

# STUDY OF ISLAMIC VALUES IN THE FUNDAMENTAL LAWS OF CHEMISTRY

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## ABSTRACT

Study about Islamic values in the fundamental laws of chemistry has been conducted by viewing philosophically at special cases of the mass conservation law, the definite compositions law, the multiple proportions law, the gaseous volume law, and the Avogadro law. It integrates Islamic values to strengthen and be strengthened on main idea of the laws. The method used is qualitative descriptive which consist of content analysis technique, philosophical approach, triadic model analysis, and confirmation pattern analysis. It shows that the Islamic values are (1) trust litigatation Allah based on the law of conservation of mass, (2) faith in Qadha' and Qadr and surrender to Allah SWT by the law of definite proportions, (3) worship with Iklhas to expect the pleasure of Allah by the law of multiple proportions, and (4) istiqamah associated with sincerity by the Avogadro's law.

## KEYWORDS

nilai-nilai Islam; hukum dasar kimia; integrasi; filosofi

## INTRODUCTION

Chemistry is a science that studies the composition, structure, and properties of the material to the atomic scale and molecular changes and interaction in the formation of matter. It is used to understand the characteristics of the material macroscopically. It also can be used in explaining of characteristics of the material and contents of philosophy of the phenomena occurring in the creation of Allah SWT (Syaikh Ahmad Al-Lawi dalam Asih Widi Wisudawati, 2015).

Chemistry is the branch of science especially to study the matter. The matter is studied thoroughly from the composition and structure of the constituent to the characteristics. Through an understanding of the characteristic of the material, human beings able to determine the usage the matter in everyday life. Chemistry

was born as a product of the study and observation of phenomena that occur in nature. Many studies and observations in the laboratory have produced concepts and laws that can be used as a guide for scientists in developing and applying the knowledge. Chemistry is an empirical science where the pattern of the ideas have the same tendency with the phenomenon of human life. This is a form of collaborative science and religion where science to explain natural phenomena based on objective facts, while religion is the domain of meaning and philosophy of the phenomenon (V. S. Harrison, 2006).

Alchemy is a forerunner to the birth of modern chemistry. The West considers Alchemy which growth successfully in the era of Islam civilization is not considered a science because the determination of conclusions about the phenomenon of the matter without using a scientific approach. By adopting new ideas from Muslim scholars and Greek philosophers, the West scientists developed the concept of alchemy through experiments in the laboratory to produce the basic framework of knowledge about the matter. The experiments successfully sparked theories based on observation, hereinafter referred to as the basic law of chemistry. The phenomenon observed by scientists to be the guiding them to make signs in defining the chemical and matter as objects of study.

Science and religion have an absolute and indefinite relationship (J. M. Nelson, 2009). Science can explain natural phenomena rationally and logically. Chemistry is a science of studying the natural sciences clumps of matter so materialistic seems at odds with religion, including Islam. Islamic Studies domain of empirical studies have also associated with supernatural faith and confidence of his people. Islam has a value system that provides guidelines on Muslims living in the world and its work. These values are not only dealing with the realm of privacy with God's people who are spiritual but also implicitly contained in the phenomena studied science as a message of God's existence.

The values of Islam can be divided into three types, namely the faith, the religious, and moral values (Lukman Hakim). The values of the faith teaches people to believe in God as the Almighty God who spoke to humanity through the words of his. The values of religious teaching order in every human act is always based on a sincere heart in order to achieve the pleasure of Allah and in accordance with the guidance of the Qur'an and the Sunnah of the Prophet Muhammad. Moral values to teach people to have a good mindset and proper that behave according to the norms.

## **METHOD**

This paper is a study on the integration of Islamic values in the Qur'an and Sunnah to the fundamental laws of chemistry. The study was carried out by studying of literatures (library research) and using analytic descriptive method. This method uses a non-numerical data in the form of words, pictures, or symptoms/ events described in the narrative and argumentative (Mulyono, 2011).

Analysis of qualitative descriptive method used in this study consisted of a number of techniques, such as:

1. Technique of content analysis is a scientific analysis that emphasizes the message of a statement.
2. Technique of philosophical approach analysis combines two objects to explore the philosophical values of both which aims to strengthen Islamic values.
3. Technique of the triadic model analysis involves elements of philosophy to connect science and religion.
4. Technique of confirmation pattern analysis performs that Islam always supports the efforts of science to understand the universe through the general point of view. The efforts will lead to a point that signs of existence and the oneness of Allah.

The data of the study is qualitative data such as text data consisting of primary, secondary and complementary. Primary data are obtained from (1) the Qur'an (Koran Syaamil per-word translation), (2) Muhammad Fu'ad Abdul Baqi: Mutiara Hadith Sahih Bukhari, and (3) M. S. Silberberg: Principles of General Chemistry (2007). Secondary data and the complementary are books, journals, and downloaded files on the Internet to support this study.

## RESULT AND DISCUSSION

### *Mass Conservative Law*

The basic principle of conservation of mass states that each system undergoes a transformation of matter and energy in the closed state so that not allowed to transfer any materials or energy into and from the system. Total mass of the system can only be changed if the addition or subtraction of matter or energy is occurred. This law explains that mass can't be created nor destroyed, although it can be assembled or modified to the others form. It is became the basis of the mass of matter in any chemical reaction, from simple reaction until nuclear reactions and radioactive decay, in which the total mass of the reactants will remain the same with mass products.

Historically, conservation of mass discovered by Antoine Lavoisier in the late 18th century. These findings become a basic point in increasing of the status of alchemy to modern chemistry, from the basic thought level to the scientific level. Several types of matter can be created or destroyed, but the physical manifestation of energy and mass number remains unchanged.

Antoine Lavoisier got the idea by doing experiments with liquid mercury reacting to oxygen gas in a container with a confined space to produce mercury oxide red. When the mercury oxide is heated then, the compound was decomposing to produce a number of liquid mercury and oxygen gas with the same amount as same as before. Considered to the evidence from these experiments, Lavoisier formulate a basic law of chemistry about Conservation of Mass, which stated that the mass of matter before and after the reaction is remain same

Philosophical content in the law is everything with a certain quantity does not vanish and disappear just like that. In Islam, it is related to the charge of human action, namely the reward for good deeds and bad deeds to sinners. The act has been done by human in the world is not spared from the supervision of Allah SWT. That is, the impact of human actions are not finished just in the world but it will be appeared either world or in the hereafter. The changing just in shape occurrence. As the law of conservation of energy, kindness is forever sincerity and hope the pleasure of Allah, bad deeds will result in eternal consequences. In the world, human will reap the consequences of his actions while in the hereafter he has expressly distinguished place based on the actions known as heaven and hell. The determination of this place depends on the actions in the world.

Value aqidah associated with this law is that all Muslims must believe in the judicial process which would take place after the Resurrection Day. This process will be reckoning in accordance with human behaviour records respectively. Human as the believer and the good deeds greater than the sins is promised heaven by God and vice versa for men who included as unbeliever and bad behavior greater than good deeds will be rewarded in hell. They will go there after being revived or resurrected (Mustahafa Ahmad Al-Maraghi). When the reckoning time, the Earth acts as witness to all of the events that have occurred on it. Allah says in the Q. S. al-Mu'minin verse 102-104:

*And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles*

Words of God to equip the argument above, among others:

1. Q. S. Al-Isra': 13-14

*And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant. "*

2. Q. S. Al-Kahfi: 49

*And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.*

Both the above verse describes the technical events that will be experienced on the Day of Reckoning and Recompense. In the Day of Judgment, there is a term of Mizan that etymologically means the (balance) to measure things based on heavy and light. In terms (terminology), Mizan is something that God put on the Day of Judgment to consider the practice of his servants, as was shown by the Qur'an, the Sunnah, and the consensus of the Salaf. According to Imaam al Qurthubi, he

explained that al Hisab done to calculate the practices that accompanied on a process of recognition and verification of human deeds done during his life on the Earth. The process continued with the next Waznul A'maal (al Mizan) which practices every man weighed to determine the form of God's vengeance.

Based in part on the words of Allah and the explanation, human deeds are shown to remain with the consequences cited in the world and the hereafter. People often do not realize that they have do bad things which will gain weight disadvantage in the Hereafter. These acts can even reduce weight scales such as backbiting, envy, haughtiness, and others.

### ***The Definite Compositions Law***

The concept of definite compositions law, as known as the law of Proust, said that the elements that bond into a chemical compound always has a fixed mass ratio. This is why the writing of chemical formula neither arbitrary nor random because of the viewpoint of atomic mass, for example, is why water has the formula  $H_2O$  compound not  $HO_2$  or another.

Joseph Proust was a French scientist who conducted the first research on the mass ratio of fixed atoms in formation of compounds at 1798 to 1804. When first proposed, the law has become a controversial statement and was opposed by other chemists, especially by Claude Louis Berthollet who stated that the elements can be combined with any proportion. This suggests that scientists can not distinguish between pure compound and a mixture of at the end of the 18th century.

In 1799, Proust found that compounds of copper carbonate both produced by synthesis in the laboratory or obtained from nature have a fixed order. This reinforces the view that the composition of the mass of the compounds do not depend on the process of formation. Proust also concluded that the "mass ratio constituent elements of a compound always remain despite the processes in a different way." An example is the mass ratio of hydrogen to oxygen in the water is always 1:8 and does not depend on the amount of water being analyzed. It also means that the amount of mass of the hydrogen which reacts with oxygen to form water always adhere to the ratio of 1:8 respectively. When as much as hydrogen reacted with oxygen is not exactly equal to 1:8 then one of them will be finished up. This is a developing concept stoichiometric reagents recognize the term limiting reagent.

Islam is the religion of logic where every rule has its rational basis. One is the concept of Qadha' and Qadr. Both of these terms are the aqidah value associated with the law of definite proportions. The content of philosophical is that everything in this world always follow the rule of a certain size in their function in the world. Qada' is the decision command of Allah SWT on the situation that will be undertaken by human in the world which then called destiny. Qadr is the decision command of Allah SWT in the form of statute of human life during and after undergoing the world's known as fate. According to Islam, every human has

been given life scenarios that will be passed in the world before ruling on his life by God.

In reality, Qada' is regarded to whom the parents of us, where he will live, how his character, how his faith in the future, how the environment, the time of his death, the law and the system used to drive the wheels of life, and others. Allah says in Sura al-Isra, verse 21, which reads:

*And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.*

The word explains that everything in this world, including the situation of human experience, from a single source, namely God demonstrated by the word 'treasure'. The next sentence affirms God created living systems with specified size. As H atoms and O to setting the size of the mass following the regular comparison, the Divine in humans also have a size based on the neighborhood, the ability to effort, and others. In worship, conditions and technical assessments have also been established based on specific size and contains a rational priorities.

Qadr related to a person's condition during and after with his parents; physical and mental condition during and after being in the neighborhood of influencing through customs, culture, and customs; situation during and after the implementation of other activities in the world. With regard to the situation experienced by humans, God says in the surah ar-Ra'd verse 11, which reads:

*For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.*

God also says in the same surah, ar-Ra'd verse 39, which reads:

*Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.*

Based on the word, Qadr or the fate of a person is related to how a man undergo his life. The word is essentially that of the human condition will remain unchanged as long as people in trying to change their lives. It is an indication that God set the ultimate fate of a program involving human concept of cause and effect. For example, a child is determined born in remote tribal and backward without knowing the cultural, religious, and had never been informed about the truth. What is certain that the child will choose the wrong way? The answer is not necessarily because we must keep in mind that in the surah ar-Ra'd verse 11 and 39 tell it possible to answer a different logical prediction. He created a system of this nature that allows people to discover his fate with different situations and environment.

Value of worship related to the law is explanation about the human ability to live a life completely and surrender to God. God always shows the reasons of human action before a final ruling determined by Him. A man must be sensitive to the

signs given by God and try to effort based on his capability. Through worship such as prayer, charity, remembrance, and others, people can apply through prayer that God gave His best for him. This should always be done because everything must follow His word in al Qur'an, which reads: *'Indeed, all things We created with predestination'* (QS al-Qamar:49). The morality content gives motivation to work, think positive, never give up, and always trust in God.

### ***The Multiple Proportions Law***

Law of multiple proportions is used to understand the concept of atomic theory with the conservation of mass and the law of definite proportions. The law triggered by the English chemist named John Dalton. He explained it in the book "New System of Chemical Philosophy" published in 1808 which sounded:

"If two elements form more than one compound in which the ratio of the mass of the same elements, the ratio of the mass of the other elements in the compounds are integers and simple. "

An example is the carbon reacts with oxygen to form carbon monoxide (CO) and carbon dioxide (CO<sub>2</sub>). If the amount of carbon that reacts to each of these compounds is 1 gram, the mass of oxygen required to form a compound of carbon monoxide and carbon dioxide turns in a row at 1. 33 grams and 2. 67 grams. Comparison of the mass of oxygen nearly 2: 1, the ratio of integers is simple, to comply with the law multiple comparisons. Another example is the N and O may be forming NO<sub>2</sub> and NO<sub>3</sub>, N and O may be forming SO<sub>2</sub> and SO<sub>3</sub>, H and O form H<sub>2</sub>O and H<sub>2</sub>O<sub>2</sub>, and much more.

Through the fact that the two elements can form more than one comparison with a double, an understanding of the atomic structure in the form of compounds being developed due to the fact that in relation to the bonding that occurs in it. An example is the bonding that occurs in CO and CO<sub>2</sub>. The fact that the variation of bonding electron pairs together occurred on these two atoms.

Law of multiple proportions is very closely related to the values of Islam. Correlation is about the charge of the philosophical ideas that carried the point in a system in which one component considered constant, other components will doubled. It is also owned by the Islamic faith in connection with faith in the power of God's promised benefits doubled to His servants who do good deeds based on sincerity. Components intention only to expect the pleasure of Allah SWT and sincerely component is considered constant. Allah says in Surah an-Nisaa verse 57, which reads:

*But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.*

In the surah, God promises a double reward in the form of the best places for people who believe with comfortable, comfort the other countless and eternal.

Value of worship related to the law is associated with organized for a Muslim to always practice good as the provision of death could appear at any time. Many acts of worship that double which was not known to most people. People who choose to practice this kind likely to collect jewels worth of seabed while another man just to get the waves.

### ***The Gaseous Volume Law***

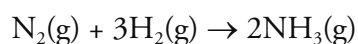
The gaseous law or Gay-Lussac law is stated as:

"The volume of the reactant gases and the volume of gas of the reaction product, when measured at a temperature and pressure are the same, will be compared as integers and simple. "

This law was first proposed by the French chemist Joseph Louis Gay-Lussac, which is one of the two basic laws of chemistry. Both the law relating to the properties of the gas. It reads as follows.

The first law related to the volume before and after a chemical reaction while the second describes the relationship of pressure and temperature in the gas which often referred to as the law Amontons. The combination of both will read: "when gas react together to other gases, and all volumes are measured at a temperature and pressure at the same condition, then the ratio between the volume of gas reactants to products can be expressed in a simple integer".

The law only applies to gas at a certain temperature and pressure. Examples are described by the following equation.



If desired nitrogen gas by 2 L completely reacted with hydrogen gas, the volume of hydrogen gas required minimum of 6 L. The reaction produces ammonia gas volume of 4 L.

In other words, the ratio of the volume of gas at a certain pressure and temperature will result in the same comparison of the number at integer and simple according to coefficients in the equation. This law strengthens the understanding that the number of atoms before and after the reaction is always the same. Volume is a measure of the quantity measured as the ability of a molecule occupies space. This ability is influenced by the type and shape of chemical bonds in the molecule.

Content philosophy raised the number of this volume of gas at a certain temperature and pressure will refer to the comparison reaction coefficient associated with the values of the Islamic concept about a solemn prayer. Value aqidah about a solemn prayer is to form a noble character as presented in the word of Allah in Surah al-Ankabut, verse 45:

*Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.*



The concept of the law concluded that the volume ratio of the volume of gas to be comparable to the ratio coefficient reaction while the character and behavior of a Muslim will be proportional to the level of concentration in prayer. The statement appeared because he feels close to and supervised by God wherever and whenever if prayer at a high degree of humility. Each willing and his actions will be known by God as he prayed until he felt calm in the face of life. God confirmed in a letter ar-Ra'd verse 28:

*Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. "*

The Prophet said about prayer techniques humility by consolidating between physical cleanliness and pure of spiritual downfall:

*Humble thee hearing, eyesight, brain, bones and muscles tensed.* [Reported by Muslim].

According to the hadith, humility is defined as a condition to appreciate the words and movements in praying adorned with humility, sincerity, reverence, love and peace in the present atmosphere of Allah. With humility, the beg of someone will increase and proximity to Allah. Ahmad, Abu Dawud and Nasa-i reported the words of the Prophet:

*"Always God Almighty in His face in prayer, as long as he (the servant) does not turn. When she turned her head away, then Allah turned away from him. "*

The frequency of the brain is divided into gamma, beta, alpha, theta, and delta. Gamma brain waves occur when people are in full awareness of such a presentation in front of audiences. Beta waves occur when people are in mental activity during wakefulness as we read the book. Alpha waves occur when people experience the relaxation of a frequency controller and connecting the conscious mind and the subconscious, and the subconscious programming. Theta waves are the current state of light sleep, meditative state that is in conditions when connected to the subconscious mind, and is the center of creative people. Delta waves are the waves of the lowest in the brain like the situation when we fall asleep without dreams until the body can make the process of self-healing, repair damaged tissue, and actively produce new cells.

When prayer time, we are commanded to setour brain on the lower frequency beta state centered on God. At the time, our brains are instructed to resonate with nature also praise God. When pray for humility, the brain is in an alpha state lead us in a state of relaxed but still conscious. Therefore, when praying, the atmosphere was relaxed and stress will disappear. Prayers were also solemn function as a tool for developing of character (character building) because of it thus we can change the self-image, habits, instill a certain mindset and goal setting. Salah solemn could mean that state of mind is concentrated on only one thing to God but when we think of a more or think of other than God during prayer belongs not so humble in their prayers. Prayers are not humble happen because our minds have been back in

the beta state as when we move back to the business world, causing the mind branching everywhere.

The content of the akhlakvalue related to lawappears when the achievement prayer humility. Salah solemn thoughts which are in the alpha state characterized by a feeling exactly where our bodies and always in control and not be controlled, focus and concentrate when reading with the priest (if jamaah) and reading itself, a bow saw, and think about God at a time. Success in solemn prayer to open our minds to the creative ability and solve a problem. It happens because the habit of prayer at level alpha allows us to change the frequency of the theta state of mind turns it into inspiring, creative, and suggestive in facing problems.

People who are able to maintain devotion in prayer will keep away from stress and negative thoughts that can lead to the negative behavior because people always remember Allah relatively low-frequency brain. Although at conscious condition (beta state), the frequency of the brain turns easily into the alpha frequencies futhermore close to his personal maturity, the patient being in the circumstances, his heart and soul calm, his body healthy, strong heart, and blood flowing smoothly for unimpeded by negative thoughts that can trigger the release of hormones which can damage the health of both body and spirit.

Value of worship related the lawis expectation of praying for humility (khusyu'). Allah says in Surah an-Nisa, verse 43:

*"O ye who believe, do not pray, you are drunk, so that you understand what you are saying. "*

A humble prayer can produce an admirable personal. As a comparison coefficient which reflect the volume of gas in the reaction, a humble prayer reflects one's faith so that it will always be very careful in faith, word, and deed. Prayer which done by means of a drunken mind that not unanimous, a divided heart to the other, and no focus is just a prayer ceremony without meanins.

### ***Avogadro Law***

Avogadro's law (Avogadro's hypothesis or Avogadro's principle) talks about the gas molecules related to relationship of volume in the certain pressure and temperature with the substances contained in the gas. According to Avogadro, elementary particles are not always in the form of single atoms (monatomic) but at 2 atom (diatomic) or more (polyatomic). Avogadro's Law is part of the basic laws of chemistry that complements law Gay-Lussac before. The law is:

*"At the same temperature and pressure, the gases which have the same volume will have the same number of molecules. "*

The core point is the ratio of the volume of gas tends to directly proportional to the ratio of the molecules involved in the reaction. In other words, the ratio of the volume of gases directly proportional to the ratio of mole of the gases.

This law was proposed by Amedeo Avogadro in 1811. Avogadro's Hypothesis states that two samples of ideal gas volume with the same of temperature, and

pressure, will contain the same number of molecules. An example is the hydrogen gas and nitrogen gas in the same volume contains the same number of molecules at same temperature and pressure. Why it happens while differing in mass? The answer is explained through intermolecular force. Hydrogen does not have a lone pair thus the London force goes to poor condition. The  $N_2$  has 1 pair of free electrons for each atom N thus the London force so much stronger than the force that occurs in the  $H_2$  molecules. The London force which more powerful causes molecular structure  $N_2$  is compressed to occupy less space than the space occupied by molecular of  $H_2$ .

By measuring the volume of gas specified in the certain P and T, mol other indirectly determined. In stoichiometry, the mole and the molecular relationship is directly proportional to involve a number of particles settings. A mole is defined as the number of substances carried particles (atoms, molecules, ions) of atoms in 12 grams of carbon with mass number 12 (carbon-12, C-12). The number of atoms in 12 grams of C-12 of  $6.02 \times 10^{23}$ . It is expressed as the Avogadro constant ( $L$ ) =  $6.02 \times 10^{23}$  particles/ mol. Avogadro constant is the number of particles in one mole of a substance.

Avogadro's law is closely associated with Islamic values in terms of the idea of philosophy. The laws relates to symptoms sized macro that can be measured with the five senses (volume) with micro-sized symptoms (number of particles), where the relationship is directly proportional. Structures of micromolecule that can not be reached by the five senses in the development of chemistry can further explained after the release of this law. In Islamic values, it is analogous to the consistency in the implementation of worship that can be captured by the five senses that it has a proportional relationship with the motivation expect the pleasure of Allah SWT that can not be identified by the five senses.

The value of faith contained in the charge that philosophy is one basic condition of receipt of a sincere practice because Allah. The motivation is to distinguish between encouragement worldly fortune as cheap, easy partner, and be happy in the world with an urge to actualize the task in the world to worship Allah. Sincerity is what will produce the behavior or attitude consistent thing in the worship of Allah. Allah says in Surah al-Kahfi, verse 110:

*Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone. "*

Imam Ibn Kathir when interpreting this verse says, "These two are the two pillars of the charity received. (So a practice) must be sincere for Allah and in accordance with the law of the Prophet Muhammad. Ikhlas (sincerely) to Allah SWT is based on a sense of strong faith who expressed fear and love of Allah. This fear can be based on the ability of rejection of our practice by Allah SWT and also tormented in hell because pray not for God. The feeling would produce perseverance to keep the consequences in worship.

Sincerely literally clean of dirt or makes something clean and not dirty. Relation to Islam, a sincere person makes the nature of Islam purely for Allah, and never associates him with the other, and not seen in practice. While sincere intentions for epistemology is hope the pleasure of Allah in the work and worship, without associating with others of his intentions and purifying properties to ruin. Sincere in the sense and meaning that can be given broad-something to others in the form of objects or services without expecting any reward. Sincerity is indeed impossible to appear but out of someone's right to love God and there is no place at all in his heart for the love of worldly possessions.

The results of sincerity in worship and amal is istiqamah. Istiqamah is conformable to the path of God and according to ulama', committed and always carry out the commands of Allah, and away from the ban, honor faith and confidence in the teachings and values of Islam. It also defined as committed another firm in the faith and consistent in worship. Istiqamah means stand firm on the straight path, adhering to the Islamic faith and law firm did not turn and turn, under any circumstances until the related service at consistency in carrying out the commands of Allah and avoid His prohibitions. A hadith narrated that the Prophet said about the importance of being steadfast in maintaining the prevailing belief in God. Hadith reads:

*"Abu Umar, who said that Abu 'Amrah Sufyan bin Abdullah RA., He said: I said to the Prophet: " O Messenger of Allah taught me a speech containing the teachings of Islam and I will not be able to ask someone other than you! He said: "Say, I believe in God, then thou stand on it. " (Narrated by Muslim).*

Istiqamah is a commitment to carry out a program to get a goal. Istiqamah contains: 1) consistent, so constantly what it considered a good run, 2) test stand to temptations that might be an obstacle, an obstacle to the goals we all aspire to. In regard to the focus, life is organized by our religion to have a purpose. Allah says that was not created jinn and mankind except to worship Him. That's our purpose in life. Then God also reminds us that we descended to earth as the best. But what the human condition is to be the best? The requirement is to focus on something that is an ambition of our lives because it will mobilize all our lives toward that goal. When life does not have purpose, a test could shake confidence.

Istiqamah accompanies the faith due to lower rates of one's faith has always been characterized by an attitude that is not the thing to serve God. The term of istiqamah is sincerity. As the law Avogadro's which comparing number of particles with volume, sincere also directly proportional to the istiqamah. With awareness to purify religion only to God, someone will always run the charity and worship without being affected by mundane conditions such private or public, given the credit or not, etc. Sincerity can not be seen and defined by others but at least the istiqamah can be an indicator of a person's sincere or not in their activity.

## CONCLUSION

Islamic values that can be extracted from this study are: (1) believe in Allah proceedings under the laws of conservation of mass, (2) believes in Qadha and Qadr and surrender to God by the law remains, (3) worship are sincere to expect the pleasure of Allah by law of multiple proportions, and (4) relating to the right under the law of Avogadro's sincerity.

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