

## CHAPTER II

### THE CONCEPT OF ISLAMIC EDUCATIONAL METHOD

#### A. Description of Literatures

In this chapter, the author will present some definitions and theories related to the title of this study, The Concept of Islamic Educational Method. There will be sub-chapters describe about the definitions of concept and method, the definitions of Islamic education, and the Islamic educational method.

##### 1. Concept

Concept is a thing conceived a general notion while conception means the formation in the mind of an image or idea or an original idea or design.<sup>1</sup> Cognitive psychologists and philosophers assume concepts are the basic elements of thought and belief. In other hand, they take part a major functional role in the operation of any intelligent system. Most essentially, concepts facilitate categorization.<sup>2</sup>

A concept is a verbal abstraction represented from observation of a number of specific cases. There is a direct relation between the concept (the abstraction) and its referents (the reality).<sup>3</sup> Arends adds that using the term of concept in the teaching and learning field means categorize the way knowledge and experience, and it has a more precise meaning.<sup>4</sup> In short, concept is an important general or abstract idea that presents the

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<sup>1</sup> Geddes & Grosset Ltd, *Webster's Dictionary*, New Lanark, Scotland, 1990, p. 122.

<sup>2</sup>Charles Wallis, (2015). Concepts, Meanings and Definitions, Available from: <http://web.csulb.edu/cwallis/170/text/concepts.pdf> (accessed 27 May 2016)

<sup>3</sup> James H. Watt and Sjef Van Den Berg, (2002) *Research Methods for Communication Science*, 1<sup>st</sup> edn., Available from: <http://www.cios.org/readbook/rmcs/cho2.pdf> (accessed on 27 May 2016)

<sup>4</sup> Richard I. Arends, *Learning to Teach*, 7<sup>th</sup> edn., McGraw-Hill, New York, 2007, p. 316.

definitional understanding of the conceptualized objects. It is a tool to organize the knowledge and experience into categories.

## 2. Method

To understand the meaning of method, the researcher starts discussing the term of method etymologically from some languages. The root word of method comes from the Greek, *μέθοδος* (metodos) which means “a following after, pursuit”, but it has another meaning, “to treat by rule or method”.<sup>5</sup> Meanwhile, in Arabic method is *طريقة* (*tariqah*) which means *اسلوب, كيفية*, which means way, procedure, technique, manner or mode.<sup>6</sup> In Webster dictionary, method is the mode or rule of accomplishing an end, orderly procedure.<sup>7</sup> In short, method is a way to be through to achieve the goals.

The term of method ordinary use in teaching and learning activity. Here method is a systematic series of actions to achieve the objectives of the learning outcomes in short term. It is structured and should be implemented in order to accomplish a teaching objective.<sup>8</sup>

John Dewey explains that method of teaching is the method of an art. It means procedure of subject matter that makes it most effective in use. It is never outside of the material. He adds that the effective method

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<sup>5</sup> *Greek- English Lexicon*, Compiled by Henry George Liddell and Robert Scott, Harper & Brothers, 1883 New York P. 931

<sup>6</sup> Rohi Balbaki, *Al- Mawrid: A Modern Arabic-English Dictionary*, 7<sup>th</sup> edition, Dar el-‘Ilm, Beirut, 1995, p. 726.

<sup>7</sup> Geddes & Grosset Ltd, *Op. Cit*, p. 342.

<sup>8</sup> Azniwati Abdul Aziz et.al., Teaching Technique of Islamic Studies in Higher Learning Institutions for Non-Arabic Speakers: Experience of Faculty of Quranic and Sunnah Studies and Tamhidi Centre, Universiti Sains Islam Malaysia, *Universal Journal of Educational Research* 4, no. 4, 2016 , P. 756. Available from: <http://www.hrpub.org/download/20160331/UJER12-19505788.pdf> (accessed 18 May 2016)

is derived from observation of what truly happens, by seeing past event from observation it is expected to happen better next time.<sup>9</sup>

Methods and methodology are two concepts, which have different meanings. The method is the way or technique to do something. While the methodology is the study of the way or path that is used to achieve a goal. Method is one of the main parts study that are discussed in the methodology. The methodology is a theoretical character while the method is a practical character. The more detail and practical definition is a method, conversely the more theoretical, general and abstract definition means methodology.<sup>10</sup>

### 3. Islamic Education

#### a. Definition of Islamic Education

Before explaining the definitions of Islamic education, the researcher mentions the term of education in general. In Webster's Dictionary, education means the bringing up or training, the development, the instruction as given in schools or universities.<sup>11</sup> Education as the process of growth or development towards an end which is variously described as the nurturing of individuality, self-realization, the fullest development of potentialities.<sup>12</sup> Generally, education contains all aspects of the growth physically, psychologically and morally. The tasks of education is to direct the growth as good as possible to accomplish some expected aims.

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<sup>9</sup> John Dewey, *Democracy and Education*, the Macmillan Company, New York, 1921, p. 194-200.

<sup>10</sup> Jasa Ungguh Muliawan, *Ilmu Pendidikan Islam*, Rajagrafindo Persada, Jakarta, 2015, p. 177.

<sup>11</sup> Geddes & Grosset ltd, *Op. Cit*, p. 184

<sup>12</sup> John White, *the Aims of Education Restated*, Taylor & Francis e-Library, London, 2010, p. 18.

While in Arabic, education means *tarbiyah*, *ta'lim* and *ta'dib*.<sup>13</sup> The root word of *tarbiyah* is *rabba* (to nurture) as it is written in Al-Qur'an *Sūrah al-Isrā'* verse 24:

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا  
كَمَا رَبَّيَانِي صَغِيرًا

*And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.*<sup>14</sup>

As a noun, the word *rabba* also used for Allah, because Allah also educates, nurtures, maintains and creates. Al-Qur'an declares in *Sūrah As Shu'arā'* verse 18:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

*(Firon) said: did we not bring you up as a child among us, and you tarried among us for (many) years of your life?*<sup>15</sup>

Another meaning is the word of *ta'lim* as implied in Al-Qur'an *sūrah al-Baqarah* verse 31 as follows:

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

*And He taught Adam all the names (of everything), then presented them to the angels; then He said: Tell me the names of those if you are right.*<sup>16</sup>

<sup>13</sup> Zakiah Daradjat, et.al, *Ilmu Pendidikan Islam*, 11<sup>th</sup> edition, Bumi Aksara, Jakarta, 2014, p. 25-26.

<sup>14</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al-Isrā': 24

<sup>15</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Ash-Shu'arā': 18.

<sup>16</sup> *Ibid*, Al-Baqarah: 31.



And the other is word *ta'dib* mentioned in the hadith of the Prophet SAW, he says:

أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَأَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ وَأَيُّمَا عَبْدٍ آدَى حَقَّ اللَّهِ وَحَقَّ مَوْلِيهِ فَلَهُ أَجْرَانِ

*He who has a slave-girl, teaches her good manners, improves, and marries her, will get a double reward: and any slave who observes Allah's right and his master's right will get a double reward.*<sup>17</sup>

The meaning of Islamic education has three important points that are *Tarbiyah*, which means the process of education that gives emphasize on physical and intellectual development on individual. While *Ta'lim* is the process of education that based on the teaching learning and *Ta'dib* means the process of human beings with knowledge of the faith and the ethics approved by Islam.<sup>18</sup>

In addition, *tarbiyah* refers to the process of developing and guiding children to raise their personality formations and mental attitudes, *Ta'lim* emphasizes the process of giving knowledge. Then, *ta'dib* is more inclined to be interpreted as a guidance process of moral attitudes and ethics in life that refers to the enhancement of human dignity.

Even though the term of *tarbiyah* has several meanings, the point of the activity in Islamic education encompassed in the term of *adab* because *adab* concerned to the ethical or good manners of the

<sup>17</sup> Imam Boukhari, *Shahih Al-Boukhari*, translated to English by Mahmoud Matraji, Vol. 3, hadith no. 2547, Dar El Fiker, Beirut, p. 287.

<sup>18</sup> Raudlotul Firdaus Binti Fatah Yasin and Mohd. Shah Jani, Islamic Education: The Philosophy, Aim, and Main Features, *International Journal of Education and Research*, vol., 1 No. 10, 2013, p. 6. Available from <http://www.ijern.com/journal/October-2013/18.pdf> (Accessed on 28 May 2016)

person<sup>19</sup>, and it becomes the goal of Islamic education, to perfect human in the world and hereafter.

It is undeniable that different places have their own different culture and milieu of society. It affects the system of life and certainly creates their educational system. Thus, different ways of doing things, especially in educating the next generation is based on different cultures and different philosophies.<sup>20</sup> Muslim Scholars often define the terminology of education from Islamic perspective from the different dimensions, which are reflected in different created concepts.

Broadly, Islamic education includes all of life and cannot be limited to a specific place and time. Hence, Islamic education can be defined as an educational theory and practice that has arisen from the underpinning of Islam and Islamic values.<sup>21</sup> In other word, Islamic education can refer to attempts by the Muslim community to educate its own, to pass along the heritage of Islamic knowledge, principally through its primary sources, Al-Qur'an and Hadith.<sup>22</sup>

Philosophically, Islamic education contains two meanings, realistic meaning and conceptual meaning. In general, the concept of Islamic education is more inclined to be viewed as a form of reality facts rather than as the concept of a possessed substantial interpretation. Although Islamic educational science conceptually

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<sup>19</sup> Peter S. Groff and Oliver Leaman, *Islamic Philosophy A-Z*, Edinburgh University Press, Edinburgh, 2007, p. 6.

<sup>20</sup> Aminudin Hassan et.al., Viewing the Philosophy of Education from the Perspectives of Different Schools of Thought, *International Review of Social Sciences and Humanities*, Vol. 1, No. 2, 2011, p. 56. Available from: [www.irssh.com](http://www.irssh.com) (accessed on 18 May 2016)

<sup>21</sup> Hamid Reza Alavi, Nearness to God: A Perspective On Islamic Education, *Religious Education: The Official Journal of the Religious Education Association*, 103:1, 2008, p.7. Available from: <http://dx.doi.org/10.1080/00344080701807361> (accessed on 18 May 2016)

<sup>22</sup> Susan L. Douglass and Munir A. Shaikh, Defining Islamic Education: Differentiation and Applications, *Current Issues in Comparative Education*, 7(1), 2004, p.8. Available from [http://www.tc.columbia.edu/cice/pdf/25707\\_7\\_1\\_Douglas\\_Shaikh.pdf](http://www.tc.columbia.edu/cice/pdf/25707_7_1_Douglas_Shaikh.pdf) (accessed on 28 May 2016)

same as general educational science, but both of them are existentially different. Existentially, the concept of Islamic education focuses on institutions that are established, managed, and aimed for Muslims. Such as *madrasah*, Islamic schools, *pesantren*, *majlis ta'lim* (Islamic lectures), clubs of Al-Qur'an recitations and so on.<sup>23</sup> Charlene Tan adds Islamic education as any form of teaching and learning are based on the principles, and values of Islam then the focus is not only on formal education. It also includes non-formal education that refers to any organized educational activity outside the school.<sup>24</sup>

According to Khosrow Bagheri, the term of "education" in the context of Islamic concept has two meanings such as to clean (*tathir*) and to purify (*tazkiyah*). It is based on his definition related to Islamic education that started by knowledge, selection and action. Knowledge means the person realize the reason that God deserves to be Lord and knows Him as the unique Lord, the selection means the education requires choosing Him as the Lord after attaining the background of choice, while action means the combination from the elements of knowledge and selection will lead to the character building by the Lord's guidance.<sup>25</sup> Zafar Alam says that Islamic Education is a guidance in physical, mental, emotional and moral aspects based on Islamic religious laws towards the establishment of principal personality according to Islamic dimensions in order to carry on the responsibility of *Khilafat* (Allah's viceregency).<sup>26</sup>

The definitions of Islamic Education contains some elements that are the efforts of guidance and development, human nature, the

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<sup>23</sup> Jasa Ungguh Muliawan, *Op.Cit.*p. Vii.

<sup>24</sup> Charlene Tan, *Islamic Education and Indoctrination the Case in Indonesia*, Taylor & Francis, London, 2011, p. 4.

<sup>25</sup> Khosrow Bagheri, *Islamic Education*, Al Hoda, Tehran, 2001, p. 72.

<sup>26</sup> Zafar Alam, *Islamic Education Theory and Practice*, Adam Publisher, New Delhi, 2003, p. 61.

personality of pious Muslims. Here are some explanations, in accordance to the elements that are contained in the sense of Islamic Education:

1) The efforts of guidance and development

As a guidance, the Islamic Education directs the growth and development of students in order to become an adult that appropriate to the objective of Islamic Education. It is which the principle of development and growth in the life and the relation between earthly life and the hereafter.

2) Human Nature

Human are born with their potential or it can be mentioned as Human nature. It explains that the concept of nature in Islam is not an absolute form, but it is influenced by environmental factors. At that point, the development of a person can be greatly influenced.<sup>27</sup>

In the context of education, it can be analogized that the intelligence level or the ability level of human beings are very different. Hence, usually, the trends and interests of learners are very diverse. This is why education cannot be measured by the ability of human beings in general. It can be also seen from the achievement of the students that usually have different trends depending on their interests and potentials. Thereby, institutionally, education at the level of development needs the specification of expertise.

3) The personality of pious Muslims

Personality is the unification of doctrine with or patterned by man's soul. Thus, teaching and the soul are a unity. Muslim personality has values, which appropriate with the teaching of

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<sup>27</sup>Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, 6<sup>th</sup> edition, PT Remaja Rosdakarya, Bandung, 2005, p. 35.



Islam, to choose, to decide and to be responsible in mutual accord with Islamic values.

#### **b. Islamic Educational Aim**

Generally, aim is often used interchangeably with terms goals, purposes, ultimate objectives, and broad objectives. Aim is important guide in education. Aim reflects a philosophy because philosophy is a framework for developing aims of education.<sup>28</sup>

Aim of education should be worked out by what education itself. At least, it is based on the basic concepts of man, nature, and science and in company with consideration of the basic principles John White states those who know best what aims should be are who know most about education that is teachers. He adds that as initiation into intrinsically worthwhile activities, education should be have an intrinsic aim that is pursuit of knowledge.<sup>29</sup>

The Islamic educational aims have a wider intrinsic aim, it is not only pursuit of knowledge, and nevertheless it is about moral values and character building. In Islamic education, to accomplish the educational aims is required teachers who were both expert in the science of Islam such us science of Al-Qur'an and Hadith, *Akhlaq*, *Fiqh*, and History of Islamic culture then they should be well served in their faith because they teach *tawhid* also which needs high understanding.

Fundamentally, Islam is for the welfare of humanity not vice-versa. Islamic education was built on two distinctive ideas that the attainment of knowledge was both a lifelong pursuit and a religious responsibility. In addition, there must be a correlation between

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<sup>28</sup> Allan C. Ornstein, and Daniel U. Levine, *an Introduction to the Foundations of Education*, 2<sup>nd</sup> edn, Houghton Mifflin Company (HMH), 1985, p. 323.

<sup>29</sup> John White, *Op.Cit*, p. 7.

knowledge and action for the welfare of the Muslim community and human race in general.<sup>30</sup>

### 1) Basic principles of formulating the Islamic Educational Aims

The general principles, which become the basis for the formulation of Islamic educational aims according to Thoumi as Syaibani are as follows:<sup>31</sup>

- a) Universal principle is a holistic view on the personal aspects of human to develop life in society as like in cultural, social, political, and economic aspects according to purpose of life in Islamic view.
- b) Principle of balance and simplicity that is the balance between the embodiments of the individual growth aspects with the needs to life together with the society. This principle means that education is complementary and running with a simple appropriate disposition.
- c) Principle of clarity is clear in principle, doctrine and the law so that it can explicitly create goals, curriculum and methods.
- d) Principle of integrity is the principles that have no opposite to elements of Islam.
- e) Principle of realism means the principle is not just an ideal thought but also a possible thing if realized.
- f) Principle of required changes in the sense of education is the changes in behavior in knowledge, concepts, thoughts, values, morals, customs and attitudes of students.
- g) Principle of individual differences that must remain attentive to the needs of each individual because Islam itself recognizes that individuals discount the potential difference.

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<sup>30</sup> Paul Anderson, et.al, Reforms in Islamic Education, Report of a Conference Held at the Prince al Waleed bin Talal Centre of Islamic Studies University of Cambridge, 2011, p. 14.

<sup>31</sup> Omar Mohammad al-Thoumy al-Syaibany, *Falsafah Pendidikan Islam*, translated into Indonesian by Hasan Langgulung, Bulan Bintang, Jakarta, 1979, p. 437-443.

- h) Principle of dynamism means always accept the changes of society and to respond positively so that appropriate education capable of renewing individual needs of the times but it is based on the laws of Islam.

## 2) Islamic Educational Aims by Educationists

The aims in education in general is twofold, biological and social. From the biological side is to help the natural development of the individual, from the social standpoint is to prepare the individual for the environment.<sup>32</sup> Actually, the Al-Qur'an, itself has included the aim of human life specifically the worship of God as stated in *Sūrah adh Dhāriyat* verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*And I (Allah) have not created the jinn and the men except that they should serve Me.*<sup>33</sup>

The verse above has some explanations to the following Islamic educational aims, which are based on the role of human as a servant of God:<sup>34</sup>

- a) Being a piety servant of Allah. This objective is in line with the purpose of life and the creation of man, which is solely to worship Allah. By understanding the meaning of worship, the implication of worship in education is divided into two kinds. Firstly, education allows humans to understand God properly, so that all acts of worship are fully framed with the appreciation to all of His Oneness. Secondly, education must

<sup>32</sup> Gerald Lee Gutek (ed.), *the Montessori Method*, Rowman & Littlefield Publishers Inc., Oxford, 2004, p. 177.

<sup>33</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Adh-Dhariyat: 56.

<sup>34</sup> Achmadi, *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris*, Pustaka Pelajar, Yogyakarta, 2005, p. 95-98.

make move the entire human potential (human resources), to understand the *Sunnah* of Allah on earth.

- b) Delivering students into *khalifatullah fil arḍ* (the representative of God on earth), which is able to prosper (cultivate the surrounding nature).

Then Dawud Tauhidi explains accordingly, the Islamic educational aim is to produce a total, well-rounded person who is God-conscious (*Tawḥid*), Principled (*Tazkiyah*), Knowledgeable (*Hikmah*), Well-balanced (*Istiqamah*), Cooperative (*Ihsan*), Committed (*Dīn*), and Caring (*Amanah*).<sup>35</sup> In addition, Abdul Mudjib formulates the Islamic educational aim is shaping the perfect man who has insight *kaffah* so that he is able to perform the duties of servant hood, Caliphate, and the heir of the Prophet.<sup>36</sup>

According Zakiah Daradjat, generally the Islamic educational aim is achieved by all educational activities, either by teaching or by other means. The aim covers all aspects including the attitudes, behaviors, appearances, habits, and views, as well as the most important is being the perfect man with a pattern of piety that should be reflected in the personal someone educated. Islamic educational purposes should be linked also with the educational goals of the State, the place where the Islamic education are conducted and should be associated too with the aim of institutional.<sup>37</sup>

Zafar Alam classifies the Islamic educational aim into four parts. Here are the brief explanation: <sup>38</sup> a) the individual aim of

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<sup>35</sup> Dawud Tauhidi, *the Tarbiyah Project a Holistic Vision of Islamic Education*, Tarbiyah Institute, 2001, p. 28.

<sup>36</sup> Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, Kencana Prenada Media, Jakarta, 2006, p. 83-84.

<sup>37</sup> Zakiah Daradjat et.al, *Op.Cit*, p. 30.

<sup>38</sup> Zafar Alam, *Op.Cit*, p. 42-60.



education is the process of education aims at the character building of individual as the servant of God who should has the harmony in his mind, his soul and his body. b) Social aim of education means after acquiring the significant knowledge, the person should empower the society based on the principle of *amr ma'ruf nahi munkar* and *tafaqqah fi ad dīn*. c) Aim of education in the light of the Islamic concept of truth and knowledge leads to the understanding that aim of education should be to win the pleasure or the sake for Allah. d) Inculcation of Islamic values because the aim of education is to instill the higher values in the minds and hearts of the person, for instance *taqwa, ṣabr, iḥsan, 'adl, shukr*.

While Khosrow Bagheri classifies the Islamic educational aim into two, namely:<sup>39</sup>

a) Intermediate Aims

This category includes the expressions that refer to one of the human dimensions. Naturally, this category will include some subcategories each related to one of the human dimensions. These categories include *Tafakkur* (reflection), *tazkiyah* (moral purification), *qist* (equity), *taawun* (cooperation), *izzah* (independence and might of Islamic society), and *quwwah* and *nizafah* (strength and cleanliness).

b) Final Aims

Unlike the first category, this category, this one includes the expressions that does not refer to just one dimension but to all human dimensions at the same time. The following are final aims: *Rushd* (growth), *hidayah* (guidance), *taṭ'hīr* (purification), *hayat ṭayyibah* (good life), *taqwa* (piety), *qurb* (nearness to God), *rizwan* (to seek God's pleasure), and *'ibadah* (worship).

<sup>39</sup> Khosrow Bagheri, *Islamic Education*, Al Hoda, Tehran, 2001, p. 82-83.

The conclusion of some opinions about the educational goals of Islam above, that the purpose of Islamic education is essentially a forming or shaping a generation as a perfect man who has a good noble personality of cognitive, affective and psychomotor.

#### 4. Islamic Educational Method

According to Ahmad Tafsir, Islamic educational methods are all methods used in an attempt to educate. The word method is broadly defined here. Because teaching is one of the efforts to educate, then the method that is referred to is included too the method of teaching.<sup>40</sup>

Furthermore, in outline Islamic Educational Methods are congruence with the aim of education, teacher and student interactions and the content. It is based on the understanding that education and its tools and techniques are used to achieve some objectives, then the various aspects such as psychology, materials, administration, and classification of student in education and the method of teaching undoubtedly play a very essential role in the whole process of education.<sup>41</sup>

Islamic educational method is a common procedure in delivering the materials to achieve the Islamic educational aims. The method has a very important position to achieve the goal, there is even a proverb from Arabic stated, "method is much more important than the material". The implications of this proverb are the implementation of Islamic education required for the proper method to deliver the educational achievement of aspired aims. When the material is good and true but using unsuitable methods to deliver it, it will make the badness in the material.<sup>42</sup>

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<sup>40</sup> Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, 6<sup>th</sup> edition, Remaja Rosdakarya, Bandung, 2005 p. 131.

<sup>41</sup> Zafar Alam, *Op.Cit.* p. 40.

<sup>42</sup> Abdul Mujib dan Jusuf Mudzakkir, *Op.Cit.* p 168.

### a. The Basic Use of Islamic Educational Method

Basic use of a procedure in creating Islamic educational method had noticed the factors that influence include:<sup>43</sup>

- 1) Islamic Educational purpose is useful to answer the question what education implemented to. The wide aim of Islamic education that includes three domains of cognitive (thinking), affective (*dhikr*) and psychomotor (*'amal*).
- 2) Learners as human beings who have the potential and weaknesses of individual and collective at the same time in accordance with physical, psychological and age of them.
- 3) The situation and conditions of the learning environment both in the physical, material, social, psychological and emotional aspects.
- 4) Instructional media or available facilities and its quality.
- 5) Competences of educators (both professional, pedagogical, social and personality aspects).

### b. The Principles of Islamic Educational Method

Islamic educational method has the distinguishing principle of strategy and technique because there are spiritual and mental values that accompany in applying methods. These elements are:<sup>44</sup>

- 1) Endeavor to rise the motivation of children to the materials of education.
- 2) Student oriented and making stimulants in order to get the respond from children.
- 3) It is repetition and based on the habitual actions.
- 4) Honesty and trustworthy. Various methods are used in Islam to hold the principle of honesty (academic).
- 5) Exemplary. In Islam, education there is unity between faith, science and charity. Educators are required to be an example for their students.

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<sup>43</sup> *Ibid*, 168.

<sup>44</sup> *Ibid*, p. 170-175.

- 6) It is based on the comprehensive aspects such as individual, social, globalization, environment but it is still based on ethical-moral values.
- 7) In accordance with the sense of space and the ability of the children. Education should be given to the students minimally after they attain the age of seven years so that they are able to stimulate thought and strengthen his faith and his creative power.
- 8) In accordance with the needs of students, it does not just to satisfy the desire of educators.
- 9) Proportional in providing exciting promise and a threat to regulate the students.

### c. Kinds of Islamic Educational Method

Here are some experts' opinions concerning about Islamic educational method. Generally, Mahmud summarizes the verses of Al-Qur'an and Hadith that are reflected the methods in educating operationally as explained below:

- 1) Methods of education in groups or called mutual education.<sup>45</sup> As in the hadith narrated by Imam Muslim:

حَدَّثَنَا مَلِكٌ قَالَ أَتَيْتَنَا إِلَى النَّبِيِّ: وَنَحْنُ شَبَابَةٌ مُتَفَارِقُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيمًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا-أَوْ قَدِ اشْتَقْنَا-سَأَلْنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَا قَالَ: أَرْجِعُوا إِلَى أَهْلِكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا-وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِنْ لَكُمْ أَحَدُكُمْ وَالْيَوْمُكُمْ أَكْبَرُكُمْ.

*Malik (may Allah be pleased with him) narrated: he came to the Prophet (the blessing and peace of Allah be upon him) and stayed with him for twenty days and nights.*

<sup>45</sup> Mahmud, *Pemikiran Pendidikan Islam*, Pustaka Setia, Bandung, 2011, p. 157.



*We were all young and of about the same age. The prophet (the blessing and peace of Allah be upon him) was very kind and merciful. When he realized our nostalgia for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to achieve good things and mentioned some other things which I have (remembered or) forgotten. The prophet then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the adhan and the oldest of you should lead the prayer".<sup>46</sup>*

- 2) Instructional educational methods as in the Words of Allah that obliges to establish prayer, fasting, charity and pilgrimage for those who can afford.<sup>47</sup>
- 3) Methods to educate by storytelling.<sup>48</sup> Namely by telling a past event involving obedience and infidelity. As in *sūrah Yūsuf*, verse 111.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

*In their histories, there is certainly a lesson for men of understanding.<sup>49</sup>*

- 4) Method to educate through the guidance and counseling.<sup>50</sup> It is implied in Al-Qur'an *sūrah Yūnus* verse 57 and *sūrah Luqman* verse 13.

<sup>46</sup> Imam Boukhari, *Shahih Al-Boukhari*, translated to English by Mahmoud Matraji, Vol. 1, hadith no. 631, Dar El Fiker, Beirut, p. 214.

<sup>47</sup> Mahmud, *Op.Cit.* p.158,

<sup>48</sup> *Ibid.*

<sup>49</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), *Yūsuf*: 111

<sup>50</sup> Mahmud, *Op.Cit.* p.158,

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي

الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

*O men! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts, a guidance, and a mercy for the believers.*<sup>51</sup>

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ

الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٧٠﴾

*And when Luqman said to his son while he admonished him: "O my son! Do not associate aught with Allah; most surely, polytheism is a grievous iniquity."*<sup>52</sup>

- 5) Education that conducted from the verses above was performed by gentle attitude and soft hearts with the aim of guiding to the direction of truth.<sup>53</sup> Al-Qur'an sūrah āl 'Imrān verse 159.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ  
لَأَنْفَضُوا مِنْ حَوْلِكَ ﴿٥٤﴾

*Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around.*<sup>54</sup>

- 6) Method of giving example and role model.<sup>55</sup> In the Al-Qur'an was shown examples from the life of Prophet Muhammad that contain pedagogical values.

<sup>51</sup>Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Yūnus: 57.

<sup>52</sup> *Ibid*, Luqman: 13.

<sup>53</sup> Mahmud, *Op.Cit*, p.159.

<sup>54</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), āl 'Imrān: 159.

<sup>55</sup> Mahmud, *Op.Cit*, p.159.

- 7) Method to educate by discussion as stated in the Al-Qur'an *sūrah an-Nahl* verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ  
بِأَتْيِ هِيَ أَحْسَنُ

*Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manners.*<sup>56</sup>

- 8) Question and answer method.<sup>57</sup> Prophets and Apostles frequently used this method in educating the companions and the people.
- 9) Method to educate using a simile. It is stated in Al-Qur'an *sūrah Al-Ankabūt* verse 41.

مَثَلُ الَّذِينَ أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ  
الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ  
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

*The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know.*<sup>58</sup>

- 10) *Tarhib* and *Tarhib* methods that giving lessons by the urge for the joy and gets trouble if it does not follow the truth.<sup>59</sup> These two methods stated in the Al-Qur'an *sūrah Az-Zalzalah* verses 6-8.

<sup>56</sup>Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), an-Nahl: 125.

<sup>57</sup> Mahmud, *Op.Cit*, p.161.

<sup>58</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al-'Ankabūt: 41.

<sup>59</sup> Mahmud, *Op.Cit*, p.162.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ  
 مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ



*On that day men shall come forth in sundry bodies that they may be shown their works. So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it.<sup>60</sup>*

Al Ghazali has several methods to educate according to the duties of educator or teacher, among others:<sup>61</sup>

- 1) Shows kindness and sympathy to students and treat them as his own children. Then he should follow the usages and ways of the Prophet.
- 2) After taught the children with outward sciences, teacher should teach them inward sciences.
- 3) Educates children to dissuade them from evil ways with care and caution not with anger.
- 4) Educates children up to the power of their understanding, it should not beyond their capacity.
- 5) Educates children with various methods in order to increase motivation and eliminate boredom.
- 6) Educate by providing encouragement and punishment.

Further explanation Al Ghazali establishes the method of Islamic education that religion should be given to children from the beginning. At early childhood, children receive it by memorizing out of mind. As they start to mature slowly and little by little, the meaning of

<sup>60</sup> Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Az-Zalzalah: 6-8.

<sup>61</sup> Imam Abi Ḥamid Muhammad al Ghazali, *Ihyā' 'ulūm ad Dīn, Vol. 1 Kitab al 'Ilm*, Dar Ibn Hazm, Beirut, 2005, p. 68-71.



religion will be revealed to them. It could be said that the first step is memorization then understanding, trust and justification. That the faith grows in the child without knowing postulate in advance. Al Ghazali analogized the process of guiding children is like planting a seed. Confidence by providing information such as watering and maintenance. The seeds are firmly rooted and grows expand into a towering tree.<sup>62</sup>

So the point from methods offered by al Ghazali is first by way of explaining to strengthen the foundation of faith by memorization, afterwards when they grow older they are able to believe with the arguments as a support for strengthening the faith.

In addition, Abdullah Nasih Ulwan has Islamic educational method which named as the daily educational programs. The programs related to the manners in Islam as follows:<sup>63</sup>

- 1) In the morning, the students should remember and praise Allah in all activities for example teacher should teach the rule to enter the bathroom with left foot and when leaving with right foot. Teachers must teach the etiquette of eating and drinking too and teach them to pray *ḍuḥa*.
- 2) Teachers have an effort to stir the emotions of students to form a noble character.
- 3) Expanding the activities of religious learning outside the classroom. Such as conducting social activities.
- 4) Telling the story of religious leaders and fighters of the State. In this case, the aspect of goodness in the struggle of their lives that were studied.
- 5) Telling children to memorize the verses of the Al-Qur'an and Hadith.

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<sup>62</sup> Binti Maunah, *Metodologi Pengajaran Agama Islam*, Teras, Yogyakarta, 2009, p. 65.

<sup>63</sup> Abdullah Nasih 'Ulwan, *Child Education in Islam*, (Translated by M. Mahmoud Ghali, et.al), Dar al-Salam, Cairo, 2004, p. 382-392.

Armai Arief explains the methods according to the development of Islamic educational methods in classical and medieval times such as lecture using media, self-memorizing, reading by understanding, students ask and answer, storytelling using media, writing al-Qur'an completely, analysis synthesis, discussion, deductive and inductive, comprehensive and demonstration method.<sup>64</sup>

According to Binti Maunah she says that Abdurrahman an Nahlawi mentioned the teaching methods with feelings in order to instill a sense of faith and love of God and pleasure of worship and respect to parents as follows:<sup>65</sup>

1) Method of *hiwar Qurani* and *Nabawi*

Method of *hiwar* is conversation or dialogue between two or more persons with a material to achieve a goal. In this case, God and His servants (*hiwar Qurani*) and the conversations used by the Prophet in educating his companions (*hiwar Nabawi*) do the conversation.

2) Story *Qur'ani* and *Nabawi* Method

Here the Story has educative function that cannot be replaced with other verbal delivery. In Al-Qur'an, there are many stories that can be learned. So the educators should be active to tell the story and mention the relevance story in the past with recently condition.

3) *Amthal* method (simile)

This method uses a suite or something similar in terms of goodness or badness has been generally known. The main purpose is to understand contextually, stimulate the impression and messages regarding implicit understanding, educate mind in order to think and use logical syllogism.

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<sup>64</sup> Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, Ciputat Press, Jakarta, 2002, p. 48-49.

<sup>65</sup> Binti Maunah, *Op.Cit*, p.68-77.

## 4) Exemplary method

This method is done by providing examples of good behavior in front of the students. This exemplary intentionally done to be followed.

## 5) Method of habituation self and experience

Habituation self or drills is the method used when Rasulullah educated the companions of the Prophet which is a way to allow the companions to practice ways of worship many times.

6) Method by taking *ibrah* (lessons) and *maw'ida* (warning)

This method is a way in which to know the essence of a matter that were was witnessed, observed, induced, weighed, measured and determined by human reason. *Maw'ida* method is giving advice and warnings in a way stirred the heart so that the heart was moved to practice it.

7) *Tarhib* and *tarhib* method

*Tarhib* is the promise that makes happy, while *tarhib* is the threat of sins committed. It is in line with the reward and punishment in the western theory.

Thoumy as Syaibany states the islamic educational methods which are used in the formal and general teaching and recently his methods often used in our formal education as follows:<sup>66</sup>

- 1) Inductive or taking conclusion method. The teacher teach materials to students in general understanding then he gives the specific example and compare it before conclude it.
- 2) Comparative method as the complement method from inductive method.
- 3) Lecture method. Teacher explains completely the materials then he underlines the points of his lecturer.
- 4) Dialog method or question and answer method.

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<sup>66</sup> Omar Mohammad al-Thoumy al-Syaibany, *Op.Cit*, p. 561-578.

- 5) *Halaqah* method. This method concerns at the place of studying. It means teacher's position in the middle of students whom are circled him.
- 6) *Riwayat* method. Teacher use it in teaching hadith, literature and Arabic.
- 7) Listening method.
- 8) Reading method.
- 9) Dictation method.
- 10) Memorizing method.
- 11) Understanding method.

## B. Previous Research

Based on the study which done by the researcher, there are previous researches linked to this research.

1. The first journal article written by Khaled al Khalediy entitled **Education and Methods of Teaching in Islam in the Era of az-Zarnooji**.<sup>67</sup>The summary of this article is the importance of "educational values" according to Al-Qur'an and considering its value in successful education, the author asserts that thinking is the source and the motivator of achievement. It is one of the modern theories of teaching. The kind of methods derives from Al-Qur'an according to az-Zarnooji are such as education by preaching, advice and commandment, teaching by repetition, narrative method, dialogue method, and teaching by setting parables. The researcher is same as Khalid also discuss about the method of education based on Islamic values and Al-Qur'an according to Khosrow Bagheri.
2. The next is essay by Ahmad Mubayyin entitled **Konsep Metode Pendidikan Islam menurut Syeikh Abdul Fattah Abu Ghuddah**

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<sup>67</sup> <http://www.qsm.ac.il/arblanguage/docs/majalla/3+4/eng=2=kalid.pdf>



**dalam Kitab Al-Rasul Al Mu'allim.**<sup>68</sup> There explained two types of methods those are verbal categories and practical categories. Verbal categories are lecture method, interactive dialogue method, situational method, conditional method, and story method. While the practical categories are modeling method, sign language method, demonstration method, and appreciation method. Procedurally in his thesis, Ahmad Mubayyin used simple literature in the review of literature chapter. While the researcher describes the material on Islamic educational purposes as well as the principle of an Islamic educational method as the achievement of the Islamic educational goals.

3. Miss A-Aesoh Awaë (05410113) (UIN Sunan Kalijaga Yogyakarta) through an essay entitled **Metode Pembelajaran PAI di Sekolah Al Ihya' Wittaya.**<sup>69</sup> The aims of this study are to describe and analyze learning methods in the school. Results of research are expected to add *khasanah* about learning method of Islamic education especially for pre-teen age periode. The context of this thesis will be the same as the study context of researcher that is the method of education for children in early age. The difference is method research used by the researchers is the library research while miss A Aesoh's uses qualitative research.
4. Next is the essay that is written by Miftahul Jannah, entitled **Metode Pendidikan Islam Yang Terkandung Dalam Al-Qur'an Surat An-Nahl Ayat 125-126.**<sup>70</sup> Al-Qur'an *sūrah an-Naḥl* verse 125-126 are verses of Al-Qur'an in which explains things about the methods of education in Islam. The purpose of this study is intended to determine the method of Islamic education contained in *sūrah an-Naḥl* verse 125-126, so that it can be implemented in the educational process of Islam. The methods used in this thesis is descriptive method of analysis, which

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<sup>68</sup> Ahmad Mubayyin (109266), *Skripsi: Konsep Metode Pendidikan Islam menurut Syeikh Abdul Fattah Abu Ghuddah dalam Kitab al Rasul al Mu'allim*, STAIN Kudus, 2014.

<sup>69</sup> <http://digilib.uin-suka.ac.id/2952/1/BAB%20I,IV.pdf>.

<sup>70</sup> <http://repository.uinjkt.ac.id/dspace/bitstream/123456789/24917/1/Miftahul%Jannah.pdf>

analyzes the issues to be discussed by data collection of the literature, the opinion of the commentators. It describes the opinion of the commentators, and then make conclusions. The difference with the thesis the researcher is using *mauḍu'i* interpretation methods to analyze the collected data. While the researcher uses a method of hermeneutic, content analysis and qualitative approach.

### C. Theoretical Framework

To show the systematic and methodology of this research, the researcher needs to explain the theoretical framework. In educational term, method means the way to present learning materials in order to achieve educational purpose.

In reality, many parents do not know how to educate their children to accomplish the purpose of life, which is live happily in the world and hereafter. Parents are too busy to work so they often forget their duties as the first guide and the first teacher of children. Then these tasks left to the children's teachers at school. While many teachers are not concerned with the achievement of children's affective aspect. Whereas affective aspect is essential for future lives.

Islamic educational method is a method that can be done to achieve the goal of Islamic education. Islamic education science summarize extensive Islamic education method. Duties and functions of the method are giving way or the best possible way for the operationalization of Islamic educational science. Islamic educational method involves many scientific principles of Islamic education that comes from Al-Qur'an and Hadith. Educational purpose of Islam itself covers all aspects of life from the physical to the psychological element, the world to the hereafter. All mentioned above cannot be achieved when the transfer of Islamic science and how to educate not in accordance with the needs of learners and *Shari'a* guidance.