogant and was included among those who disbelieve. And We said: "O Adam, live in by you and your wife this heaven, and ate his foods that many others were good anywhere you like, and do not approach this tree, which causes you Includes people the unjust.

C. Qur'an for Educational Communication Languages

The events are in written in Surat Al-Baqarah (2: 30,31, dan32) is the beginning of education or teaching of a direct communication between Allah and His servant Adam and the angels in heaven, ie between speaker and listener. As when Allah taught Adam the names of things then Allah as the first subject single and Adam who receive lessons and angels act as a listener and as a subject. Where as there happened in the events of the Prophet Saw met with the angel Gabriel in the cave hiro is the beginning of communication or no communication literacy directly in initiating

religious Islamic civilization. The Angle role as the author of the message of Allah while the Messenger as a reader.

The fourth device is a skill that must be mastered by all people in a language such as listening, speaking, reading and writing is an extension of the submission of a science or media education in all disciplines. All skill that must be mastered by humans to communicate directly or indirectly with a detailed explanation can be found in the Qur'an and Hadith, such as listening skills described in several statements like As-prayer rugs (32:9)

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

Meaning: Then He breathed into them enhance and spirit (creation) His and He made for you hearing and sight and hearts; (But) you little grateful.

While the importance of articulate with the intention of listening to people who feel familiar with what was said and not hurt the listener can be found in several statements like Al-Baqarah (2: 83)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

Meaning: And (remember) when We took a pledge from the Children of Israel (ie): ye worship besides Allah, and do the good things to parents, kinsfolk, orphans, and the poor, and say the words good to man, steadfast in prayer and pay the poor alms. then you do not fulfill that promise, but a few smaller than you, and you always turn.

Speaking is communication skills in Allah bestowed to man after man is born into the world and listening is a skill that has been given to human nature since the womb, after the soul entrusted to a piece of meat that has been shaped body man. But media sounds heard in nature womb in contrast to media voice is heard after the birth that the mother's blood stream media in the womb and conditioned media after born. Where as reading and writing is the next gift that requires special education or teaching, both formally and informally. While the importance of the ability to read and write can be found in some instance surat Al-Qalam (68: 1)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

Meaning: Nun [1489] By the Pen and what they write.

[1489] He is the letters of the alphabet which is located at the beginning portion of the letters of the Koran such as: Alif Lam Mim, Alif Lam Ra, Alif Lam Mim Sad and so on. Including passages Book; and some are interpreting it. groups who interpret there who saw it as the name of the letter, and some are of the opinion that the letters of the alphabet it is pointless to draw the attention of the listener so pay attention to the Koran, and to imply that the Quran was sent down from Allah in Arabic which is composed of the letters or alphabet. if they do not believe that the Quran was revealed from God and not just made by Muhammad s.a.w. sheer, so they try to create a kind of Koran.

And Al-baqarah (2: 282)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ؕ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ؕ وَلَا يَأْب كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ؕ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ؕ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ ؕ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِّنْ

رَجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۗ وَلَا تَسْمُؤُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا
تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا ۗ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ۗ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۗ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ
بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٩﴾

Meaning: O ye who believe, if you sell and buy [179] is not in cash for the specified time, you should write it. and let a writer among you write properly. and do not be reluctant writer to write as God taught him, so let him write, and let those who owe it to write (what would have written it), and let him fear Allah his Lord, and he shall not diminish at all rather than debt. if the debtor was the weak minds or weak (situation) or that he himself was not able write, then let his guardian write honestly. and get two witnesses of those men (among you). If there are not two men, then (be) a man and two women from the witnesses that you bless, so that if one forgot then that a reminded. Do not witnesses were reluctant (to testify), if they are called; Disdain not to write that debt, both small and large until the deadline to pay. Such, more equitable with Allah and strengthens testimony and closer to not (cause) doubts. (Write selling and buying it), unless selling and buying the transaction which ye carry among you, then there is no blame on you, (if) you do not to write and listen or to agree if you are selling and buying; and let neither scribe nor witness suffer difficult case. If you do (such) verily it is a wickedness in you. and fear Allah; Allah taught you; and Allah knows all things.

[179] transaction is like selling and buying, accounts payable, or lease and so forth.

Obtained thinking ability is already beginning to ripen, but the skill of reading and writing is only used for still being in the world and the hereafter skill of writing and reading are not used any more. But ability to listen and talk still continues to be used up in the hereafter. A description of this can be seen from several statements like Al-Mulk (67: 7)

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

Meaning: When they are cast into it they heard a terrible hell, hell it was bubbling,

And Surat As-sajdah (32: 12)

Specifically, about speaking, in explanation of Surat Yasin (36: 65)

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٢﴾

Meaning: On this day we shut their mouths; and said to Us their hands and gave the provement their feet to what they used to earn.

And, If you were to see them as people who are innocent bowed his head before his Lord, (they say): 'Oh my God We, We have seen and heard, then return it we (to the world), We will do deeds pious, Lo! We are people who believe." Body organ or device that is used to speak a different world in here after. All things that used in the body are used to speaking world in general is the mouth but in the next hand could talk.

The palm of the hand and the mouth is a member of the body that is used to talk, but when viewed from the texture part of a second set of organs is very different, where the tongue and bones do not have a bone attached to the mouth it is so easy anyway words issued reversible reversal or change in the sense of lying because it has no recording or grip. While the hand that was already attached to the bone meal has a handle or taping it can not lie.

D. Qur'an For Healthy

Health is the second most important favor to be grateful and to be considered in the sense to be retained and in favor of human life and the priesthood or favors forgiveness of sin which is the first to be grateful for favors. Healthy condition is the result of the reflection of the balanced or neutral conditions of the human body. Human organs should receive serious attention is the brain and the stomach due to these two body parts affect human health.

Two things that affect the health of the mind and a symbol. State of mind or brain of a person greatly affect the health of the stomach and his stomach will be health is determined by the peace of mind and will have a direct impact on sobriety. Peace of mind and mind in view of the extent to which one can connect the soul and mind to the creator of the universe, or Allah.

In surat Ar-Ra'd (13:28)

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Meaning: (They are) those who believe and whose hearts find satisfaction in the remembrance of Allah. Remember, only the remembrance of Allah do hearts find satisfaction.

The balance of the brain and stomach have a great effect on human health condition, then to balance the state's organs need a clear division of time on the use of working time both of these organs and use the time to rest for the body's organs. The brain is the organ of rest time to allow time for the brain to remembrance while the rest time is used for the hull is by fasting, both fasting in the month of Ramadan which is the mandatory fasting and fasts suggested outside fasting month. Fasting is evidence of a servant grateful for favors that Allah Ta'ala gave him. Lessons can be seen in the word of Allah surat Al-Baqarah: 185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ
مَا هَدَانَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Meaning: (A few days it was determined) month of Ramadan, the month in which the derived (beginning) Al Quran as guidance for mankind and the explanations of the clues and the difference (between the right and falsehood). Therefore, whoever of you is present (in the country where he lived) in the month, then let him fast the month, and whoever sick or on the way (and then he break the fast), then (obligation him fast), as the day it left behind it, on the other days. God desires ease for you, and does not want hardship for you. and be ye replenish their number and you shall glorify God for His guidance given to you, that ye may be grateful.

In addition to fasting, to preserve the balance of stomach conditions there are some things that must be considered, especially in the diet such as attention to what they eat. It is very clearly explained in surat Abasa (80: 24)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾

Meaning: Then let the man pay attention to food

That the intention to pay attention to what is eaten in the form of halal and quality edible objects kindness edible objects. This is explained in suroh Al-Baqarah (2: 168 and 173)

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

عَدُوٌّ مُّبِينٌ ﴿١٧٣﴾

Meaning: O mankind, eat of the lawful and good from what is contained in the earth, and do not follow the steps of Satan; because He is an is a clear enemy.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ

بِأَعْيُنِنَا فَمَا لَاحِظٌ جَنَّتِ عَلَيْهِ إِنْ أَلَّ اللَّهُ غُفُورٌ رَّحِيمٌ ﴿١٠٨﴾

Meaning: He hath only forbidden you dead meat, blood, the flesh of swine, and animals (when slaughtered) is called (name) besides Allah [108]. but one who in the state forced (to eat) being He does not want it and not (also) exceeds the limit, then there is no blame on him. Allah is Forgiving, Merciful.

[108] Also according to this paragraph Haram meat from slaughter which the name of God but also called the name of other than Allah.

Quality goodness edible objects that include kindness in: food processing and etiquette of eating. All of this material there is described in the Qur'an which is the source of the first law in the Islamic religion, a more complete explanation of this matter will again be found in some hadith

E. Conclusion

Life is full of problems, with out problem can not be said life and problem not to be prevent because it is impossible to be prevented but problem is for taking the solution. In taking the solution we need guidance, that is way all people need guidance to find the solution for their problems. As a moeslem peoples Allah SWT has given us a guidance that must be followed for who wants to be save in their life forever. That is can be taken in Al-Qur an and also Hadits as the explanation of the Al-Qur an. If we obey the two sources we will find the safety in our life thats way as a moeslem must take Al-Qur an and Hadits as references for taking the solution for all problems in their life. Be sure you can take your references in the Al-Qur an and Hadits, it is absolute and postulate do not be doubt.

F. References

Alquran Alkarim

Anderson, Mark, *Text Type in English 2*. Australia: Mackmillan, 1997.

Azar, Betty Schramper, *Fndamentals of English Grammar*, Jakarta: Bina Rupa Aksara, 1993.

Meyers, Allan, *Gateways to Academic Writing: Effective Sentences Paragraph and Essay*, New York: Longman, 2005.