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DIMENSIONS OF EDUCATION SERVICES IN PERSPECTIVE THEMATIC INTERPRETATION OF THE QUR'AN

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Abstract

This article is intended to examine the service dimension in the Quranic interpretation to gain a comprehensive and in-depth understanding of the realization of a superior and competitive educational institution. The values of service contained in the Qur'an, the Hadith and the sources of civilization in the past can be a perfect and differentiator of secular concepts and theories that are now established. Thus, the quality of educational services within the framework of Islam can be the competitive advantage of Islamic education service organizations. The quality of education services in Islamic concepts has two aspects: business orientation and worship orientation. Providing educational services that will provide the first appraisal is Allah SWT, and the following party who gives the judgment is human.

Keywords: Educational Services, Thematic Interpretation.

Abstrak

Artikel ini dimaksudkan untuk mengkaji mengenai dimensi pelayanan dalam tafsir Al-Qur'an dalam upaya mendapatkan pemahaman yang komprehensif dan mendalam demi terwujudnya lembaga pendidikan yang unggul dan bersaing. Nilai-nilai pelayanan yang terdapat dalam Al Qur'an, Hadits dan sumber-sumber peradaban di masa lampau dapat menjadi penyempurna dan pembeda dari konsep dan teori sekuler yang sekarang ini telah mapan. Dengan demikian konsep kualitas layanan pendidikan dalam kerangka keIslaman dapat menjadi keunggulan kompetitif organisasi jasa pendidikan Islam. Kualitas layanan pendidikan dalam konsep Islam memiliki dua aspek yaitu bussines oriented dan ibada oriented. Dalam memberikan layanan pendidikan yang akan memberikan penilaian pertam aadalah Allah SWT dan manusia.

Kata kunci :Pelayanan Pendidikan, Tafsir Tematik.

INTRODUCTION

Studies about quality dimensions service attractive to study more in-depth caused by many things. Although SERVQUAL and SERVPERF are claimed to be applicable in all service contexts, it is still debated that these five dimensions are not universal, so they need to be contextualized again (Baber, 2019). In addition, field coats in various contexts have their features and characteristics, the need for contextualization quality services adapted to the context of a particular study (Ezeokoli, R. N., Ayodele, 2014). This means that the dimensional approach provides an understanding of the characteristics of the service characteristics with the relevant dimensions. Thus becoming the cornerstone of further exploration efforts will be the dimensions of service quality education, especially in Islamic education.

According to Kotler, service quality is a form of consumer assessment of the level of perceived service with the level of expected service. Academic service quality has a close relationship with customer satisfaction, especially students. Quality encourages customers (students) to forge strong ties with educational institutions (Akhtar & Zaheer, 2014).

This kind of bonding allows the institution to understand customer expectations and their needs closely in the long term. Thus, the educational institution can increase student satisfaction where educational institutions can maximize their customers' experience pleasing and minimizing the customer experience, which is less fun.

The existence of Islamic education institutions in Indonesia continues to grow. According to data from the Central Statistics Agency (BPS), the number of Madrasah Aliyah (MA) schools in 2010/2015 was 4918 schools and increased sharply in 2019/2020 to 1,099,366 schools with an increase of about 99%. Madrasah Tsanawiyah (MTs) schools in 2011/2012 were 15,244 schools and increased in 2019/2020 to 16,283 school with about 6.4% (Alawiyah, 2021). This shows that competition between educational institutions is getting tighter. Public interest in Islamic educational institutions has also increased along with the number of Islamic educational institutions that are well managed to become quality and superior schools. Azyumardi Azra was quoted by Qomar as saying that people were ashamed to send their children to Islamic schools in the past, now they are even hunting them (Dewi et al., 2018).

So Islamic education institutions need to provide good educational services to stakeholders; the process in service needs to be studied and understood together. The interaction process referred to is interaction when serving customers (students) and interacting within the organization, namely both with leaders, subordinates, colleagues, and other physical means.

RESEARCH METHODS

This research uses the descriptive analysis method by collecting data, compiling or clarifying, compiling, and interpreting it words (Greet Peersman, 2002). This research was conducted by reading, analyzing, and analyzing various existing literature sources, in the form of Al-Qur'an, hadith, books, and research results (Dervis, 2013). In this study, researchers used two kinds of data, namely primary data and secondary data. So the data collection is determined by reviewing the literature and library materials relevant to the problems studied both from the books and data using library materials on the dimensions of service in the interpretation of the al-Quran, which are studied thematically (Sari & Asmendri, 2018).

The method of study or analysis used in analyzing is inductive analysis. According to (Hadi, 2017)., qualitative data analysis is inductive, namely an analysis based on the

data obtained, developed (Patel, 2019). In inductive analysis, two possibilities will arise in determining categories. The first possibility is that the researcher will use categories that are commonly used by research subjects, and the second possibility, the researcher can use the categories developed by themselves (Dervis, 2013). Alternatively, the researcher can use a combination of the two methods, namely using all the usual categories, and if he finds new data outside the usual categories, the researcher can name the new categories himself.

DISCUSSION

The crucial position that an education service has makes it essential to be discussed in more depth. To get a comprehensive and in-depth understanding of the realization of superior and competitive educational institutions. Islamic values contained in the Qur'an, Hadith and sources of civilization in the past can complement and differentiate from secular concepts and theories that are now established (Binti Ali et al., 2018). Thus, the Islamic framework's concept of quality educational services can be a competitive advantage for Islamic education service organizations. As Allah SWT says in QS At-taubah:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنۡ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنُنَّ مِنَ الصّٰلِحِيْنَ

Meaning: *And among them, some people have made a vow to Allah: "Verily if Allah gives part of His gift to us, surely we will give alms, and we certainly are among the pious. (At taubah: 75)(Holy-Quran-English.Pdf, n.d.)*

As well as the explanation of the Prophet Muhammad SAW (Supriadi, 2017):

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ لِأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ (مُتَّفَقٌ عَلَيْهِ)

Meaning: *Hadith narrated by Anas bin Malik ra., He said: The Prophet. says: One of you does not believe until he loves his brother (or he says: his neighbour) as if he loves himself. (HR. Muslim No. 64)*

On the pronunciation *لَنَصَّدَّقَنَّ* in the beginning *lanatashaddaqanna*, then the letter *ta* was inserted into the letter *shad* which was the original part of the sentence so that *lanashshaddaqanna* became (Jailani, 2013). In this verse, it is interpreted by Quraish Shihab that among the hypocrites some swear by the name of Allah and vow to Him, "If Allah gives His wealth and gifts to them, surely they will give charity and become a class of people. those who are righteous in their deeds. So that it can be understood when Allah SWT gives pleasure, wealth and gifts, we must continue it by giving alms and paying zakat. This implies that the good that is given to us, we are obliged to do the same (goodness) to others (Nurhadi, 2020).

In the context of service, Allah SWT had actually provided "services" for humans to create the universe, which was prepared long before humans existed. The universe is prepared with its sunshine, then the earth with seeds will grow into various plants, water and various materials/metals as His blessings and gifts, as an effort to glorify humans (Mashud et al., 2021). So humans should reciprocate by providing good "service" not to Allah SWT but fellow humans. Because Allah SWT does not need anything.

Under the Hadith mentioned above, the obligation to love other people (neighbours) is the same as loving yourself. Understanding the Hadith, that is, in fact, the true faith only appears in humans because of his neighbor interaction. Anyone who shows signs of the truth of his faith, so that his blood, wealth, and authority are guarded, must not be betrayed. Therefore, in another hadith the Messenger of Allah said: By Allah does not believe, by Allah does not believe, he repeated three times. Then it says "Who is the Messenger of Allah ". He answered, "people who do not take care of their neighbours ugly:(Gayatri et al., 2005). We should interact well, guard and not betray others (neighbours).

Interpretation of Service Quality Dimensions

What is meant by (زِينَتِكُمْ) in (QS. Al A'raf: 31) here is to wear a n which is good and has been accustomed (mu'tadah). According to Ibn Kathir's interpretation, the clothing referred to is clothing that covers the genitals, made of good cloth and other materials that can be worn and ordered to dress beautifully at every entry into the mosque.(Rachmadi & Muslim, 2016) This is meant to respect the mosque and rebuttal to the markers that tawaf is done without clothes. This is an honour for oneself by dressing beautifully so that the person who looks at it also respects it.

The word بَعْدَهُ on QS. Ali Imran: 76 means something that must be fulfilled. If two people have agreed on a transaction, it is said to be the person who promised each other. Some say, two people who agreed, then they have made a suspended contract and made a mandate(Arifin, 2012). If something has been entrusted with you, it is obligatory to fulfil and grant rights in due time.

In essence, pledging to humans also promises to God. Furthermore, Allah's promise is something that must be fulfilled by every believer because he follows religious teachings and practices the shari'ah brought by Muhammad. And whoever fulfils a promise from Allah or humans, and he keeps from conflicting, udhur (reasoned) and contradicting, then Allah loves him, and Allah will treat him as a person who is loved by Him by making him a place of help and mercy. Him, whether in this world or the hereafter (Saihu, 2019).

In line with this, QS. Ali Imran: 77 that came down due to several events, as narrated by Bukhori& Muslim. Ash'as said: I quarrelled with the man from the Jews over land, then we came to the Messenger of Allah. The Apostle said: "Do you have proof?" I answered: "no". Then the Apostle said to the Jewish man: "I swear". Then I said: "So, because of his oath, my property was lost". In essence, the verse above explains the importance of fulfilling a promise(Rokhman, 2019).

The benefit of the world will be damaged because it cancels human trust with one another. Trust is the spirit of social interaction and a principle of development. Therefore, the threat to those who break the promise, even if it is for benefit, is grave, as explained in the Bible. Because they will not get favors, are not invited to talk, are not cared for, and are not sanctified for the wrong deeds they have done. Her sins are not forgiven, and she will get a painful torment (Afif, 2016). So important is the effort to tell the truth and keep promises so as not to lose.

Meanwhile, in QS. Al Fath: 10 according to Quraish Shihab that Verily those who promise to be loyal to you to help with all their abilities they promise to Allah SWT (AA Istri Dwi Jayanti, 2020). Whoever breaks your promise after the promise has been confirmed, then the harm will befall them. Whereas in the verse whoever keeps his promise to Allah, Allah will give him) can be read Fasaya'tihi or Fasanu'tihi, if read Fasanu'tihi means, We will give him (great reward.) If we break the promise, we will get

mudhorot otherwise, if we keep the promise will be given a great reward from Allah Almighty. When speaking the truth and keeping promises to others it is meant to get the reward from Allah SWT (Sulistiyorini, 2015)

The same thing as *وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا* on QS. Al Baqarah: 177 is a transfer from goodness in deeds, goodness in morals, and goodness to social deeds. The essence of kindness is al-wafa' (fulfilling a promise) and being patient with what comes after. A'mal is a form of action, and morality is a form of nature. In verse is an appeal that a person who fulfils his promise and is patient because he is forced, is not said to be good until both of them leave their morals, even though by repeating that compulsion (Abdullah, 2015).

Dimensions services are helped to address the Muslim Hadith 4023 appeared on according al-Kirmani, lafadz (الحق) in this Hadith it is pervasive between the mandatory kifayah, Ain, and Sunnah. According to Ibn Battal, Kata (الحق) is the right of honour and good friendship. Not a mandatory law. At-SyaiTibi said all of this is part of the right of Islam and applies equally to all good or bad Muslims. Nevertheless, for good, it is more specifically with a smile, shaking hands, not on the evil people who show their evil. [16] The existence of other people's rights to us, including when advising on solving something for those experiencing difficulties.

The command to help or assist in virtue and piety as in QS. Al Maidah: 2 is the basis of the social guidelines mentioned in the Koran. Please help obligate humans based on religion by helping each other in every virtue, which benefits both individuals or groups, religion or their world. (Mashud et al., 2021) In early Islam, Muslims were the one group who helped in goodness without any ties. So that Allah witnesses the believers as the best people. Please help which was very impressive when the Prophet made a brotherhood between the Muhajirin and the Ansar's friends. Friends help each other meet their daily needs, ease their burdens for each other, and even share their assets in an atmosphere of brotherhood. Rasulullah said (Muhsin, 2009):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْ كُرْبَةٍ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. (أخرجه مسلم)

Meaning: *From Abu Hurairah Radliyallaahu 'anhu that Rasulul was saw. Said: "Whoever releases the troubles of a Muslim from the troubles of the world, Allah will release his troubles on the Day of Resurrection; whoever makes it easy for someone who is in trouble, Allah will facilitate his affairs in this world and the hereafter; and whoever obeys (disgrace) a Muslim, Allah will cover (his disgrace) in this world and the Hereafter; and Allah will always help his servant as long as he helps his brother."* (H R, Muslim).

The word *كربة عن مسلم* has the meaning of "loosening up". Allah gives dispensation, concession, and attention to people who are in trouble and people who are good at interacting. His sins will be forgiven, and verily Allah does not take a small thing from good deeds for granted. Furthermore, sometimes God saves servant because good deeds are few (Wathani & Kurniasih, 2015).

The service dimension is empathetic and understands the condition of others seen in QS. Al Baqarah: 83 where the word (حُسْنًا) includes everything joyful and enjoyable.

Speech that is characterized like that is speech that contains the right content, follows the message to be conveyed and is beautiful, not only in its editorial but also in its content. With kind words, a harmonious relationship will be established. If a statement is good and faithful, it is a sign of sincerity and honesty. If it is a bitter greeting, it will be accepted by the interlocutor and the listener because it is conveyed well. In this case, the customer.

Therefore, good speech is an essential thing in everyday life because good speech is alms. He said (Muhsin, 2009):

وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

"A kind word is alms." (Narrated by Al-Bukhari).

Saying kind words like giving charity will reward us and good for us. There is goodness in the form of rewards from Allah Almighty and kindness from other people or customers. Even a kind word is better than charity. As in QS. Al Baqarah: 263. Good words that follow the praiseworthy culture in society are words that do not hurt the heart of the asker, either relating to the state of acceptance or relating to the giver (Saihu, 2019). Therefore, a kind word without giving anything is better than giving painfully. In a hadith the Prophet Muhammad said (Muhsin, 2009):

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَحْوِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَى أَخَاكَ بِوَجْهِ طَلْقَ)

Meaning: *From Abu Dharra. that Rasulullah saw. said: "Do not despise any form of goodness, even though you only meet your brother with a sweet face." (HR. Muslim)*

The word (طلق) is a person who shows ease. A bright face in front of a Muslim is praiseworthy and will be rewarded. In interacting with other people, in this case, the customer is speaking well and always giving a smile, even being interpreted as being gentle (Khilmi Hidayatulloh, 2019).

The concept of service like this also exists implicitly or explicitly in Islamic values. That a person performs service to others as a form of service to Allah SWT. Even though Allah SWT does not need anything, we are obliged to provide service to others for all the favours and gifts given. Our Master Muhammad also provided role in business or business interactions (providing services) through the four noble characters of the Prophet. The services provided are an effort to give happiness like we love and treat ourselves well, so we treat other people (customers).

Meanwhile, the concept of the service dimension according to the secular theory has been much manifested in various verses of the Qur'an and Hadith. In treating others (doing service) we are instructed to pay attention to physical aspects such as the clothes we wear are excellent and beautiful. Saying the right thing and keeping promises are also part of the dimension of service in Islam. Because efforts to keep promises will bring goodness and on the contrary, breaking promises to our customers will bring harm. The next dimension is that service is intended to help provide problem-solving and provide assistance to others (customers). Even with this help, it will benefit both individuals and society in general. In Islam, treating other people (service) should also be with kind words, have a sweet face (smile) and be gentle.

So it can be concluded that the ontology of educational services is an effort intended to provide happiness (customer satisfaction) for educational customers

(students, parents, members of educational institutions, and society) through good and good physical aspects (neat, excellent and beautiful clothes), said who is trustworthy and keep promises, provide problem-solving and help assistance, and gentleness of behaviour, kind words and always give a smile. The services provided are like services (goodness) that are done to ourselves as part of the theological aspects of education.

Providing the Best Service (Service Excellence).

Contained(Holy-Quran-English.Pdf, n.d.) in the letter of the Qur'an Al-Bayyinah: 7

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Meaning: *Surely, those who believe and do good work, are the best of creatures.*
(Surah al-Bayyinah: 7)

Contained(Holy-Quran-English.Pdf, n.d.) in the letter of the Qur'an Al-Insyirah / 94: 7-8

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ □

Meaning: *So when you have finished (from an affair), do seriously (business) other. Furthermore, only in God you should hope.* (Surah Al-Insyirah / 94: 7-8)

In the Jalalayn interpretation, this verse means that people who do good deeds or do good deeds are the best creatures. Service as part of doing good to others is the best of deeds. (Ilmiyah, 2020) This is also under the Hadith (Muhsin, 2009) of the Prophet Muhammad:

ان الله يحب ان يرى عبدا اذا عمل عملا ان يتقنه(رواه البيهقي)

Meaning: *Verily Allah. Very happy with a servant who does a task with itqan.* (HR. Al-Baihaqi).

What is meant by (أن يتقنه) is to punish as he has explained. In history it is explained that God's giving to the worker is following his actions. So everyone whose work is quality and perfect, the goods will be multiplied, and if the goodness of the servant is a lot, then Allah will love him. In another narration, it is explained that Allah is happy with workers, if he works in obedience, he will improve his performance so that there is no criticism from others. In Islamic terminology, itqan means doing at the best possible quality. Working with itqan means pouring out the best thoughts, the best focus, the best coordination, the best spirit, and with the best raw materials. Thus the results are also good. Itqan also means professionalism and specialism. A person is said to be a mutqin if he is proficient, skilled and there is no doubt in the field he is doing(Harnedi, 2018).

Historically, the review of service quality can be seen in the story that was popular among the mufassir, when some Quraish leaders such as Utbah bin Rabi'ah, Abu Jahl, Abbas bin Abdul Mutthalib and a group of other people came to Rasullulah saw At that time the Messenger of Allah was busy doing his prayers and calling them to Islam. As it is narrated, there came a destitute and blind man named Abdullah bin UmmiMaktum who came to the Messenger of Allah SWT who was facing the Quraish leaders. He asked the Messenger of Allah to read and teach him the verses of the Qur'an. Abdullah bin UmmiMaktum insisted on repeating his request because he did not know whom the Prophet was talking to. So he cut off the words of the Messenger of Allah and made him disappointed until it appeared on the face of the Prophet. He then turned his back on Abdullah bin UmmiMaktum and continued his conversation with the Quraish leaders.

So that came the rebuke of Allah SWT Almighty through the letter' Abasa(Holy-Quran-English.Pdf, n.d.):

عَبَسَ وَتَوَلَّىٰ أَنْ جَاءَهُ الْأَعْمَىٰ وَمَا يُدْرِيكَ لَعَلَّهٗ يَزَكِيٰ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ أَمَّا مَنْ اسْتَعْزَىٰ
فَأَنْتَ لَهُ تَصَدَّىٰ

Meaning: "He (Muhammad) turned surly and turned away. Because a blind man had come to him, do you know maybe he wants to clean himself (from sin)? Or he (wants) to get teaching, and then that teaching benefits him? As for people who feel that they are self-sufficient. Then you serve him. Even though there is no (reproach) on you if he does not clean himself (believers) "(QS: 'Abasa-80: 1-6)

From this history, it can be implicitly concluded that anyone should not apply 'Abasa (surly) to anyone who comes to us, especially if he is a person with an unfavourable condition (destitute and blind). It can be learned that we must always have a praiseworthy character, treat well or nobly anyone. In the field of education, the spirit of service in the context of Islam must be cultivated (Widayati, 2016). So that all members of educational institutions work individually or in groups seriously and produce quality or quality education as a whole. So that it can be realized the availability of quality education for all Indonesian people (education for all).

So it can be concluded that what is called the epistemology of educational service quality is an effort to work seriously and professionally in serving educational customers (students, parents, members of educational institutions, society) to produce excellent service quality that can be accessed by all users of education services as a whole.

Good Service Has Good Effects

(People who believe and do good deeds) this sentence in QS. ArRa'du: 29 is to become mubtada while the khabarnya is (how happy) the pronunciation of طُوبَىٰ mashdar instead of recitation ath-thiib, is the name of a tree in Heaven, a person who drives will not be able to take its shade even once walking a hundred years (for them and an excellent place to return) a place of return in the afterlife. (Ulum, 2012) So broad and extraordinary the hereafter (heaven) that Allah Almighty has designated for us. Meanwhile, according to Quraish Shihab it is interpreted that people who submit to the truth and do good deeds will get the result and an excellent place to return. Service as part of good deeds will have good results (Harnedi, 2018).

Truth is something that is following reality, while a lie is something that is not following reality. This is the essence of both according to the majority of scholars. Hidayah is a guide that can convey something you are looking for. The word (طُوبَىٰ) is extending in doing good, and the word al-bir is also spoken for excellent and pure charity. Words (البر) repeated until the end aims to arrive at the word mu balaghoh, namely siddiq (very accurate) (Ulum, 2012).

Meanwhile, the word *al-fujur* (crime) is troublesome; that is, it complicates religion or tends to damage and the spirit to commit immorality. Vice versa, if someone is always lying and repeatedly, it will come to the word *mubalaghoh*, namely kaddaban (liar). That the good we do (service to others) will lead us to Allah's paradise.

Serving Hope Ridho Allah SWT

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ On QS. Al Qashash: 77 contains the intention, do good to the servants of Allah as Allah does good to you with some of the world's blessings that have

been given to you. Allah Almighty has done good (glorifies humans) by preparing the entire universe, the earth and everything in it for us as His blessings and gifts(Nur Ali Subhan, 2019). We should also glorify others (do good) because Allah does not need anything from humans.

Furthermore, the description of Heaven for His servants who believe and do good deeds. Regarding Heaven as a promise given by Allah swt جَنَّاتٍ on QS. At Taubah: 72 is characterized by several characteristics (1). Underneath, there are rivers that flow. According to Assaukani, what is meant by the word "flow" is kiyasan. What flows is the water under the tree. Indeed, it is called a jannat (garden) because Heaven is indeed covered with shady trees (2). They are immortal in Heaven, (3). The places are wonderful, (4). Home Adn (uninterrupted life)(Saihu, 2020).

زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ On QS. Ali Imran: 14 means that if you say made beautiful, then something that is made beautiful can be wonderful, it could be wrong but it can be beautified; it could also be that what beautifies ugliness is satan. The verse does not mention who makes the things that this verse calls beautiful. However, what is mentioned in this verse is the object that is beautified, namely the love of various lusts. Passion is the inclination of the heart that is difficult to contain to something sensory or material. According to RasyidRidho, this verse explains that Shahwat is nature in human beings, and also this verse introduces that lust is not something negative as thought by those who do not understand(Ayuan Nandani, 2020)

Allah did not create something in humans that is ugly, even Allah created it with the best of creation. Allah did not create his religion, it is against his nature and even very compatible. وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ This verse has the meaning that a person's view must transcend the boundaries of his present and near future, into a distant future. The vision of a distant future is the first and foremost ethic in every activity, so that the perpetrator is not just pursuing temporary / worldly gains that will soon run out, but is always future-oriented(Saihu, 2019). On the other hand, the Koran also reminds us that the success which is obtained by those who have a close view can give birth to regret and that in the future they will lose and be criticized. This is also following Abduh's statement that advised humans not to make all their interests only on existing decorations, then be busy to not prepare better future interests.

In educational institutions the quality of service aims to make education customers (students, parents, members of educational institutions, the community) satisfied. Satisfied education customers will be loyal to the educational institution and will make repeat purchases of educational services. Repurchasing educational services will have a good impact on educational institutions including economic aspects and a good image(Sulistyorini, 2015). Furthermore, ultimately it brings the institution education to survive in the competition.

So it can be concluded that the axiology of the quality of educational services is in addition to bringing goodness to educational institutions both in terms of material and immaterial in the form of a good image. Besides that, it also raises an attitude of always doing the best quality service (sincere and professional) and sincerity in providing services because it hopes that Allah's blessing will be in the form of Heaven in the future (worship oriented).

CLOSING

Conclusion

The quality of education services in the Islamic concept has two aspects: business-oriented and ibada oriented. Providing educational services that will provide the first

assessment are Allah Almighty, and the following party who gives the assessment is humans (superiors, partners, customers). If we understand this, then we will do our best in our activities because there is Allah Almighty who is always watching and evaluating us. Besides that, Allah's awareness is that our primary assessor will bring out the value of sincerity in providing services. Quality of education services in schools The extent to which schools can demonstrate the availability, completeness, feasibility of school facilities and infrastructure, teaching staff and educational strength, reliability of teaching staff, the responsiveness of education personnel in delivering services, certainty in service, and empathy in educational services. In school. Educational services with new pattern management always have expectations of student achievement, academic and non-academic (sports, arts, scouting, religion) and school achievements that can increase public trust in schools.

Suggestion

Islamic education must be early to think about the application of International Standard Organizations in anticipation of facing the global challenges in education in the future. The community's expectations include good quality education as a result of good service, marked by at least three aspects of education quality assurance, namely, competence, accreditation, and accountability.

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