

## Educational Method in the Quran: Analysis of Islamic Education Science Surah An-Nahl Verse 125

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### Abstract

This research is entitled "Educational Method in the Quran Surah An-Nahl Verse 125 (the Analysis of Islamic Education Science)". This study aims to figure out the educational method contained in the Quran Surah An-Nahl verse 125. The method used was the descriptive-qualitative analysis method. The data were collected through library research from various sources, i.e. commentary books, educational science books, papers, and educational, scientific journals. The study revealed that the concept of educational methods contained in the Quran Surah An-Nahl verse 125 is the *Hikmah*, *mau'izhah*, and *Jadil* methods. The implications of these three methods in teaching and learning activities in schools are, first, the *hikmah* method can be synchronized with the lecture method. Second, the *mau'izhah* method can be applied in guidance and counselling sessions as a curative or repressive measure when a normative or procedural violation occurs and as a preventive measure where educators can use the *mau'izhah* session in the form of messages or appeals at the end of each learning session. Third, the *Jadil* method can be used to improve existing discussion methods.

Keywords: Method, Education, Quran, Hikmah, Mau'izhah, Jadil

### INTRODUCTION

In a simple and general definition, education is humans' effort to grow and develop their innate physical and spiritual potential based on the values existing in society and culture (Bourdieu, Passeron, & Nice, 1977). According to Freeman Butt, education is an activity of receiving and imparting knowledge so that culture can be passed on from generation to generation (Djumransjah, 2006). The purpose of education, especially in Indonesia as contained in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter II Article 3 is to develop students' potential to be human beings who believe and have faith in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Ramayulis (2008) in his book "Islamic Education Science" revealed that, in the process of implementing education, it has several supportive components for its success in achieving the educational goals, i.e. curriculum, materials, students, methods, educators, education personnel, educational facilities, educational tools and instruments, education budget, and evaluation. This study only focused on the method. According to the Indonesian Dictionary, a method is defined as :

"An orderly way used to carry out a job to achieve what is desired, a systematic way of working to facilitate the implementation of an activity to achieve the specified goals" (Djumransjah, 2006).

In the poem, it is stated that "*al-Thariqatu Ahammu Minal Mâdah*" means that the method is considered to be more important than mastering the material. The rationalization of the statement is that mastering the materials without understanding the appropriate method to deliver them to the students

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will create a difficult process to transforming Islamic education's value. On the other hand, mastering various educational methods/strategies/techniques will make independent students learn. So, the existence of an education method is very important so that the implementation of education can run optimally (Collins, 1992).

In recent years, various learning methods and approaches have been applied in education in various subject areas, for instance, the KTSP learning method (*Kurikulum Tingkat Satuan Pendidikan*). (Yamin, 2007) describes several learning methods, including lecture method, demonstration and experiment, question and answer, performance, discussion, self-study, programmed learning, practice with friends, simulation, problem-solving, case study, incident, practicum, project, role-playing, seminar, symposium, tutorial, deductive, inductive and *Computer Assisted Learning (CAL)*. From some of the methods mentioned previously, no learning method or term derived from the Qur'an was found.

In the Quran Allah says:

يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ  
لِلْمُسْلِمِينَ

" And We have sent down to you the Book (al-Quran) to explain everything and guidance and mercy and good news for those who surrender." (Surah Nahl: 89).

The verse emphasizes that Qur'an is the source of all knowledge, including education. So it becomes clear that, in the Qur'an, many verses containing various educational methods can be used as one of the choices of current educational methods.

Researching or studying Surah an-Nahl verse 125 is interesting since it is found in many books explaining da'wah and most of them relate to this verse. Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows most who has strayed from His way, and He is most knowledgeable of who is [rightly] guided". (Surah Nahl: 125).

If studied in the context of education related to the method, the verse is very interesting to discuss. Today, education development gets the public's attention since several pornographic cases involving the students of Junior High School, Senior High School, and universities have become one of the big issues of education in Indonesia.

The immoral cases happening in the world of Indonesian education result in a big question from some educational practitioners, "*what's wrong with the portrait of our education?*". The problem can be related to the method used in the learning process. As mentioned earlier, none of the educational methods used in Indonesia is derived from the Quran term. Researchers are very interested in finding and exploring the concept of educational methods in one of the Quran verses, Surah An-Nahl Verse 125.

## RESEARCH METHOD

Library research is used in this study, where the method is a descriptive-qualitative analysis research method. The qualitative method is a method that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Sukmadinata, 2011). In this case, the primary data of the study include commentary books and books that discuss the Quran Surah an-Nahl verse 125 and also books that discuss educational methods. Then, the secondary data sources are the sources that are still related to the primary data sources, i.e. literature

books, the internet, and others. To collect the data, the documentation technique is applied. Documentation studies look for data regarding things or variables in the form of notes, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and so on (Arikunto, 2011). The data analysis technique that the researcher also uses is content analysis (content analysis). This analysis aims to study the documents and literature. Furthermore, the data processing technique in this research is the induction and deduction methods.

## RESULTS AND DISCUSSION

### Educational Method

The word method is derived from the Greek, i.e. *meta*, which means "through", and *hodos* which means "way" (Ramayulis & Nizar, 2009). According to Freeman Butt, education is an activity of receiving and imparting knowledge so that culture can be passed on from generation to generation (Djumransjah, 2006). In addition, education can be interpreted as transforming knowledge from educators to students so that they have high attitudes and enthusiasm in understanding and realizing their lives, so that purity, character, and personality are formed. (Mujib & Muzakir, 2006)

### The Use of Educational Methods

The uses of educational methods, according to al-Syaibany in Arief (2002), are:

1. To help the students develop their knowledge, experience, and logical and systematic thinking skills.
2. To familiarize the students to think well and become diligent, patient, and rigorous in studying.
3. To facilitate the students to achieve the objectives of the teaching and learning process (PBM) that is previously determined.
4. To create a conducive and communicative teaching-learning process and a harmonious relationship between teachers and students to achieve educational goals.

### The Basics of Educational Method

Educational methods are inseparable from religious, biological, psychological, and sociological foundations.

1. Religious Basis

Implementing educational methods between teachers and students during the teaching-learning process, both in the classroom and in the broader community, greatly impacts students' personalities. Therefore, religion is one of the basic methods of education and teaching. (Langgulong, 1985)

2. Biological Basis

The development of human biology influences their intellectual development. So that the more human biology develops, the more intellectual power automatically increases (Arifin, 2000)

3. Psychological Basis

The psychological basis refers to several psychological forces, including motivation, needs, emotions, attitudes, desires, willingness, talents, and intellectual abilities. (Langgulong, 1979)

## 4. Sociological Basis

Educational interactions in society have a huge impact on the student's development. Moreover, it also affects the classroom and school environment. (Badri, Nasution, & Bahtiar, 1995)

**Educational Methods in the Quran**

The educational methods contained in the Qur'an are as follows:

1. Religious education that humans are created to have basic potential (fitrah) or religious talent.
2. The philosophical approach is that humans are rational or intelligent creatures to develop themselves and their lives.
3. The ratio-cultural approach is that humans are social and cultured creatures, so their background affects the educational process.
4. The scientific approach is that humans have cognitive and affective abilities that must be developed (Arief, 2002)

**Educational Methods in Surah An-Nahl Verse 125**

According to Shaykh Abu Bakr Jabir al-Jazairi cited from the opinion of Qurtubi, he said that the Surah an-Nahl verse 125 descended on Mecca at the time of peace (truce) with the Quraysh, and then Allah ordered him to call on His religion and Shari'a gracefully not roughly. (Al-Jazairi, 2003). The following is Surah An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَأَتْبِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord most knows of who has strayed from His way, and He most knows of who is [rightly] guided. (Surah Nahl: 125).

The following is the analysis of the commentators' opinions regarding the verse:

**Abu Bakr Jabir Al-Jazairi**

According to him in his commentary, i.e. the book *Aisar at-Tafâsir li al-Kalâmi al-Aliyyi al-Kabîr*, this verse is interpreted as an invitation or call to humans to follow the path that Allah has determined with wise words, good advice that motivates and good rebuttals that do not have any negative elements. The following are the results of the interpretation of Abu Bakr Jabir Al-Jazeera (2003):

Allah Ta'ala has said to His Messenger as a glorification as well as a duty for him, "Call (humans) to the way of your Lord..." i.e. to His religion, namely Islam, and let your call be "with wisdom," i.e. with al- The noble Qur'an "and good lessons..." in the form of advice, stories of parables, motivation and intimidation contained in the Qur'an "and refute them in the best way, there is no element of reproach, ridicule, and bad satire, for that is more acceptable.

According to him in his commentary, i.e. the book *Aisar at-Tafâsir li al-Kalâmi al-Aliyyi al-Kabîr*, this verse is interpreted as an invitation or call to humans to follow the path that Allah has determined with wise words, good advice that motivates and good rebuttals that do not have any negative elements. The following are the results of the interpretation of Abu Bakr Jabir Al-Jazairi. Here is the interpretation:

Concerning the commandment, Allah SWT wants the invitation to be delivered with wisdom. In this verse, al-Jazairi interprets the word wisdom with the Qur'an and words of wisdom accompanied by strong arguments to explain the truth. In addition to wisdom, Allah SWT also wants the call to be

accompanied by lessons from the Qur'an in the form of advice, stories of example, parables, motivation, and intimidation contained in the Qur'an.

### ***A'idh bin Abdullah Al-Qarni***

A'idh al-Qarni, in his book *Tafsir Al-Muyassar*, argues that Allah SWT, in this verse, ordered the Prophet Muhammad and his followers to call people to embrace Islam and carry out Islamic laws and morals. The following is the meaning quoted from his book (Al-Qarni, 2007):

"O Prophet and his followers call on people to embrace Islam and practice Islamic laws and morals in a good way and a good method. Be gentle in calling them and polite when conversing with them according to the rules of the Qur'an and Sunnah. Don't be angry, rude, or say hurtful words. Make it easy, and don't make it difficult for them. Tell them the good news, and don't make them run away from you in fear. Please encourage them to do good and warn them to do bad. Advise them gently and kindly argue with them, be polite and gentle, give ideas and responses by avoiding criticism and everything that can hurt them, and avoid pride and arrogance. Because what is required of you is to convey clearly and advise correctly. You are the one who conveys, and Allah is the one who guides. Allah knows who deviates from the straight path and who follows the straight path. Both will be rewarded according to what they did."

In addition, Allah SWT also added that the call should be conveyed in a good way and method. As for the way and method of delivery, in detail, A'idh al-Qarni conveyed his interpretation that the call should be delivered gently and politely, following the rules in the Quran and Sunnah.

### ***Abdu Razaq Al-Mahdi***

Abdu Razaq al-Mahdi's interpretation in his book *Tafsir Al-Qur'anil Adzîm* (Tafsir Ibn Kathir) is not significantly different from the interpretation of A'idh bin Abdullah al-Qarni. However, he relates the interpretation of this verse to other verses. The interpretation is as follows:

Allah Ta'ala said while commanding His Messenger, Muhammad SAW, to call upon humanity with wisdom (*Hikmah*). Ibn Jarir said: "That is what has been revealed to him in the form of the Quran and as-Sunnah as well as good lessons (*mau'izhah hasanah*), in which there are prohibitions and various events that are mentioned so that they are aware of the punishment of Allah Ta'ala". Allah said: "And argue (*jadil*) with them in a better way" that is, whoever needs dialogue and exchange of ideas, then let it be done kindly, gentle, and good speech. That is the same as the word of Allah Ta'ala: "And do not argue with the People of the Book, but in the best way, except with the wrongdoers among them" (Surah Al-'Ankabut: 46). Thus, Allah the Exalted commanded him to be gentle, as He commanded Musa and Harun AS. when He sent them both to Pharaoh, through His words: "So speak to both of you with gentle words. Hopefully, he will remember and be afraid" (Surah Thaha: 44) (Katsir, 2005).

Abdu Razaq al-Mahdi's interpretation, one of the most widely used commentaries and teaching material books by educators in our country, is *Tafsir Al-Qur'anil Adzîm* (Tafsir Ibn Kathir). Abdu Razaq al-Mahdi argues that Surah an-Nahl verse 125 contains the commands of Allah SWT to His Messenger, Muhammad SAW, to call humanity with wisdom (*Hikmah*). In interpreting this verse, al-Mahdi emphasizes more on instilling an understanding of *reward* and *punishment*. In Islam, it is more famous for *shawab* and *iqab* students, but the implementation remains appropriate and gentle.

**Ahmad Mushtofa Al-Maraghi**

From Ahmad Mushtofa al-Maraghi's view in his book "*Tafsir al-Maraghi*" there is a similarity in the interpretation of Abu Bakr Jabir al-Jazairi (2003). Before interpreting the verse, he explains first related to the meaning of his words. The meaning of his interpretation is as follows:

"O Messenger (Muhammad SAW), call on those whom you sent to them by calling for the Shari'a that Allah has outlined for His creatures through the revelations given to you, and give them lessons and warnings outlined in His book. as proof against them, and always reminded to them, as repeated in this verse. And rebut them with a rebuttal that is better than other rebuttals, such as apologizing to them if they pollute your honour and being gentle with them by conveying kind words" (Ahmad Mushtofa Al-Maraghi, 1974).

From Mushtofa al-Maraghi's interpretation of this verse, the author takes the understanding that this verse was revealed to the Prophet Muhammad SAW as a command to invite people who are the object of his message by calling them to the Shari'a that Allah SWT has set for His creatures through revelation which has been revealed to the Prophet Muhammad SAW, then to make the lessons and warnings contained in the Qur'an as a basis in conveying arguments or the transformation of knowledge to them. He also added that in verse, Allah SWT gave direction to the Messenger of Allah to refute them (in case of a debate) with the best rebuttal.

**Jalaluddin Muhammad bin Ahmad Al-Mahalli and Jalaluddin Abdurrahman bin Abi Bakar As-Suyuti**

It is believed that their interpretation of the verse is very short and simple compared to other commentators. The meaning of the interpretation is as follows:

"(Call on) people, O Muhammad (to the path of your Lord), i.e., His religion (with wisdom) with the Quran and (good advice), i.e. advice or good words (and debate them with the best way) such as calling people to Allah with His verses and calling people to *hujah*" (Muhammad & Jalaluddin, 2003)

Jalaluddin al-Mahalli and Jalaluddin as-Suyuti gave an understanding to the author that this verse is Allah's command to the Prophet Muhammad to call people to the religion of Allah (Islam), by using the Qur'an as a medium as well as the basis of the da'wah process that will be carried out which is done by the Prophet Muhammad. Furthermore, in this verse, Allah SWT requires that in his da'wah, the Messenger of Allah adds good advice and conveys in appropriate words. In addition, the Messenger of Allah also debated them in the best way and invited them to the religion of Allah.

**M. Quraish Shihab**

Last, M. Quraish's interpretation is used. The following is his interpretation and explanation related to Surah an-Nahl verse 125.

"O Prophet Muhammad, call out that is to continue your efforts to call all that you can call to the path shown by your Lord, namely the teachings of Islam with wisdom (*Hikmah*) and good teachings (*mau'izhah hasanah*) and rebut (*Jadil*) those who reject or doubt the teachings of Islam in the best way. Those are the three ways of preaching that you should take when dealing with people of various ranks and tendencies; do not heed the ridicule, or the unfounded accusations of the polytheists and leave your affairs and theirs to Allah, for indeed it is your Lord who always guides and does well to you. He alone knows better than anyone who thinks he knows who has a depraved

soul so that he strays from His path, and He alone knows better those whose souls are healthy so that they get guidance". Then he explained the words of *Hikmah* (Shihab, 2017).

"The word *Hikmah*, among other things, means the most important things, knowledge and deeds. It is the knowledge or action that is always true. *Hikmah* is also defined as something which will bring greater benefit and convenience and prevent major or greater harm or difficulty. This meaning is taken from the word *hakamah*, which means control because control prevents the animal/vehicle from going in an unwanted direction or wild. Choosing the best and appropriate actions is the embodiment of *Hikmah*. Choosing the best and appropriate of two bad things is called *Hikmah*, and the perpetrator is called an *hakim* (judge). Thahir Ibn 'Asyur underlined that *Hikmah* is the name of the collection of all speech or knowledge that improves human conditions and beliefs in a balanced way. Tabataba'i quotes ar-Raghib al-Ashfahani, who briefly states that *Hikmah* hits the truth based on knowledge and reason. Thus, according to Tabataba'i, *Hikmah* is an argument that produces undoubted truth and contains neither weakness nor ambiguity". (Shihab, 2017)

### ***The analysis of commentators' opinions regarding the an-Nahl verse 125***

Based on the author's explanation of his interpretation, the author underlines that this verse was revealed as a command from Allah SWT to his messenger Muhammad SAW to continue his preaching process, calling on all humanity according to the ability of the Prophet. So, in this case, Allah SWT limited the subject of the Prophet's preaching only to what the Prophet could afford, in which access to transportation and the sophistication of information and telecommunications technology at that time was not as advanced as they are today.

Furthermore, Allah SWT, in this verse, ordered Rasulullah SAW to invite people to the path that has been shown by Allah SWT, i.e. the teachings of Islam. Providing the best knowledge and example where the truth cannot be denied scientifically and intellectually does not have weaknesses and does not cause misunderstandings. In this case, the writer believes that the best knowledge and example Quraish Shihab means in his interpretation are the Qur'an and as-Sunnah. Furthermore, Allah SWT, in this verse, instructs His Messenger to call people to Allah's religion by giving good teachings (*mau'izhah hasanah*) by delivering advice that touches the heart and directs it to goodness. In this case, he also believes that the delivery of his teaching must be accompanied by the experience and example of the person who conveys it. Furthermore, in this verse, Allah SWT ordered the Messenger of Allah to refute (*jadil*) anyone who rejects or doubts the teachings of Islam in the best way, namely by conducting discussions and providing arguments that are not broken by the opponent and delivered with soft and kind words and avoid ridicule and swearing, so that his opinion can be accepted by discussion partners (Shihab, 2017).

The three methods above are powerful strategies Allah SWT specifically designed to make it easy to preach and deal with humans of various characters. And the three methods above will also be a strategy in dealing with all obstacles, such as ridicule, unfounded accusations, and blasphemy, that will hinder the process of preaching the Prophet Muhammad.

Departing from the author's analysis of the opinions of commentators in interpreting the Qur'an Surah an-Nahl verse 125, which the author has described above, the authors provide the following conclusions; First, this verse is a command that was sent down by Allah SWT to His Messenger Muhammad SAW to invite mankind who he can invite to the path that Allah SWT has set for his creatures, namely the teachings of the religion of Islam. Second, Allah SWT designed and revealed the method that became the basis of the Prophet's *da'wah* strategy as a guarantor of the success of his *da'wah*. Third, all the results of the Prophet's *da'wah* must surrender to Allah SWT as the giver of guidance.

In the author's view, if we totally and deeply analyze the content of the verse, it is clear that the essence of the verse above is to invite people to change for the better, instil morality and cultivate wisdom

in living a life based on faith and piety to Allah SWT, carrying out all His commands and stay away from all His prohibitions. The essence of the letter an-Nahl verse 125 above is the point contained in the purpose of Islamic *da'wah* as we know it today.

There is no fundamental difference in the general purpose of education as contained in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter II Article 3, with the aim of Islamic *da'wah* (Suharto, 2018). Both lead to a change in educated behaviour or the object of *da'wah* for the better, as well as the transfer of knowledge beneficial for religious and social life to students or objects of *da'wah*. So it is suggested that we, as educational practitioners, use the three methods contained in Surah an-Nahl verse 125, the methods that the Creator created to ensure the success of the Prophet's *da'wah*.

The three methods contained in this letter are strategies designed by the cold hands of the Creator, whose creations cannot be compared with the creations of His creatures. And its efficacy has been proven, and this method led Islam to its golden age. Departing from the explanation of the results of the author's research on the opinions of the commentators above, it can be drawn a common thread that the methods contained in Surat an-Nahl verse 125 are of three kinds, i.e. the *Hikmah*, *mau'izhah hasanah* and *wa jâdilhum billatîhiya ahsan* methods or in short *jadil* method.

### **The Analysis of the Expert Interpretation of the Educational Methods Contained in Surah An-Nahl Verse 125 is based on the discipline of Islamic education.**

The interpretation of the commentators is analyzed on the *Hikmah*, *mau'izhah*, and *Jadil* methods.

#### ***Hikmah Method***

Based on the opinion of Shaykh Abu Bakar Jabir al-Jazairi (2003), it is concluded that *Hikmah* refers to the use of Al-Quran and the wise word and has a clear argument to explain the truth in the arguments delivered.

It can be observed from A'idh bin Abdullah al-Qarni's (2007) opinion that he interprets the *Hikmah* in a good way and method in delivering the *da'wah* by using the appropriate and polite words to invite people into kindness based on the rules of Al-Quran and Sunnah. Then, it also tries to provide convenience to the object of *da'wah* and avoid making it difficult for them and introduce them to the method of Reward and Punishment that Allah SWT has set for His servants in the Qur'an so that they are encouraged to do good and keep them away from doing what Allah SWT has forbidden.

Furthermore, the author analyzes the interpretation of Abdu Razaq al-Mahdi in explaining the word *Hikmah*. In interpreting *wisdom*, he quoted Ibn Jarir's opinion that what is meant by *Hikmah* is something Allah SWT has revealed to the Prophet Muhammad in the form of the Qur'an and Sunnah (Katsir, 2005).

Furthermore, it is considered that Ahmad Mushtofa al-Maraghi (1974) interprets *Hikmah* with arguments or words that have a strong basis and are accompanied by arguments that explain the truth and eliminate misunderstandings.

Then Jalaluddin Muhammad bin Ahmad al-Mahalli and Jalaluddin Abdurrahman bin Abi Bakr as-Suyuti interpreted *Hikmah* with the Qur'an.

Finally, the writer analyzes the interpretation of Quraish Shihab. He interprets *Hikmah* by having a dialogue conveyed with words of wisdom according to the level of intelligence of the individual or group that is the object of *da'wah*. He also interpreted the word *Hikmah* as the most important of all things, knowledge and deeds or knowledge and action that is true.



The author can formulate the principles of the *hikmah* method based on the analysis of Islamic Education Sciences as follows:

1. The material presented has a strong scientific and religious basis, which is useful for students to bring great benefit and convenience and prevent the occurrence of great harm or difficulty. This goal is in line with the highest goal of Islamic Education, i.e. forming human beings, and the mandate of Law No. 20 concerning the National Education System Chapter II Article 3 which reads;
2. "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and have faith in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen".
3. The selection of materials that follow the social, psychological, and scientific conditions of students is by the principles of Islamic education proposed by Ramayulis in his book of Islamic Education that Islamic education is a dynamic education and must respond to the needs of students based on social change and development, as long as it does not contradict with Islamic teachings.
4. The teacher must master the material that will be delivered to avoid misunderstandings, which result in the purpose of the material not being conveyed properly to students. This third principle is related to al-Kanani's mandate (Al-Kanani, 1978) that teachers should use material/field of study that they master so that scientific harassment and giving material that will create misunderstanding does not occur.
5. The delivery of the material must be in a good manner and an appropriate language and easily understood by students, avoiding harsh language and hurting the students. As Quraish Shihab's interpretation explains, the delivery of material using appropriate language and manner will easily be received and understood by the students.

The principle of applying the *hikmah* method is totally in line with the principle of implementing the national education existing in Law Number 20 of 2003 concerning the National Education System, and the principle of Islamic Education stated by the expert on Islamic Education (Daulay, 2019; Syamsul et al., 2020). Therefore, the possibility of applying the *hikmah* method in teaching practice is that it can be an alternative method that can be applied and synchronized with existing methods.

As the implication of the *hikmah* method in Islamic Education, this method is suitable to synchronize with the lecture method because this method is the most widely used in Islamic Da'wah (Hashim, Hussien, & Juperi, 2014; Hussien, Wahab, Abd, & Hashim, 2021). The lecture method is mostly used by educators in Indonesia, so the implementation is easier. The educator can apply the *hikmah* method to select and deliver the material.

### ***Mau'izhah Hasanah method***

Shaykh Abu Bakr Jabir al-Jazairi (2003) defines *mau'izhah hasanah* as lessons that come from the al-Quran and are conveyed in good words. He further added that the content of the *mau'izhah hasanah* is advice, stories, parables, motivations, and intimidations found in the Quran.

Furthermore, in interpreting the word *mau'izhah hasanah*, A'idh bin Abdullah al-Qarni interprets it briefly, i.e. advice delivered with polite words.

Next, The interpretation of Abdu Razaq al-Mahdi is examined in explaining *mau'izhah hasanah*. He defined the word *mauidzah hasanah* as a piece of advice or warning in the form of prohibition and stories stated in al-Quran so that the students are afraid of the punishment from Allah Ta'ala. Also, they are aware of following the commands of Allah and avoiding all of His prohibitions.

In the view of Ahmad Mushtofa al-Maraghi, which the author has described in his theoretical study, the author sees that he interprets *mau'izhah hasanah* with *zanni* or abstract arguments, which can give satisfaction to ordinary people. Furthermore, he argues that *mau'izhah hasanah* is an appeal conveyed to the object of *da'wah* as an invitation to carry out the *Shari'a* that Allah SWT has outlined for His creatures through the revelation given to the Prophet Muhammad SAW as well as he is giving lessons and warnings in His book, which later must be used as guidelines in living their lives. Then he added that in applying *mau'izhah hasanah*, it is necessary to have continuous assistance and control in connection with human nature which cannot escape from mistakes.

Furthermore, Jalaluddin al - Mahalli and Jalaluddin as-Suyuti interpret *mau'izhah hasanah* as advice or gentle words.

Furthermore, the author examines the explanation of Quraish Shihab in explaining the word *mau'izhah hasanah*. He argues that *mau'izhah* is to give advice and parables delivered with words that touch the soul and are adjusted to the level of knowledge of the object that is the target of *da'wah* or education.

Then he added that *mau'izhah hasanah* in his presentation is characterized by the word *hasanah*, in the sense that the speaker must use a kind and touching word. As for the application of *mau'izhah hasanah*, Quraish Shihab added that an educator must have an example and experience to successfully apply this method.

The *mau'izhah hasanah* method based on the analysis of Islamic Education is as follows:

1. The material presented is in the form of advice, stories, parables, motivation, and intimidation contained in the Qur'an. With the hope that motivation will grow in students to do good and the fear of doing bad will grow.
2. The delivery is required with soft and touching words to make it more acceptable to the object of *da'wah*.
3. It is necessary to have exemplary experience from the subject who will convey the *mau'izhah hasanah*. Because example and experience are characteristics of *hasanah* that characterize *mau'izhah* and are the key to the successful application of the method.

As for the implications of the *mau'izhah hasanah* method, this method can be applied in guidance and counselling sessions as a curative or repressive measure given to students when a normative or procedural violation occurs. As for preventive measures, educators can insert a *mau'izhah* session in the form of messages and appeals at the end of each learning session as a continuous reminder, or it can also be done by every homeroom teacher in a homeroom teaching session so that in the hope of maximizing the effect of *mau'izhah hasanah* on the cognitive domain of students in the form of adequate knowledge about *shawab* (reward) and *iqab* (punishment) contained in the Qur'an, and also the effect of *mau'izhah hasanah* on the affective domain of students in the form of the growth of the wisdom of life that leads to changes in students' lifestyles for the better.

### **Jadil Method**

In analyzing the opinions of commentators on the *Jadil* method, the author first analyzes the opinion of Shaykh Abu Bakar Jabir al-Jazairi. According to him, "*Jadilhum billati hiya ahsan*" is the art of

expressing opinions or giving objections, namely giving opinions in a good way and arguing in a better way that is better than others. He believes that *Jadil* is a rebuttal that is conveyed in a good way and that there is no element of reproach, ridicule, and bad innuendo because such a rebuttal is more acceptable to discussion partners.

Furthermore, the interpretation of A'idh bin Abdullah al-Qarni is examined. He explained that the word *jadil* refers to arguing with the object that refuses an invitation or opinion from another using delivering the ideas or responses politely and avoiding the harmful words that can hurt people, and also avoiding being arrogant in delivering opinions.

Regarding the researcher's point of view on the interpretation of Abdu Razaq al-Mahdi, it is perceived that *Jadil* is defined as debating or exchanging ideas conducted in a good manner using appropriate words. In defining the word *Jadil*, he also correlates Q.S. an-Nahl verse 125 with Q.S. al-'Ankabut verse 46, as the author has presented in his theoretical study. Q.S. al-'Ankabut verse 46 contains a prohibition to argue with the people of the book except in the best way and the wrongdoers. So in his opinion, al-Mahdi limits the use of the nature of *Ahsan* in limited manners to people who cooperate well with the *da'wah* process.

On the other hand, the interpretation of *jadil* by Ahmad Mushtofa al-Maraghi (1974) is made through conversation or debate that satisfies the opponents. Opinion and denial must be delivered appropriately by using a strong fundamental argument so that the interlocutors can properly understand it. Besides, a preacher must be able to restrain and forgive his opponents for their mistakes.

Moreover, Jalaluddin al-Mahalli and Jalaluddin as-Suyuti (2003) explained that *Jadil* is defined as debating in a good manner, for instance, inviting people to follow the rules of Allah with His verses and Hujjah. It means that debating is done similarly when a preacher delivers the *Hikmah*.

Finally, the author examines the interpretation of Quraish Shihab in defining *Jadil*. He argues that the word *jadilhum* etymologically comes from the word *jidil*, which means discussion or delivery of evidence that can break the reasons and excuses that become partners in the conversation or discussion and make them unable to survive. Whether the opinions expressed can be accepted only by the interlocutor or everyone.

In interpreting the word *Jadil*, he adds that the word *Jadil* in Surah an-Nahl verse 125 is characterized by *ahsan*, which means "the best" and not just good. So *Jadil* must be done best, namely with logic and subtle rhetoric, and avoid violence, swearing, and words that can hurt the heart.

The author can formulate the principles of the so-called method based on the analysis of Islamic Education Sciences as follows:

1. Opinions expressed in discussions must have a clear rationale and strong and correct arguments to break the interlocutor's opinion.
2. Opinions expressed in discussions must be conveyed in the best way, with soft speech, clear delivery rhetoric, and using soft and polite language.
3. Then a discussion person is required to maintain emotional stability in expressing his opinion so that he continues to express his opinion politely even though the other person contaminates his honour with ridicule, criticism, or words that hurt the heart.

As for the implications of applying the *Jadil* method in our education system, the principles of the *Jadil* method will improve the existing discussion system. Today's art of discussion has ignored the principles of courtesy and mutual respect in expressing opinions. So that later in applying the *Jadil* method in the discussion, an educator first must explain and emphasize the actual principles of *jadil* or discussion. An educator must position himself as a supervisor and directly accompany the discussion. So that if there

is a violation of the principle of fairness in the discussion process, an educator can immediately warn their students.

## CONCLUSION

In the Qur'an letter an-Nahl verse 125, there are three kinds of educational methods: the method of *Hikmah*, the method of *mau'izhah hasanah* and the method of *jadil*. Then several interpretations of interpreters can be understood as follows: First, the method of *Hikmah* is wise, gentle, polite words, delivered not angry or rudely, bringing benefit, and having arguments to explain the truth by the Qur'an and the Sunnah of the Prophet. Second, *mau'izhah hasanah* are lessons from the Koran which contains advice, prohibitions, and recordings of various events that are delivered gently. Third, *Jadil* is a rebuttal or debate with a strong logical basis in science and religion that is conveyed in a good way, with gentle speech without any elements of reproach, ridicule, or bad satire.

The author formulates the principles and implications of the methods contained in the letter an-Nahl verse 125 based on the results of the analysis of Islamic Education Sciences as follows, namely; first, the method of *Hikmah*; The material presented has a strong scientific and religious basis, which is by the social, psychological, and scientific conditions of the students. In addition, the material giver must master the material to be delivered with good speech and polite language and easy to understand by students. The hikmah method implies that this method is very suitable to be synchronized with the lecture method. Second is the *mau'izhah hasanah* method; The material presented is in the form of advice, stories, parables, motivation and intimidation contained in the Qur'an, and delivered in soft and touching words requires exemplary experience from the subject who will convey the message. As for the implications of the *mau'izhah hasanah* method, this method can be applied in guidance and counselling sessions as a curative or repressive measure when there is a normative or procedural violation. As for preventive measures, educators can insert *mau'izhah* sessions as messages and appeals at the end of each learning session. The third is the *jadil* method; Opinions expressed in fairness must have a clear rationale and strong and correct arguments and be conveyed in the best way so they can break the interlocutor's opinion. In addition, a supervisor is required to continue to maintain emotional stability in expressing opinions. As for the implications of applying the *Jadil* method in our education system, the principles of the *Jadil* method will improve the existing discussion system.

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