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Teaching Methods in the Concept of Islamic Education

Melinda Syahputri Nasution
UIN SYAHADA Padangsidempuan,
melindasyahputri6@gmail.com

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Abstract:

Education is a system, meaning a whole, consisting of integrated components of all educational units and activities related to each other to achieve the goals to be achieved. Education is also a conscious effort of a person for a specific purpose. Education also includes designing, implementing, and a goal in education. (Abu Ahmadi, 2015), the Islamic education system in particular, macro is an effort to organize the process of educational activities based on Islamic teachings or sourced from the Qur'an and hadith. Meanwhile, micro education is a system. Method means the path or way that a person must go through to achieve a goal that is determined. The method of Islamic education is a general procedure in the delivery of material to achieve educational goals based on certain assumptions about the nature of Islam as a system. In the education component, methods as one of the components plays a role in the success of an education that takes place. Likewise, in Islamic education, many educational methods need to be known by educators for the effectiveness of learning. Learning methods are the ways that teachers use to convey learning materials to students in achieving goals. In teaching activities, the more appropriate the method used, the more effective and efficient the teaching and learning activities carried out between teachers and students will ultimately support and deliver the success of student learning and the success of teaching carried out by teachers. The learning method of Islamic religious education is a way to instill religious knowledge in a person so that it is visible in the person the target object, namely a person based on Islam.

Keywords: Methods, Islamic Education, Teachin

INTRODUCTION

Education is a system, or rather, a comprehensive whole that consists of integrated components within all units and educational activities that are interconnected in order to achieve a desired objective. Specifically, the Islamic

education system on a macro level represents an organized effort to implement the educational process based on Islamic teachings. On a micro level, education itself is a system.

Etymologically, the term *method* is derived from the Greek word *methodos*, from *meta* meaning "through" or "beyond" and *hodos* meaning "way" or "path" (Arifin, 1996). In Arabic, the word used is *ṭarīqah*, which also means "a path" that must be followed in order to reach a goal.

In the process of Islamic education, method holds a very significant role in achieving educational objectives. It serves as a means to transfer knowledge or subject matter to learners, and is often regarded as more significant than the content itself. This is reflected in the classical saying, *al-ṭarīqah ahammu min al-māddah*, which means "the method is more important than the material" (Arief, 2002). This reality shows that a communicative and engaging teaching approach is generally more preferred by students, even when the content itself is not particularly interesting. Conversely, even well-prepared content may not be well-received if it is delivered using an ineffective method.

Teaching methods are, therefore, essential in realizing educational objectives. In the field of Islamic education, the concept of teaching method can be explored from two main perspectives: linguistic (etymology) and terminological (actual definition). From an etymological perspective, in Latin, the word *method* is composed of two parts: *meta*, meaning "through," and *hodos*, meaning "way" or "path." Together, *methodos* implies "a path that must be followed," which connotes a structured way that requires preparation, effort, skills, and various capabilities in order to be effective (Nasution, 2005).

In Arabic, the term *ṭarīqah* refers to strategic steps or plans designed to carry out a specific task or process. In English, the word *method* similarly implies a path or a manner of proceeding toward an intended goal. Thus, whether in Western or Islamic educational

discourse, the concept of method fundamentally points to the structured approach used to facilitate learning (Azra, 2012).

In Islamic pedagogy, teaching methods are aligned with the values and objectives of Islam. They are intended not only to transfer knowledge but also to shape moral character and spiritual awareness. Therefore, methods must be chosen carefully, considering both the content and the learner's needs. A well-implemented method ensures that the values of Islamic teachings are effectively internalized by the students (Zuhairini et al., 1992)

METHODS

This study is a qualitative research employing a library research approach, utilizing written sources as the primary foundation for analyzing and addressing the research problems. The methodological approach adopted is descriptive-analytical, aiming to describe and examine various teaching methods within the concept of Islamic education in a theoretical and systematic manner. Data were obtained from secondary sources such as books, journals, articles, and relevant academic documents. These data were collected through documentation techniques, involving reading, note-taking, and classifying information relevant to the research focus. All data were then analyzed qualitatively through stages of identification, categorization, interpretation, and conclusion to gain an in-depth understanding of the application of teaching methods in Islamic education. The results of this analytical process are presented in a logical and structured narrative within the findings and discussion section, providing a comprehensive overview of the issue under investigation. This elaboration is carried out comprehensively to contribute to the theoretical development of Islamic education, particularly in selecting and applying effective teaching methods.

RESULTS

The method of Islamic education is a means used to shape an individual's character in accordance with the Qur'an and the Sunnah. A method can be interpreted as a path leading to its intended goal (Ramayulis, 2004). The definition of Islamic educational methods can be approached from both etymological and terminological perspectives. Etymologically, in Latin, the word "method" derives from two root words: "meta," meaning "through," and "hodos," meaning "way" or "path." The combination of these two terms forms "metahodos," which implies a route that must be taken, often involving certain efforts, preparations, and competencies. In Arabic, the term "thariqah" is used to refer to a method, meaning a strategic step designed to accomplish a task. In English, "method" is also defined as a way of achieving a specific goal (Syahrini, 2014). The teaching method in Islamic education is understood as an effective and efficient way to ensure learning takes place optimally (Rahmad, 2016).

As with general education, Islamic education also employs a variety of teaching methods. These methods, derived from the Qur'an and Hadith, include: the lecture method (oral presentation), the targhib and tarhib method (reward and punishment), the mau'idzah method (advising), the amtsal method (giving analogies or parables), the discussion method, the qishah method (storytelling), the i'adah method (repetition), the hiwar method (question and answer), and the exemplary method (role-modeling) (Helmianoor, 2022).

The lecture method involves delivering lessons verbally to convey information and explanations clearly. It is widely used due to its simplicity, cost-efficiency, and ability to cover large amounts of material in a short time (Mahmud, 2011). The targhib and tarhib

method is employed by offering encouragement or caution during the learning process (Sayyid, 2004). Mau'idzah refers to advice or moral reminders, often delivered in the form of a sermon that contains constructive and beneficial messages. Amtsal involves using examples or analogies to make educational messages easier to understand (Amin, 1994). The discussion method allows students to engage in conversations around particular topics, encouraging the development of ideas and problem-solving skills (Lufri, 2006). I'adah refers to repetition to reinforce learning. The question and answer method allows one person to pose a question that another answers, helping assess understanding and stimulate learning (Daradja et al., 2011). Qishah involves storytelling to impart values and teachings relevant to Islamic education. Finally, the exemplary method is based on modeling behavior, encouraging learners to follow positive examples.

The role of methods in the learning process is crucial. A teaching method holds a significant position in the delivery of Islamic education. This role demands that educators use the right approach to ensure the achievement of intended learning outcomes. First, a method serves as a tool for extrinsic motivation. Students need motivation, both internal and external, and the use of effective teaching methods by teachers can trigger external motivation in learners. Second, a method acts as a learning strategy. By choosing the right teaching method, teachers can design cognitive strategies and learning objectives more effectively. Third, methods function as a means to reach educational goals. Without appropriate methods, educational objectives cannot be realized. Fourth, a method facilitates the teaching process itself, especially when dealing with learners from diverse backgrounds and varying levels of intelligence. Fifth, a method serves as a channel through which learners better understand the subject matter, ensuring that learning is not confined to theory

alone. Sixth, methods are fundamental in fostering creativity among students. An engaging and thoughtful method can stimulate students' imagination and participation, encouraging personal growth and academic success.

Thus, teaching methods in Islamic education hold a strategic position in supporting the learning process. Abuddin Nata emphasizes that instructional methods are crucial for successful teaching. Similarly, Wasty Soemanto argues that the teaching methods adopted by educators significantly influence how students learn (Syaibudin, 2019).

In addition to their role and position, teaching methods also serve specific functions. They act as tools or means by which teachers can transmit educational content and values so that they are internalized by students. Hence, a method is not only a technique or strategy to achieve educational goals but also an essential medium for Islamic education itself. According to Hartono, the selection of teaching methods must foster meaningful interactions that support students' potential development. Teachers are free to choose methods that suit the subject and learning objectives, provided they support the intended outcomes (Ahmad Syarif, 2020). The functions of these methods include helping students develop knowledge, experience, and logical thinking skills; fostering discipline and diligence in learning; simplifying the teaching and learning process; and creating a more conducive and engaging classroom environment. Ultimately, the goal of Islamic educational methods is to guide, direct, and nurture individuals into mature, responsible Muslims who understand and embody Islamic teachings in their daily lives.

DISCUSSION

The discussion of this study revolves around the strategic role and significance of teaching methods in the implementation of Islamic education. Islamic teaching methods are not merely tools for knowledge transfer; they are deeply embedded within the values and goals of Islamic pedagogy, aiming to form individuals with a strong Islamic character in accordance with the teachings of the Qur'an and Sunnah.

First, Islamic education methods, such as lectures, storytelling (qishah), advice (mau'izah), and question-and-answer (hiwar), are not only rooted in religious traditions but also aligned with pedagogical principles that enhance learning. These methods were applied by the Prophet Muhammad (PBUH) in his da'wah and educational activities, thus forming an authentic and timeless model for educators. For instance, the method of qishah allows students to internalize moral lessons through engaging narratives, while the method of mau'izah serves as an emotional appeal that helps shape ethical behavior and awareness.

Second, teaching methods are essential in supporting extrinsic motivation among learners. A method that resonates with the students' learning styles and emotional states can stimulate enthusiasm and a deeper commitment to learning. The use of reward and punishment (targhib and tarhib) is one such example, creating a balance between encouragement and discipline, which remains relevant in modern classrooms when applied wisely.

Third, the discussion highlights the role of teaching methods as a cognitive and instructional strategy. When properly selected and applied, a method enables teachers to design the learning process in a way that is structured, goal-oriented, and meaningful. A method like discussion fosters critical thinking and active participation, thereby equipping students with the ability to reason and

articulate their ideas in line with Islamic values.

Furthermore, the discussion emphasizes the function of methods in addressing the diversity of learners' needs. Islamic classrooms today, like any other, are filled with students from varying backgrounds and intellectual capabilities. In this context, repetition (i'adah) becomes an important technique to reinforce key concepts, while the question-and-answer approach serves as a diagnostic tool to gauge learners' understanding and misconceptions.

Another point discussed is how teaching methods function as channels for internalization of religious values. The exemplary method (uswah) plays a vital role in this regard. Educators who model Islamic behavior serve as living examples for their students, reinforcing moral lessons far more effectively than theoretical instruction alone.

Finally, the discussion acknowledges that teaching methods in Islamic education also play a role in fostering creativity and innovation among students. Effective and engaging methods help create a dynamic and interactive learning atmosphere, making students not only recipients of knowledge but also active agents in the construction of their understanding. The strategic use of various teaching methods ensures that Islamic education remains relevant, impactful, and able to address the challenges of modern education.

In sum, Islamic teaching methods are more than instructional techniques; they are integral to the mission of

nurturing individuals who are intellectually, morally, and spiritually prepared. The discussion underscores that educators must be intentional and reflective in selecting methods that align with the goals of Islamic education, ensuring the formation of knowledgeable and righteous individuals.

CONCLUSION

The method of Islamic education is the Arabic language *thorikoh* or a set of methods, paths and techniques to achieve goals or when we want to convey learning based on Islamic education. A method must also be based on the source of the Qur'an, As-Sunnah and Ijmak ulama. So the method of a science that discusses the way or way, technique that must be passed to achieve a goal that we have made. There are several types of methods, including lecture methods, stories, examples, questions and answers, advice, *targhib* and *tarhib*, similes, etc. The educational method also has a strategic position to support the learning process of Islamic education, so its function is to help students in developing their knowledge, experience and logical and systematic thinking skills. Accustoming students to be diligent and skilled when learning. Facilitate the teaching or learning process when applying that method. Creating a more conducive, controlled learning or teaching atmosphere between educators and students is more attractive and achieving the goals that want to be achieved together.

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