

Islamic Education Methods in the Quran and Hadith

Approaches in Child Development Guidance

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ABSTRACT

Islamic education aimed at shaping individuals as caliphs must also employ appropriate methods in its implementation. The methods used in Islamic education should adhere to Islamic values to guide and shape students into morally upright individuals. These methods should be grounded in principles derived from the Quran and Hadith. This article aims to explore Islamic educational methods found in the Quran and Hadith, as well as the principles guiding their application. The study identifies several Islamic educational methods, including teaching, dialogue (*hiwar*), storytelling (*qishah*), parables (*amtsal*), role-modeling, habituation, admonition (*mau'idzah*), reminder, encouragement (*targhib*), and deterrence (*tarhib*), all rooted in Islamic teachings. Additionally, it highlights principles such as goal orientation, integration, suitability, truthfulness, flexibility, and dynamism that should guide the application of these methods in Islamic education.

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Introduction

Education, as a system, comprises interconnected components. These include learners, educators, educative interactions, goals, content, methods, and the educational environment [1]. These components are equally integral to Islamic education. Methodology holds a crucial position,

akin to other components [2]. Educators must discern and employ suitable methods to impart lesson content effectively to students. Methodology refers to the approach teachers use to expound on subject matter to achieve learning objectives. Islamic education, aimed at molding individuals as stewards (*khalifah*) of God's creation, necessitates appropriate teaching methods. Effective teaching methods foster educative interactions that align with educational goals [3]. To achieve educative interactions in Islamic education, educators must select suitable Islamic teaching methods [4].

Islamic teaching methods draw from the Quran and Hadith, akin to the sources of Islamic education. These methods must reflect Islamic values to guide students toward noble character. Educators must also consider several factors—namely, students, classroom dynamics, teaching facilities, goals, content, time allocation, and their capabilities—when selecting or applying methods. The methods employed in Islamic education manifest ways to achieve its goals. Educators must grasp fundamental Islamic values to integrate them into method selection [5]. Islamic education should encompass two dimensions of values: divine values about humanity's relationship with God, and human values encompassing interactions among people.

Islamic educational methods hold dual meanings: first, as pathways to instill faith in individuals, and second, as methods to comprehend, explore, and develop Islamic teachings to suit contemporary times. Methods derived from the Quran and Hadith possess distinct characteristics and can be applied to relevant learning contexts [4]. In striving towards Islamic educational goals, methods play a pivotal role. These methods must align with principles of methodological application. This article aims to explore Islamic educational methods from the Quran and Hadith, alongside principles guiding their application.

Methods

This study aims to enhance children's moral development through a deep understanding of Islamic values, thereby providing more focused guidance in child mentoring processes. The article is based on a literature review conducted through library research. Primary data sources include relevant literature focusing on educational methods found in the Quran and Hadith. Data were gathered from books and scholarly journals and analyzed using content analysis techniques.

Results and Discussion

A. Understanding Educational Methods

Methodology is crucial in determining the success of education. Educational methods encompass a series of approaches chosen by educators to deliver lesson content to students [2]. These methods constitute an external factor that supports the successful implementation of education. The selection or determination of methods in learning also requires clear planning.

Educators can plan the methods used when drafting lesson implementation plans. The choice of method is tailored to the competencies or materials to be taught and the characteristics of the students. Method selection should also consider other aspects such as learning facilities, classroom conditions, and other factors influencing the application of the method.

"Method" can be understood as a systematic viewpoint or a structured way of working to achieve a specific purpose or goal. It also signifies everything deliberately done or organized to achieve educational objectives. Without methods, the educator's message or lesson content cannot effectively reach the students. If the content fails to reach the students, educational goals cannot be adequately achieved. Based on this description, educational methods are the means educators use to convey messages or lesson content to students to achieve educational objectives.

B. Understanding Islamic Educational Methods

Islamic educational methods derive from the Quran and Hadith, as exemplified by Prophet Muhammad (pbuh) in educating his companions [3]. The primary task of Islamic educational methods is to apply psychological and pedagogical principles in educational activities to enhance students' abilities in attitudes, knowledge, and skills. Islamic educational methods play a significant role in achieving Islamic educational goals [6]. They serve as instruments guiding individuals toward their purpose of creation as stewards on Earth. Islamic educational methods position humans as beings with spiritual and physical potentials, both of which form the basis for delivering messages or content from educators to students.

There are three aspects of values inherent in the goals of Islamic education that are to be realized through Islamic educational methods. These aspects include: 1) educating humans to serve Allah alone, 2) being educative values that refer to the Koran, and 3) motivation and discipline following the teachings of the Koran. Every Islamic educational method used by educators in the learning process is always oriented towards Islamic educational values such as the three aspects.

Based on this description, it can be formulated that Islamic educational methods are methods derived from the Quran and Hadith. Islamic educational methods are oriented towards the goals of Islamic education, which direct humans towards their purpose of creation as stewards on Earth. The implementation of educational methods is always based on the values of human potential, both spiritual and physical.

C. Various Methods of Islamic Education in the Quran and Hadith

Islamic educational methods are based on the methods used by Prophet Muhammad (pbuh), who carefully considered human potential aspects such as intellect, soul, intuition, abilities, motivation, and readiness to learn. Several educational methods can be used to internalize Islamic values among students.

1. Teaching Method

This includes methods like lectures, assignments, discussions, and more. Prophet Muhammad (pbuh) exemplified the best teaching practices in Islam [7].

2. Hiwar Method

This educational method involves dialogue or interactive conversations between two or more parties to discuss a specific topic [8]. The application of the *hiwar* method has deep impacts [9]:

- Dynamic problem-solving as educators and students engage directly in conversation.
- Increased student engagement throughout the conversation.
- Evoking various feelings and impressions among students, thereby directing them toward the ultimate educational goal.

Hiwar is an exchange of conversation between two or more parties aimed at achieving a specific goal [9]. Educators can use the *hiwar* method to deliver messages or lesson content to their students. Prophet Muhammad (pbuh) also employed the *hiwar* method, as narrated: "When the Prophet (pbuh) recited 'Is not Allah the most powerful of those who give life to the dead?' he said, 'Praise be to You, You are the greatest.' And when he recited 'Sanctify the name of Your Lord, the Most High,' he said, 'Glory be to my Lord, the Most High.'" (Narrated by Abu Dawud and Baihaqi).

3. Storytelling Method

Stories in the Quran serve as examples in Islamic education [10]. An example of a storytelling method in the Quran is found in Surah Al-Baqarah, verse 30, where Allah dialogues with the angels. Allah intends to reveal His caliph on Earth from among humans. The angels express hesitation, which doesn't align with Allah's will. Allah shows the superiority of humans over other creatures because of their educable potential. This verse highlights the importance of storytelling as it instills educational values. Here are several reasons supporting the use of storytelling methods in Islamic education:

- Captivating students to follow events or reflect on their meanings.
- Touching the hearts of students, enabling them to internalize the message conveyed in the story.
- Educating faith by evoking various emotions such as sincerity, fear, love for Allah, and more.

Storytelling methods can be categorized into Quranic stories and Prophetic stories [10]. The purpose of Quranic stories is to reveal the truth of revelation and Prophet Muhammad (pbuh), explain that Islam comes from Allah, and strengthen Muslims' faith by loving Allah and His Messenger. Prophetic stories are specific details of Islamic teachings found in Quranic stories.

D. Amtsal Method (Parables)

Allah SWT states in Surah Al-Baqarah, verse 17, which means "The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries to heedlessness and deafness; they are deaf, dumb, and blind, so they do not understand." This verse illustrates that the parable method can be used as a method in Islamic education, especially in instilling character in students [11]. The parable method serves several purposes such as bringing meanings closer to understanding, stimulating students' perceptions and impressions of implied meanings, and educating the intellect to think logically [12]. The parable method was also used by Prophet Muhammad (pbuh) in conveying Islamic education, as in the following narration:

Narrated by Abu Musa Al-Asy'ari, the Prophet (pbuh) said: "The example of a believer who recites the Quran is that of a citron (a type of citrus fruit), its fragrance is pleasing and its taste is sweet. The example of a believer who does not recite the Quran is like a date that has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Quran is that of basil, its fragrance is pleasant, but its taste is bitter. And the example of a hypocrite who does not recite the Quran is that of a colocynth, its fragrance is so good, but its taste is bitter." (Narrated by Tirmidhi). Several virtues of the parable method include facilitating students in understanding abstract concepts, stimulating impressions of implied meanings, demonstrating that parables in the Quran require humans to comprehend their meanings, and motivating students to do good.

E. Exemplary Method

The exemplary method can be considered more effective in instilling Islamic values because students tend to emulate their educators, especially at the primary and secondary levels [13]. As Muslims, the exemplary model taught to students is undoubtedly Prophet Muhammad (pbuh). Allah SWT states in Surah Al-Ahzab, verse 21, which means "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." Similarly, the exemplary behavior of Prophet Ibrahim (upon him be peace) is mentioned in Surah Al-Mumtahanah, verse 4, which means "There is for you an excellent pattern in Abraham and those with him."

Educators, as figures to be emulated by students, should possess and exhibit good examples in education [14]. To become a good role model, educators are required to master personal competencies. The exemplary method can be divided into intentional and unintentional exemplars. Intentional exemplarship involves explicit explanations or instructions to emulate a particular attitude or behavior. Unintentional exemplarship includes exemplarship in knowledge, leadership, sincerity, and other traits, usually demonstrated informally.

F. Habituation Method

Habituation, or habit formation, occurs through repeated intentional actions. The habituation method is effective in developing children's characters and personalities [15]. Instilling Islamic

values can also be achieved through habituation [16]. For example, parents habituate their children to wake up early to perform congregational prayers at the mosque. Prophet Muhammad (pbuh) taught that parents, including educators, should instruct and habituate children to perform prayers from the age of seven years old. "Command your children to pray when they are seven years old, and discipline them for it when they are ten, and separate their beds." (Narrated by Abu Dawud). This narration illustrates a habituation method taught by the Prophet (pbuh) in shaping the character of children or students. Habituation embeds experiences in students, which then shape their morals and personalities. The essence of habituation lies in experiential learning. Discussions on habituation are closely intertwined with the necessity of putting known virtues into practice. True religious education also forms habits in children to behave according to religious teachings. The habituation method teaches students that a crucial part of the learning process is not just knowing and understanding but also practicing.

G. Mau'idzah Method (Advice)

The giving of advice aims to cultivate awareness among students to willingly adhere to the legal provisions or teachings of Islam imparted to them [17]. An example of the advice method found in the Quran is Luqman's advice to his son, as described in Surah Luqman, verses 13-19. The advice in these verses includes avoiding associating partners with Allah, being kind to parents, expressing gratitude to Allah, performing prayers, enjoining good deeds, forbidding evil deeds, and avoiding arrogance.

Educational methods involving advice guide students toward doing good deeds [18]. Advice also encourages students to reflect on their actions, enabling them to discern between right and wrong deeds. Educators should deliver advice in clear and understandable language. Heartfelt advice touches the heart of the listener. Those who give advice should be sincere, and compassionate, and repeat their advice earnestly.

H. Admonition Method

The admonition method refines the advice method. It involves clear activities aimed at directing education. These activities include observing the state of mind, feelings, and knowledge of the students [19]. Through these activities, educators can provide constructive admonitions toward improvement. Allah says in Surah Al-A'la, verses 9-10, which means "So remind if the reminder should benefit; he who fears [Allah] will be reminded." Additionally, Allah SWT also says in Surah Al-Ghashiyah, verses 21-22, which means "So remind, [O Muhammad]; you are only a reminder. You are not over them a controller."

I. Targhib and Tarhib Method

Targhib involves promising rewards in the form of pleasures in the Hereafter. This method encourages students to perform acts of goodness commanded by Allah. *Tarhib*, on the other hand, involves warning against sins committed. This method directs students to refrain from actions

forbidden by Allah. *Targhib* emphasizes doing good deeds, while *tarhib* emphasizes avoiding evil deeds. In Islamic education, *targhib* and *tarhib* differ from the Western concept of reward and punishment. *Targhib* and *tarhib* are based on the teachings of Allah, whereas rewards and punishments in Western education are based on worldly factors. *Targhib* and *tarhib* are easier to implement as they are already established in the Quran and Hadith, whereas rewards and punishments must be determined by educators themselves [20]. *Targhib* and *tarhib* are more universal, while rewards and punishments must be tailored to specific times, people, and places. *Targhib* and *tarhib* emphasize the rewards received in the Hereafter, whereas rewards and punishments are given immediately or during the learning process [21].

J. Practical Method (Amaliah)

The practical method is crucial in learning as it allows students to learn by doing. This method requires students to actively acquire knowledge and skills and apply them directly [22]. Prophet Muhammad (pbuh) used the practical method to teach various forms of worship such as prayer, fasting, almsgiving, pilgrimage, jihad, and others. One form of the practical method is through assignments. The Quran teaches that every action should be based on knowledge, thus human behavior should be practical and directly applicable to fellow human beings. The practical or *amaliah* method also instills values of goodness in students because of their direct involvement and activity [23].

Conclusion

The Islamic education methods found in the Quran and Hadith include teaching methods, dialogue, storytelling, parables, exemplary behavior, habituation, admonition, warning, encouragement and discouragement, and practical application. Principles to be observed in the application of these Islamic education methods include alignment with the goals of Islamic education, coherence, appropriateness, truthfulness, flexibility, and dynamism. Educators in Islamic education should continually develop their skills in mastering various Islamic education methods to achieve the goals of Islamic education. The application of Islamic education methods should be based on clear principles, thus ensuring that these methods become a manifestation of the means to achieve the goals of Islamic education.

Conflict of Interest

The authors declare that there is no conflict of interest.

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