

Education of Social Intelligence and Environmental Talents Based on Material and Vital Values in Quran Translation Text

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ABSTRACT

This study examined material and vital values in Quran translated text (Indonesian) containing the word *langit* (sky, heaven), namely: (1) analyzing the material value and its role in educating the talents of social intelligence, and (2) examining the vital value and its role in educating environmental intelligence talent. This research utilized descriptive qualitative approach. Data collection used observation and documentation techniques. Data analysis was carried out using referential identity method. The results of the analysis of material values are of two kinds: (1) invitation material values and (2) prohibition material values. The material value of invitation included invitations to: (a) act to protect oneself from danger, (a) ask forgiveness from Allah, (c) be pious. The material value of prohibition includes the prohibition of: (a) being stingy, (b) saying falsities about Allah, (c) breaking the limits of religion. Material values that educate social intelligence talents included: (a) being a generous human being, (b) behaving naturally, not extreme, (c) seeking and studying science, especially religious knowledge. The vital values found in the study included: (1) it is God who made the earth as an expanse and the sky as a roof, rains down, gives fruit and sustenance to humans, (2) all processes from raining water, growing trees, bearing fruit, to maturity were done by Allah, (3) Allah is All-Knowing. These vital values educate the talents of environmental intelligence: (1) sustenance is not solely due to human efforts, but also because of Allah, (2) humans are obliged to manage natural resources and all of their contents to meet the needs of all of Allah's creatures, (3) human knowledge to manage it is part of Allah's knowledge.

Keywords: material value, vital value, social intelligence talent, environmental intelligence talent

INTRODUCTION

The Holy Quran is the word of Allah (God), which contains various instructions for humans to live life. In living life, humans are faced with various problems whose answers are in the Quran. To facilitate the search for answers, Asyari & Rosyi Yusuf [1] compiled a book containing a list of words, terms, expressions, etc that may serve as keywords. One of the words/terms that can be traced in the Quran is *langit* (sky, heaven). This word is found in 77 chapters and spread over 305 verses.

Many studies related to the Quran have been carried out. However, in Quran 18:109 and 31:27, it is stated that the breadth of Allah's knowledge is infinite. That is, no matter how much research on the Quran, it is not comparable to the knowledge of Allah. There is still a lot of God's knowledge contained in the Quran that must be studied.

The urgency of this research can be explained below. The Quran contains guidance and knowledge. As a guide, the Quran must be implemented as a way of life. To be able to carry out the instructions, the meaning and contents of the instructions in the Quran must be studied and understood. By understanding the meanings of the instructions, it can become a guide for how Muslims should respond to all things contained in the verses; including ones that contain the word *langit* (sky, heaven) as studied in this paper, especially related to the talents of social and environmental intelligence. The results of this study serve as guidelines in educating social and environmental intelligence talents.

Several studies on Quran translation text have been carried out. They can be classified into two major groups, namely research in the field of linguistics and research outside of language. First, research covered in the field of linguistics and its branches included: (1) language politeness in Quran [2], (2) alignment of functions, categories, and roles in Quran [3]. In addition, (3) adverbs in Quran translation text have also been investigated, especially adverbs of aspect markers, disclaimers, and modality markers [4], [5], [6], [7]. Second group, research on Quran outside the field of linguistics that has been carried out included: (1) the character of Prophets in the Quran by Markhamah, et al. [8], [9]). Several studies have also been carried out regarding gender in the Quran. The studies referred to included (2) a study on gender in the Quran conducted by Aziz [10], and (3) Maslamah [11] and several thematic studies related to environmental conservation, benevolence, grace and affection, and others which are described in the following sections.

Mauluddin studied the meaning of the word *hujan* (rain) in the Quran with the interpretation of Ibn Katsir, Quraish Shihab, and Hamka using the comparative method [12], by conducting a semantic and stylistic study of the word. The results of this study indicated that in the Quran there are 73 data that reveal the meaning of the word. Thematic studies of certain words were also carried out by previous researchers [13], and [14].

In addition to the word *hujan* (rain), there is also a word of *rahmat* (grace) that was studied. Grace is love from Allah which is bestowed on all His creatures without exception. There are four dimensions of grace. The dimensions in question are: universal, continuity of human generation, faith and knowledge, attitudes and interactions between groups [15]. Regarding the use of words, Badruzaman's conclusion stated that the speech used is good and appropriate, where and whenever it is used, does not offend, is fair, the words chosen are gentle, and considers the level of intelligence [16].

Studies which both subject and object are in the Quran have also been carried out, including on natural intelligence [17]; [18], ecological education in an Islamic perspective [19], and Quranic insight on nature conservation [20], [21], and [22].

Several other studies on the Quran have also been carried out by several researchers, such as Hoffmann, Campanini, Abdullah, Bevilacqua, and Jan Loop. Hoffmann examined the pragmatic and functionalistic nature of the Quranic rhetoric [23]. Campanini focused on exploring the role of language in understanding the Quranic idea of God in relation to philosophical topics such as ontology and epistemology [24]. Bevilacqua and Loop stated that the study of the Quran helped generate a new comparative concept: namely the scriptures of lowercase and plural letters [25].

Based on these various studies, it can be shown that the study of the Quran in various perspectives has been carried out, both from a very general perspective, and in a special perspective, such as linguistics. However, specific studies related to social values regarding verses that contain the word *langit* (sky, heaven) in Quran have not been found. This study focused on the material and vital values namely: (1) what material values and their roles in educating social intelligence talents are, and (2) what vital values and their roles in educating environmental intelligence talents are.

METHOD OF RESEARCH

This research utilized a descriptive qualitative approach [26]; [27]; [28]). Data collection was performed with observation and documentation techniques [29]; [30]).

The application of the documentation method was carried out by analyzing documents in the form of chapters and verses of the Quran, in 77 letters and 305 verses where the word *langit* (sky, heaven) is found. The observation method is a data collection method that is carried out by observing the use of language on the object under study [31]. What was observed was the Quran, with the help of Asyari & Rosyi Yusuf Index Book [1]. Due to the breadth of the Quran, the researcher limits the material value and vital value to the text containing the word *langit* (sky, heaven).

Data analysis was carried out using the referential identity method, namely data analysis whose tools are outside, apart, and not part of the language in question [31]. This method is used to identify and analyze vital values and material values in lingual units of texts containing the word *langit*.

RESULTS AND DISCUSSION

Social value is a concept that exists in everyone which is used as the truth and as a standard to behave in a democratic and harmonious social life [32].

According to Notonagoro, social values consist of material values, vital values, and spiritual values [33]. Material values, namely values related to invitations and prohibitions, to do good that is beneficial to the human body and stay away from bad deeds that are not beneficial to the human body. Vital values are values related to knowledge and skills. Spiritual values include the value of truth, the value of beauty, and the value of goodness. The value of truth comes from the human mind. The benefit of this value is to find the truth that is in accordance with reason and feelings or conscience related to good and bad. In addition to reason, the value of truth can be found from sources of religious guidelines, such as Quran, Bible, Torah, and Zabur [33]. The value of beauty (aesthetics) emphasizes taste and art. This value is one of the elements of culture, namely the art of music, dance, etc. The value of goodness, is a value that comes from various things such as the will, intention, heart, and human instincts. The benefits of this value are used to educate matters relating to actions, attitudes, rights, obligations, etc. The value of divinity, is an absolute value which is a belief in God. The source of this value is religion. This value is related to the relationship between humans-God, between humans, and humans-environment.

Material Values in Quran Translation Text

Material values are values related to invitations and prohibitions, to do good that is beneficial to the human body and stay away from bad actions that are not beneficial to the human body. Based on the analysis of the material values contained in the Quran translation text containing the word *langit* (sky, heaven), the values are grouped into two, namely material values related to the invitation to do good which is beneficial for the human body and the prohibition to do bad, which is not beneficial to the human wellbeing.

Material Values Related to Invitations to Do Good and Educating Social Intelligence Talents

In Quran translation text there is a material value involving humans plugging their ears with their fingers, (to avoid) the sound of lightning for fear of death (Al-Baqarah 2:19).

Atau seperti (orang yang ditimpa) hujan dari langit, yang disertai kegelapan, petir, dan kilat. Mereka menyumbat telinga dengan jari-jarinya, (menghindari) suara petir itu karena takut mati. Allah meliputi orang-orang yang kafir (Al-Baqarah 2:19).

Or like (those who are struck by) rain from the sky, accompanied by darkness, thunder and lightning. They plug their ears with their fingers, (avoid) the sound of thunder for fear of death. Allah covers those who disbelieve (Al-Baqarah 2:19).

The ear plugging action is performed to eliminate the fear that death will befall on the human. This translation illustrates and at the same time is an invitation to act when there is lightning. This action is beneficial to the human physique, namely protecting the human ear from loud sounds that can cause damage to the ear. This needs to be done because if the sound is too loud it can cause damage to the eardrums.

The material value of plugging ears with fingers in this text serves to educate the talents of social intelligence, namely when something dangerous happens, one must do something to prevent that danger from happening. The effort depends on the danger that is coming and the ability to prevent

that danger. In addition to ability, the effort can also be influenced by the availability and need for certain equipment.

The material value in this text can provide education on social intelligence talent. Social Intelligence, according to Thorndike is the ability to understand and manage human relationships [34]. Social intelligence means people who are able to make people around them feel comfortable and relaxed with their existence. Agustian stated that social intelligence is a social ability which includes the ability to control oneself, have endurance when facing a problem, be able to control impulses, motivate oneself, be able to regulate moods, the ability to empathize and build relationships with others [35].

The next material value, is an invitation to ask forgiveness from Allah. Asking Allah for forgiveness is an act that humans need to do so that humans do not get the torment that will befall their bodies and souls. In addition to avoiding torment, humans will also get a pass to heaven. Heaven is a picture of a place that is pleasant and makes humans physically comfortable. This value is written on Ali 'Imran (3:133), which reads, "And hasten to seek forgiveness from your Lord and get a paradise as wide as the **heavens** and the earth, which is prepared for those who are pious..." (Ali 'Imran 3:133).

Education of social intelligence talents that can be done; if someone makes a mistake because he violates God's commands, he needs to ask God for forgiveness. If the mistake was made between humans, they must apologize to humans. By asking Allah for forgiveness, one is spared from Allah's punishment, which also means avoiding the pain of hell torment. By apologizing to others, it means that the guilty person has not hurt another person, if that other person has forgiven him. If we don't apologize, other people we have hurt because of our mistakes, they might retaliate against us.

The material value of invitation to piety is found in, "Isa replied: Fear Allah if you are truly a believer" (Al-Ma'idah 5:112). The material value of this invitation to piety is an invitation made by Prophet Isa to his people. This invitation, apart from fulfilling Allah's commands, is also an effort to prevent the people of Prophet Isa from being tormented by Allah. This torment is something that must be avoided because it will cause pain and discomfort to the human body.

Al-Ma'idah (5:112) describes the education of social intelligence talent to Muslims to behave socially that is beneficial to others, or to help others. This social behavior is meant to help others, so that other people do not have trouble or are not tortured by Allah because of their mistakes.

Based on the text analysis above, it can be stated that material values are the basis for education on the value of social intelligence talents.

Material Values in the Form of Prohibition of Bad Behavior and Education of Social Intelligence Talent

The material value in the form of a prohibition on doing bad things is found in Quran translation text, which is a prohibition against committing acts that exceed the limit/rule. The material value in the form of this prohibition is found in, "Do not exceed the limits in your religion, and do not say against Allah except the truth." (Annisa' 4:171). What is meant by transgressing in the context of this verse is exceeding the limit of religion, namely opposing the truth and lying. To lie in this verse is to deny the message of Jesus and make him a God besides Allah (<https://tafsirq.com/4-an-nisa/ayat-171#tafsir-quraish-shihab>, accessed August 23, 2021 at 15:53) [36]. In addition to exceeding limits in religion, in this verse there is also a prohibition against saying anything untrue about Allah.

Table 1: Findings on values of invitation and social intelligence talent education

No.	Quran source	Invitation material value	Social intelligence talent education
1.	Al-Baqarah (2:19)	Act of self protection	Avoiding danger
2.	Ali 'Imran (3:133)	Apologize to Allah	Apologize to those that one did wrong
3.	Al-Ma'idah (5:112)	To have obedience	Helping others

4.	Al-Ma'idah (5:114)	Invitation to pray	Pray for others
5.	Al-Ma'idah (5:117)	Invitation to worship Allah	Inviting others to worship God
6.	Annisa' (4:170; 171), Al-A'raf (7: 96, 158)	To have faith in Allah	Inviting others to have faith
7.	Al-A'raf (7:96)	to have faith and obedience	If humans have faith and obedience, God's blessings will follow
8.	Al-An'am (6:14)	To surrender to Allah	Surrendering to god will solve many issues like stress etc

Material Values in the Form of Prohibition of Bad Behavior and Education of Social Intelligence Talent

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This material value educates social intelligence talent so that people behave naturally, not being extreme. Extreme behavior is excessive behavior. Annisa' (4:171) educates people not to do something excessively, especially to declare something against Allah. Although in this paragraph what is meant by excessive action is excessive in religion, in matters other than religion, such as social life, it should not be excessive as well.

The material value of prohibition is also found in, "and do not say, (God is) three, stop (from that speech). (That) is better for you" (Annisa' 4:171). The material value of this prohibition is the prohibition against saying that Allah is three. It can also be said that the prohibition on saying that Allah is more than one. This prohibition was said by Allah because there were people of the Book who said that Allah were three. When this prohibition is enforced, the one who will get the loss is the man who says it himself, because he will get torment from Allah.

This material value provides education for the talent of social intelligence that God is One, not three, and not numbered. This material value also provides education that one cannot arbitrarily state the nature and things about Allah that are not true, which are not in accordance with what Allah has taught or said in the Quran. In social life, people often interact with others by sharing things. In social interaction, do not say something that is forbidden by Allah.

The following material value is in the form of a prohibition on Muslims entering the group of polytheists. Al-An'am (6:14) contains a prohibition on entering the group of polytheists. That is, Muslims are prohibited from entering the polytheist group. Al-An'am (6:14) states, "and never enter the group of polytheists." The text snippet that one should never enter is a prohibition whose intensity is higher than a prohibition that does not use the word occasionally. This prohibition is said by Allah so that humans do not get torment that hurt their bodies and souls. The implication of this prohibition is that people who enter the polytheist group will get punishment from Allah.

The material value of prohibition of being a polytheist provides education for the talent of social intelligence so that in association, Muslims remain firm in their stance, not tempted to become part of the polytheist group. Satan's temptations can be done in various ways to influence Muslims to become polytheists. Temptation can be manifested in the form of material, position, women, and the like which are pleasant in the world.

The following is the material value of the prohibition against being ignorant (*jahil*). *Jahil* means 'stupid, ignorant; don't know (especially about religious teachings)' (<https://kbbi.kemdikbud.go.id/>)

entri/jahil, accessed August 24, 2021, at 13.31) [78]. In Al-An'am (6:35) there is a statement "Therefore do not be among the ignorant." The prohibition on being ignorant is issued so that humans have knowledge, especially religious knowledge.

This material value provides education for social intelligence talent on the importance of seeking and studying science, especially religious knowledge. By studying and knowing the knowledge of religion, one avoids the stupidity that causes one to easily get lost into ignorance. Religion is knowledge that comes from the Quran and hadith. Because the Quran and hadith use Arabic, in studying knowledge derived from the Quran and hadith, one needs to be assisted by teachers, scholars, and the like who understand them better.

Based on the text analysis above, it can be observed that the material value of the prohibition is the basis for educating social intelligence talents.

Table 2: Findings of prohibition values and social intelligence talent education

No.	Quran source	Prohibition value	Social intelligence talent education
1.	Ali 'Imran (3: 180)	Becoming stingy people	One should be generous
2.	Annisa' (4:153)	Demanding the appearance of God in real	In social interaction, one should not equate the essence of God with everything in the world
3.	Annisa' (4:171)	Breaking the limit of religion	behave naturally, not extreme
4.	Annisa' (4:171)	Saying that Allah is three	In social interaction, one cannot arbitrarily state the nature and things about God that are not true Speak the truth about Allah
5.	Al-An'am (6:14)	Muslims becoming polytheists	In the social environment, Muslims must be firm in their stance
6.	Al-An'am (6:35)	Don't be an ignorant person	The importance of seeking and studying science, especially religious knowledge as a provision in social life
7.	Al-A'raf (7:40)	Prohibition of lying about Allah's verses and self boasting	Denying Allah's verse and boasting about the coming punishment and punishment from Allah
8.	Al-A'raf (7:162)	Prohibition of replacing (God's words) with other words	Replacing Allah's words with other words is an act of injustice In social interaction, one should not cause damage
9.	Yunus (10:68)	Prohibition says that Allah has children	Humans do not have evidence about Allah having children In social interaction, it is inappropriate for humans to say to Allah what they do not know

Vital Values in Quran Translation Text and Education of Environmental Intelligence Talents

Vital values are values related to knowledge and skills. The value of knowledge that can be extracted from the translation of the Quran is the knowledge of who created the heavens, the earth, and everything in them. Pay attention to the following translation.

(Dialah) yang menjadikan bumi sebagai hamparan bagimu dan langit sebagai atap, dan Dialah yang menurunkan air (hujan) dari langit, lalu Dia hasilkan dengan (hujan) itu buah-buahan sebagai rezeki untukmu. (Al-Baqarah (2:22)).

(It is He who) made the earth a bed for you and the sky a roof, and it is He Who sends down water (rain) from the sky, then He produces with it (rain) fruits as a sustenance for you. (Al-Baqarah (2:22)).

From the translation of Al-Baqarah (2:22), people know that it is God who made the earth as a bed and the sky as a roof. God also sends rain. With the rain, God gives fruit and sustenance to humans. It can be further understood, not only in terms of knowledge, but also from the divine, humans carry out various activities in order to seek Allah's sustenance. However, in fact it is not only because of human efforts that sustenance exists, but also because of the goodness of God.

The vital value of Allah as the All-Knowing is the vital value that is contained in, "that verily Allah knows what is in the heavens and what is on earth and that verily Allah is Knower of all things. (Al-Ma'idah 5:97). The knowledge in this verse is the knowledge that belongs to Allah. There is nothing that Allah does not know. That is, God's knowledge is knowledge of all things, both concrete and abstract. Included in this knowledge of God is the knowledge possessed by humans. So, human knowledge is part of Allah's knowledge.

In Quran translation text, vital values of the environment were found. Vital environmental values are vital values that contain knowledge about the environment or ecological or environmental intelligence. Jung stated that human ecological intelligence is an understanding and translation of human relationships with all elements and other living things (Utina, 2012). The understanding and translation begin with knowledge and awareness of what is learned in human relationships with their ecosystems.

The results of the analysis of the vital value of the environment was the life cycle of plants and fruits. Plants grow because of rain and rain water is sent down by Allah. The rain that falls causes the growth of plants. Plants that grow eventually bear fruit, which means they produce fruit. In addition to bearing fruit, plants that grow produce grain that is human food. Pay attention to the following Al-An'am (6:99).

"Dan Dialah yang menurunkan air hujan dari langit, lalu Kami tumbuhkan dengan air itu segala macam tumbuh-tumbuhan maka Kami keluarkan dari tumbuh-tumbuhan itu tanaman yang menghijau. Kami keluarkan dari tanaman yang menghijau itu butir yang banyak; dan dari mayang korma mengurai tangkai-tangkai yang menjulai, dan kebun-kebun anggur, dan (Kami keluarkan pula) zaitun dan delima yang serupa dan yang tidak serupa. Perhatikanlah buahnya di waktu pohonnya berbuah dan (perhatikan pulalah) kematangannya (Al-An'am 6:99).

"And it is He Who sends down rain from the sky, and then We grow with it all kinds of plants, so We bring out green plants from them. We remove from the green plant many grains; and from the palm trees unravel the drooping stalks, and vineyards, and (We also bring out) olives and pomegranates like and dissimilar. Pay attention to its fruit when the tree bears fruit and (pay attention to) its ripeness (Al-An'am 6:99).

In Al-An'am (6:99) it is stated that it is He (Allah) who sends down rain. After sending down rain, Allah makes vegetation grow. From these plants, Allah brings out many grains (grains and fruits). The verse mentions various kinds of fruit: pomegranates, grapes, olives. It is also mentioned in the verse that there is a process of the tree growing, bearing fruit that is not yet ripe, and when the fruit is ripe. The process of all that is not done by humans, but is done by God. In relation to the word rain, this research complements Mauluddin's (2018) study which examines the meaning of the word *hujan* (rain) in the Quran.

The educational value of ecological intelligence talents that can be learned from Al-An'am (6:99) is that there is an interdependence between these elements, except Allah. The elements in question are: God, humans, water, plants, seeds, and fruit. God on which everything depends. Man

depends on God, water depends on God, plants and plants also depend on God. Plants, depending on God, humans, and water. That is, if Allah does not send down water, it means that humans will not live and plants will not be able to grow. Human life and plants/plants depend on water and the existence of water depends on Allah. Plants depend on humans and on God. If there are no seeds planted by humans, no plants will grow, except with the permission of Allah. Humans as creatures created as caliphs on earth have an obligation to protect the natural environment. In this context, humans take care of plants and plants as part of their care and concern for nature and plants. The reward received from caring for and caring for nature and plants, humans get food to meet their needs. Human life also depends on God, nature and plants. The life of plants and the preservation of nature depend on humans and on God. Between nature, plants and humans there is a mutualistic symbiotic relationship. Between the three there is a reciprocal relationship that is mutually beneficial, giving and receiving each other. If the symbiotic relationship between the three is not maintained, harmony in life will not be achieved. If humans do not have concern for nature and plants, they will cause damage. The damage to both resulted in human needs for nature as a place to live, facilities and infrastructure for life are not met. Therefore, to maintain a harmonious relationship between the three elements, humans as caliphs on earth must have concern for nature and plants. The form of care in question is caring for, preserving, and developing it.

As a consequence of their dependence on Allah and as a result of their gratitude, nature, humans, and plants glorify Allah. As stated in “The seven heavens, the earth and all that is in it glorify God (Al-Isra’17:44). The vital value contained in the verse is the knowledge that all God’s creatures glorify God by purifying God. This includes humans, plants, nature, and animals. All of Allah’s creatures glorify as gratitude to Allah.

The results of the analysis of the vital values and education of environmental intelligence talents are presented in table 3. Pay attention to the table 3 below.

Table 3: Findings of vital values and environmental intelligence talent education

No.	Quran source	Vital value	Environmental intelligence talent education
1.	Al-Baqarah (2:22)	Knowledge that it is God who made the earth a bed and the sky a roof God who sends rain God gives fruit and sustenance to humans	Not only because of human efforts, sustenance exists also because of God’s goodness Humans are obliged to manage natural resources and the existence of sustenance from God to meet the needs of all God’s creatures
2.	Al-Ma’idah (5:97)	God is All Knowing	Human knowledge is part of Allah’s knowledge Human ability to manage natural resources and the environment is part of Allah’s knowledge There is no human power without God’s intervention
3.	Al-An’am (6:99)	Allah who sends down rain God grows plants Allah brings forth grains (and fruits) All processes from rainwater falling, trees growing,	There are interdependencies among the elements of nature, namely: humans, water, plants, seeds, and fruits Allah is whom everything depends on Humans as creatures were created as caliphs on earth and have an obligation to protect the natural environment

	fruiting and ripening are carried out by Allah	Between nature, plants, and humans, there is a mutual symbiotic relationship. Humans must have concern for nature and plants by caring for, preserving, and developing them
4.	Al-Isra'(17: 44) Nature, humans and plants glorify Allah	Humans as part of Allah's creatures should glorify Allah That the kingdom of God is perfect, far from all flaws and that there is no partner for Him The human obligation is to be grateful for, maintain, and manage the perfection of God's work and His creation.

The findings of material and vital values are basically the foundation of faith. This foundation of faith is the basis for the development of social intelligence [38]. Faith-based intelligence can shape Islamic personality in the form of good behavior as exemplified by the Prophet Muhammad.

This research examines social values, especially material values and vital values. So, this research is different from the research of Markhamah and Sabardila [2], [3], and also different from the research of Markhamah, et al., [4], [5], [6], [7] which examines the translation of the Quran with linguistic theory.

In relation to the study of environmental intelligence, the results of this study complement the ecological studies in the Quran including about natural intelligence [17]; [18] ecological education in an Islamic perspective [19] and the Quranic insight on nature conservation [20], [21], and [22]. This study focused on the translation of the Quran which uses the word *langit* (sky, heaven). In relation to environmental ethics, Al-An'am (6:99) is related to the hadith as quoted [38]. The relevant hadith snippet, "Verily God is good, He loves good; God is clean, He loves cleanliness; God is glorious, He loves glory; God is generous, He loves generosity. Then clean up - I..." (HR. Muslim 2536, Ibn Mjajah 2237, Ahmad ibn Hanbal 16689, al-Darimi 2437).

In perspective of non-linguistic research, this research complements the diversity of studies on the Quran and or its translation that have been carried out by Markhamah, et al. [8] [9] on the character of the Prophet and by Aziz [10] and Maslamah [11] on gender.

The following concludes the results of the analysis of material values in the Quran translation text containing the word *langit* (sky, heaven). The material values found were: (1) invitation material value and (2) prohibition material value. The material values of invitation included invitation to: (a) act to protect oneself when there is danger, (2) ask God for forgiveness, (3) be pious, (4) pray, (5) worship God, (6) have faith, (7) surrender to God. The material values of invitation to educate social intelligence talents included: (1) do something to prevent harm, (2) in regards of mistakes, ask God for forgiveness and apologize to fellow human beings, and (3) help and pray for others.

The material values of prohibition included the prohibitions of: (1) being stingy people, (2) wanting to see God with the naked eye, (3) going beyond the limits of religion, (4) saying that God is more than one, (5) being ignorant, (6) replacing (the word) Allah with another word, and (7) stating that Allah has children. The material value of prohibition that can educate the talents of social intelligence included: (1) being a generous human being, (2) not equating the essence of God with everything in the world, (3) behaving naturally, not being extreme, (4) not arbitrarily stating the nature and things about God that are not true, and (5) seeking and studying knowledge, especially religious knowledge as a provision for social life.

The vital values found in this study were: (1) God who made the earth as a bed and the sky as a roof, sends down rain, gives fruit and sustenance to humans, (2) all processes from rain water descent, trees grow, bear fruit, until the fruit ripens. done by Allah, (3) Allah is All-Knowing. These vital values educate the talents of environmental intelligence: (1) sustenance is not solely due to human efforts, but also because of God's goodness, (2) humans are obliged to manage the source and existence of sustenance from God to meet the needs of all God's creatures, (3) human abilities in managing natural resources and the environment is part of the knowledge of Allah as the All-knowing, (4) there is interdependence among the elements: humans, water, plants, seeds, and fruit, and (5) there is a mutualistic symbiotic relationship between nature, plants and humans.

AUTHORS' CONTRIBUTIONS

The first author designed the study, carried out data collection, data analysis, and wrote the publication article. Other authors, lecturers contributed to data collection, data analysis, and review and provide input on article writing. Students contributed to data collection and assisting with data analysis.

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