Educational Media Perspectives of the Qur'an and Hadith: Its Development in the Digital Era

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Abstract: Education is a basic need for society to achieve progress. In the educational process, learning activities occur, which in this case, require media. The purpose of this study is to discuss the verses of the Qur'an and Hadith regarding Islamic Educational Media. The method in this study uses a literature review. The results of this study explain that in the early days of Islamic education, the Prophet used this educational medium in conveying Islamic teachings to his friends, using the media of the Prophet's behavior, parts of the body, pictures, heaven, and earth, sun and moon, and silk. Along with the times, this educational media was then developed through diagrams, graphs, globes, videos, tapes, power points, and others. From the results of these studies, teachers should continue to innovate educational media using themselves and the natural environment to respond to changing times in the digital era. There are four principles of using media: choosing the right type of media, taking into account the maturity level of students, presenting the media appropriately, and placing the media in the right time, place, and situation.
Keywords: Al-Qur'an Hadith; Digital; Educational Media

Abstrak: *Pendidikan merupakan kebutuhan pokok bagi masyarakat untuk mencapai kemajuan. Dalam proses pendidikan terjadi kegiatan pembelajaran yang dalam hal ini membutuhkan media. Tujuan dari penelitian ini untuk membahas ayat-ayat Al-Qur'an dan hadis berkenaan dengan Media Pendidikan Islam. Metode dalam penelitian ini menggunakan kajian studi pustaka. Hasil penelitian ini menjelaskan bahwa pada masa awal pendidikan Islam, Rasulullah telah mengaplikasikan media pendidikan ini dalam menyampaikan ajaran Islam kepada para sahabat, dengan menggunakan media perilaku Rasulullah sendiri, anggota badan, gambar, langit dan bumi, matahari dan bulan, dan sutra. Seiring dengan perkembangan zaman, media pendidikan ini kemudian dikembangkan berupa diagram, grafik, globe, video, kaset, power point dan lain-lain. Dari hasil penelitian tersebut, maka guru hendaknya terus melakukan inovasi media pendidikan baik menggunakan dirinya sendiri maupun alam sekitar untuk menjawab perubahan zaman di era digital. Terdapat empat prinsip penggunaan media yaitu memilih jenis media dengan tepat, memperhitungkan tingkat kematangan siswa, menyajikan media dngan tepat, dan menempatkan media di waktu, tempat, dan situasi yang tepat.*
Kata Kunci: *Al-Qur'an Hadis; Digital; Media Pendidikan*

INTRODUCTION

Islamic education in the time of the Prophet Muhammad was the first trait or model that Muslims continuously developed for the benefit of education in his time (Fadhli, 2018). Whether we realize it or not, various learning methods, media, curricula, and even evaluations can find it in the Qur'an and Hadith (Pito, 2018). We can study and develop these discoveries to make classroom learning more interesting. The occurrence of Islamic education was in line with the arrival of Islam itself. The descent of the first revelation proved it, namely QS. Al-'Alaq verses 1-5:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ ١ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ ٢ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ ۙ ٣ الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ ٤ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۗ ٥ (العلق/96: 1-5)

1. Read by (mentioning) the name of your God who created!
2. He created man from a lump of blood.
3. Read it! Your Lord is the Most Exalted,
4. who teaches (man) with a pen.
5. He teaches man what he does not know. (Al-'Alaq/96:1-5)

In the verses above, the applied educational processes are reading, teaching and learning. It also talks about educational media in the form of pens. The Prophet was indeed illiterate but very intelligent so that he could educate friends successfully. In education and teaching, the Messenger of Allah has used both human and non-human educational media. The human educational media, such as his behavior, tongue, hands, fingers, nose, and others, while non-human media includes heaven, earth, sun, moon, buildings, gold, silver, mountains, and others (Ya'cub, 2018).

Educational media is very necessary in the learning process, in the form of media that can be seen, heard and felt, meaning media that can evoke feelings and emotions (Samura, 2016)(Ramdan, 2021). It is because the formation of the human personality depends on or derives from what is seen, heard and felt, as God says:

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۗ قَلِيْلًا مَّا تَشْكُرُوْنَ ٩ (السّجدة/32: 9)

Then, He perfected it and blew His (created) spirit into His (body). He made hearing, sight, and conscience for you. Very few are you grateful (As-Sajdah/32:9)

This verse shows that since the process of man's creation, God has been equipping with hearing, sight, and heart or feelings that are constantly evolving and developed to achieve their perfection, including in the educational process, developed functions and power to master science using educational media. At that time, The Prophet developed the educational media following the needs of the world of education in line with the development of science and technology (science and technology) in learning Islamic Religious Education until now. Therefore, this article discusses the meaning of media, types of media in the Qur'an and Hadith, media development in the digital era, and the principles of Islamic educational media (Rahmat, 2019).

The previous research in this study is as follows: the influence of online learning media in the understanding and interest of student learning in the field of accounting studies at the Faculty of Economy and Bussines of Labuhanbatu university (Nasution et al., 2021), learning media can improve physics learning outcomes (Supardi et al., 2015), the importance of using learning media can increase student learning achievement (Ekayani, 2017), learning media can improve children's learning outcomes in schools (Audie, 2019) (Nurulhaq et al., 2021), and Google Classroom learning media can improve student learning outcomes (Nirfayanti & Nurbaeti, 2019)(Nurdin et al., 2021). Based on previous research, learning media is vital in supporting student learning activities. The novelty of this research is to explain educational media from the Qur'an perspective and Al-Hadith related to digital developments in educational activities. Therefore, this study aims to explain the use of media based on the perspectives of the Qur'an and Al-Hadith and how it contributes to the development of the digital age in order for educational media to help enhance the qualities of people. The people certainly have faith, piety, and charity in the application of science and technology that is thought to benefit many people..

RESEARCH METHOD

This article uses a qualitative approach with descriptive-analytical methods (Fadli, 2021). The data collection technique in this study is library research, a procedure for collecting data from various libraries such as books, articles, scientific records, and others (Pringgar & Sujatmiko, 2020). In this study, the data sources used were Qur'anic verses, Hadith, educational and learning reference books, and research results from other researchers related to educational media (Sari & Asmendri, 2020).

The data analysis used is qualitative. Qualitative data analysis, according to Bogdan and Biklen, is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, searching and finding patterns, discovering what is important and what is learned, and deciding what can be told to others (Mutma'inah & Ati, 2013). The author uses qualitative data analysis

to describe traditions and interpret phenomena that occur in educational media as one of the components of the implementation of the Islamic education system at the beginning of its spread.
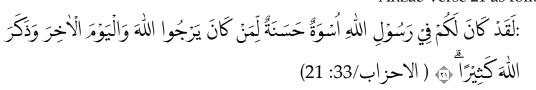
RESEARCH RESULT AND DISCUSSION
Research Result

Based on the results of literature studies conducted by researchers in the Qur'an and Hadith, two types of media are human and non-human. The redactions are as follows:

1. Human Media
   a. The Behavior of the Messenger of Allah

The behavior of the Messenger of Allah as a medium can be found in QS. Al-Ahzab verse 21 as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ۗ ﴿۲۱﴾ (الاحزاب/33: 21)

> Truly, in (self) the Messenger of Allah, there really is a good example for you, (that is) for the one who hopes for (the mercy) of Allah and (the coming) of the Day of Judgment and who remembers Allah a lot (Al-Ahzab/33:21)

2. Parts of the Body
   a. Tongue and Finger

سنن الترمذي ﴿۲۳۳۴﴾: حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَاعِزٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ قُلْ رَبِّيَ اللَّهُ ثُمَّ اسْتَقِمْ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ هَذَا

> Sunan Tirmidzi 2334: Have told us Suwaid bin Nashr has preached to us Ibn Al Mubarak of Ma'mar of Az Zuhri of Abdurrahman bin Ma'iz of Sufyan bin Abdullah Ats Tsaqafi said: I said: "O Messenger of Allah, tell me a thing that I make a guide."
>
> The Messenger of Allaah 'alaihi wa salam said: "Say: My Rabb Allah then beristiqamahlah." I asked: "O Messenger of Allah, what are you most afraid of me?" He took hold of his tongue and replied: "Here."
>
> Another hadith stated:

صحيح البخاري ﴿٥٥٤٦﴾: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى

Shahih Bukhari 5546: Having told us Abdullah bin Abdul Wahab he said: has told me Abdul Aziz bin Abu Hazim he said: has told me My father he said: I heard Sahl bin Sa'd from the Prophet sallallahu 'alaihi wa sallam he said: "I and the one who bears orphans are in heaven like this." He hinted with both fingers, the index and middle fingers."

b. Hand and Nose

صحيح البخاري ﴿١٣٣٩﴾: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ الْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ

Shahih Bukhari 1339: Has told us Abu An-Nu'man said: has told us Hammad ibn Zaid of Job of Nafi' of Ibn 'Umar radliyallahu 'anhuma said: I heard the Prophet sallallahu 'alaihi wa sallam. And has told us 'Abdullah bin Maslamah of Malik of Nafi' of 'Abdullah bin 'Umar radliyallahu 'anhuma that the Messenger of Allaah sallallahu 'alaihi wa sallam said while on the pulpit, among which He mentioned about shadaqah and the problem of the hand above is better than the hand below. The hand above is the one that gives (issuing the infaq) while the hand below is the one that asks". (HR. Bukhari)

Meanwhile, the Prophet explains to members of the prostration used the nose media with his words:

صحيح البخاري ۷۷۰: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ حَدَّثَنَا وُهَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلَا نَكْفِتَ الثِّيَابَ وَالشَّعَرَ

Shahih Bukhari 770: Having told us Mu'alla bin Asad said: has told us Wuhaib of 'Abdullah bin Thawus of his Father of Ibn 'Abbas radliyallahu 'anhu, he said: The Prophet sallallahu 'alaihi wa sallam said: "I am commanded to perform prostration with seven bones (members of prostration): forehead -he then gestures with his hand pointing at the nose- both palms, both knees and fingertips of both legs and should not hold hair or clothing (thus blocking the member from prostration)." (HR. Bukhari)

3. Non-Human Media
   a. Heaven, Earth and Mountains

۞ وَسَارِعُوٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ۱۳۳

(اٰل عمران/3: 133)

Go forth to the forgiveness of your Lord and heaven (which) is vast (like) the heavens and the earth reserved for the devout, (Ali 'Imran/3:133)

The Prophet also used the mountain as a medium to understand the reward of caring for the body to the companions, with his words:

سنن ابن ماجه ۸ ۱۵۲: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ انْتَظَرَ حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ قَالُوا وَمَا الْقِيرَاطَانِ قَالَ مِثْلُ الْجَبَلَيْنِ

Sunan Ibn Majah 1528: Having told us Abu Bakr bin Abu Syaibah said: has told us Abdul A'la of Ma'mar of Az Zuhri of Sa'id Ibnul Musayyab of Abu Hurairah of the Prophet sallallahu 'alaihi wa sallam, he said: "Whoever washes the body will get the reward of one qirath, and whoever waits for it to be buried will get the reward of two qiraths." The companions asked,

"How many qiraths are there?" he replied: "Like two great mountains".
(HR. Ibn Majah)

b. Sun and Moon

Regarding there is a the sun and moon, it is stated at hadith as follows:

صحيح البخاري ﴿٣﴾ ﴿٩٨﴾: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ إِسْمَاعِيلَ

عَنْ قَيْسٍ قَالَ سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنْ النَّاسِ وَلَكِنَّهُمَا آيَتَانِ مِنْ

آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا فَصَلُّوا

Shahih Bukhari 983: Has told us Shihab bin 'Abbad said: has told us Ibrahim
bin Humaid of Isma'il of Qais said: I heard Abu Mas'ud say: The Prophet
sallallahu 'alaihi wa sallam said: "Verily the sun and the moon will not
experience eclipses due to the death of a man, but both are two signs of
the greatness of Allah. If you see the eclipse of both then stand up for
prayer." (HR. Bukhari)

c. Silk, Gold and World Treasures

سنن أبي داوود ﴿٣٥﴾ ﴿٣٥﴾: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ

عَنْ أَبِي أَفْلَحَ الْهَمْدَانِي عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ يَعْنِي الْغَافِقِيَّ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي

طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ

إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي

شِمَالِهِ ثُمَّ قَالَ إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي

Sunan Abu David 3535: Has told us Qutaibah bin Sa'id said: has told us Al
Laits of Yazid bin Abu Habib of Abu Aflah Al Hamdani of Abdullah bin
Zurair -i.e. Al Aghafiqi- That he heard Ali bin Abu Talib radliyallahu
'anhu say:

The Messenger of Allaah sallallahu 'alaihi wa sallam once took silk
and put it on his right side, and took the gold and placed it on its left side.
Then he said: "Verily these two goods are illegitimate to my male people."
(HR. David's ashes)

God further said, of the thing in the world desired by man, which has no effect on attaining eternal happiness, unless it is used for something ruled by God,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَوٰةِ الدُّنْيَا ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ⑭ (ال عمران/3: Made beautiful for man a love of various pleasures in the form of women, children, infinitely hoarded possessions of gold, silver, selected horses, livestock, and field fields. That is the pleasure of living in the world and it is by God's side that the good place of return. (Ali 'Imran/3:14)

The livestock here means animals such as camels, oxen, goats, and sheep.

d. Image Media

Shahih Bukhari 5938: Having told us Shadaqah bin Al Fadll has preached to us Yahya bin Sa'id of Sufyan he said: has told me, my Father of Mundzir of Rabi' bin Khutsaim of Abdullah radliallahu 'anhu he said: "The Prophet sallallahu 'alaihi wa sallam once made a rectangular line, and outlined the middle of the quadrangle, and one line outside the quadrangular line, as well as making some small lines on the sides of the center line from the middle of the line. Then he said: 'This is a man, and this is his death that has surrounded him or that surrounds him and beyond this is his ideal, while these little lines are his obstacles; if he does wrong, then he will be hit by this line, if he does wrong again then this line will hit him.'"

Discussion

Islamic Education Media

Media comes from the Latin medius, meaning middle, intermediate, or introductory. In Arabic, a medium is an intermediary or delivery person of a message or the sender of something to the message recipient. Gerlach and Ely said that the media, when understood broadly speaking, is a human being, material, or event that builds conditions that enable students to acquire knowledge, skills, and attitudes (Musafanah, 2017).

Santoso S. Hamijoyo, as quoted again by Sadiman, said the media is all forms of intermediary used by people who spread ideas so that the idea or ideas reach the recipient. The medium of teaching is essentially only a tool that serves to visualize a particular concept (Jauhari, 2018).

According to Zakiah Daradjat, educational or learning media is an object that can be interpreted, especially sight and hearing, both inside and outside the

classroom, which is used as a tool in the process of teaching and learning interaction to improve the effectiveness of student learning outcomes (Kurniawati, 2019). Educational media also channels messages and can stimulate students' thoughts, feelings, and will to encourage the learning process in themselves (Maghfiroh & Suryana, 2021).

Concerning Islamic Education learning, Muhaimin argued that the learning media for Islamic Education is an intermediary or delivery of messages (information) from Islamic teachers to recipients of information, namely students. Islamic education learning has developed along with software and hardware technological advances. One of them is the learning of *tajwid* (the rules to read the Qur'an) science using the electronic Quran, which leads to the simplicity of easy and efficient learning in the material presented (Setiawan, 2019).

Thus, Islamic educational media is a tool or means used as a communication intermediary to convey scientific material or information to students to achieve the goal of Islamic education, namely, the "perfect human being."

Types of Educational Media in the Qur'an and Hadith

Some of the educational media that researchers find in the Qur'an and Hadith are:

1. **Human**

   The Prophet conveyed Islamic law through education and teaching with all its components: educators, students, educational materials, educational methods, objectives, and media. In learning with friends, the Prophet PBUH made his person a medium through his speech, nature, and behavior. The explanation of the Messenger of Allah can also be referred to as an audio medium or verses of the Qur'an that have a translation editor explain, read and tell (Wahidin & Syaefuddin, 2018).

2. **The Behavior of the Messenger of Allah**

   The educational media that the Prophet applied to make the teachings of Islam easily accepted by his people was through the media of the Prophet's deeds, where he gave a direct example known as *uswah hasanah* (a good example). The whole behavior of the Messenger of Allah is a good example, which also serves as an educational medium. As God says:

   لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ

   Truly, in (self) the Messenger of Allah there really is a good example for you, (that is) for the one who hopes for (mercy) of Allah and (the coming) of the Day of Judgment and who remembers Allah a lot (Al-Ahzab/33:21)

   The Messenger of Allah (PBUH) also once said, "Pray for you as you all see me pray." Human-based media proposes two effective techniques: problem-

centered design and example. Problem-centered learning designs build on problems that learners must solve(Ardiyanti, 2016). This technique of giving examples has been practiced by the Prophet Muhammad PBUH in the Hadith above. The use of such techniques has made the attention of the companions focused on seeing the core of the delivered lesson.

    a. Parts of the Body
        1. Tongue and Finger Media

In educating and teaching, members of the educator body can be used as a medium so that students' attention is centered and they can understand the lesson easily. In addition, there another hadith as follows: Sunan Tirmidzi 2334: It has been told us Suwaid bin Nashr has preached to us Ibn Al Mubarak of Ma'mar of Az Zuhri of Abdurrahman bin Ma'iz of Sufyan bin Abdullah Ats Tsaqafi said: I said: "O Messenger of Allah, tell me something that I make a guide." The Messenger of Allaah 'alaihi wa salam said: "Say: My Rabb Allah then beristiqamahlah." I asked: "O Messenger of Allah, what are you most afraid of me?" He took hold of his tongue and replied: "Here."

In this Hadith, the Messenger of Allah was asked about the most principled things that should be held tightly and the things he worried about his people. He replied briefly to answer the second question while using his tongue as a medium. By pointing at his tongue, the Messenger of Allah had answered the friend's question clearly. In conclusion, the general and main function of the tongue is as a means of speaking. In another hadith, it is mentioned that:

صحيح البخاري ﴿٥٥﴾: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي

حَازِمٍ قَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَقَالَ بِإِصْبَعَيْهِ

السَّبَّابَةِ وَالْوُسْطَى

Shahih Bukhari 5546: Having told us Abdullah bin Abdul Wahab he said: has told me Abdul Aziz bin Abu Hazim he said: has told me My father he said: I heard Sahl bin Sa'd from the Prophet sallallahu 'alaihi wa sallam he said: "I and the one who bears orphans are in heaven like this." He hinted with both fingers the index and middle fingers."

In both of these hadiths, the Messenger of Allah PBUH teaches that the one who cares for orphans has a noble position in Islam and will occupy an honorable forging in heaven. He described glory and honor as two fingers (index and middle fingers tightened). In this case, the Messenger of Allah PBUH used

the two middle fingers as a medium. By using such media, friends can quickly and easily understand the content of the lessons delivered by them.

2. Hand and Nose

صَحِيحُ البُخَارِي ﴿٩﴾ ﴿١٣٣٩﴾: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَذَكَرَ الصَّدَقَةَ والتَّعَفُّفَ وَالْمَسْأَلَةَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ والسُّفْلَى هِيَ السَّائِلَةَ

Shahih Bukhari 1339: Has told us Abu An-Nu'man said: has told us Hammad ibn Zaid of Job of Nafi' of Ibn 'Umar radliyallahu 'anhuma said: I heard the Prophet sallallahu 'alaihi wa sallam. And has told us 'Abdullah bin Maslamah of Malik of Nafi' of 'Abdullah bin 'Umar radliyallahu 'anhuma that the Messenger of Allaah sallallahu 'alaihi wa sallam said while on the pulpit, among which He mentioned about shadaqah and the problem of the hand above is better than the hand below. The hand above is the one that gives (issuing the *infaq*) while the hand below is the one that asks". (HR. Bukhari)

The above Hadith informs that the Messenger of Allah PBUH educated the companions to be gracious people. He motivated them to give alms. In delivering the material, he used his hands as a medium. It aims so that friends can easily understand the virtues of almsgiving so the information conveyed can be received clearly and well.

Meanwhile, the Prophet described the body part of the prostration using the nose as a medium, with his words:

صَحِيحُ البُخَارِي ﴿٧٧٠﴾: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ حَدَّثَنَا وُهَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلَا نَكْفِتَ الثِّيَابَ وَالشَّعَرَ

Shahih Bukhari 770: Having told us Mu'alla bin Asad said: has told us Wuhaib of 'Abdullah bin Thawus of his Father of Ibn 'Abbas radliyallahu 'anhu, he said: The Prophet sallallahu 'alaihi wa sallam said:" I was instructed to perform

prostration with seven bones (prostrate members): forehead -he then gestured with his hands pointing at the nose- both palms, knees and fingertips of both feet and must not hold hair or clothing (thus blocking the prostration member)." (HR. Bukhari).

In this Hadith, the Messenger of Allah mentions part of the body that must touch the floor when prostrating themselves in prayer. Those body parts are the forehead, palms, knees, and fingertips of both feet. When mentioning the forehead, he pointed to the nose and emphasized that the nose should also touch the floor. In this case, he has used nasal media to learn about his friends.

2. Non-Human Media
a. Heaven, Earth and Mountains

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ

Go forth to the forgiveness of your Lord and heaven (which) is vast (like) the heavens and the earth reserved for the devout, (Ali 'Imran/3:133)

God uses the objects of heaven and earth to illustrate how vast heaven is for people to ask God for mercy. The mountain was another medium the Messenger of Allah used to convey to his companions the benefits of taking care of their bodies. He said: Sunan Ibn Majah 1528: Having told us Abu Bakr bin Abu Syaibah said: has told us Abdul A'la of Ma'mar of Az Zuhri of Sa'id Ibnul Musayyab of Abu Hurairah of the Prophet sallallahu 'alaihi wa sallam, he said: "Whoever washes the body will get the reward of one qirath, and whoever waits for it to be buried will get the reward of two qiraths." The companions asked, "How many *qiraths* are there?" he replied: "Like two great mountains." (HR. Ibn Majah).

In this Hadith, the Messenger of Allah explained the reward of the person who lit the corpse using the medium of mount Uhud; that is, the reward is as big as mount Uhud.Media Matahari dan Bulan

The sun and moon are celestial bodies that humans can clearly witness because they both have bright light. The Prophet used both as a medium of learning. Related to it, there is a hadith as follows:

صحيح البخاري ﴿٣٨﴾: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ

إِسْمَاعِيلَ عَنْ قَيْسٍ قَالَ سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ

وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا فَصَلُّوا

Shahih Bukhari 983: Has told us Shihab bin 'Abbad said: has told us Ibrahim bin Humaid of Isma'il of Qais said: I heard Abu Mas'ud say: The Prophet sallallahu 'alaihi wa sallam said:"Verily the sun and the moon shall not experience an eclipse because of the death of a man, but both are two signs of the greatness of God. If you see the eclipse of both then stand up for prayer." (HR. Bukhari)

Ibn Hajar explained that the Messenger of Allah PBUH affirmed that the solar and lunar eclipse events were signs of the greatness of Allah Swt, which he sent to frighten people. Just during the solar eclipse event, he made it a medium to instill faith in the companions while cleansing their creed from the elements of *khurafat*. In the Qur'an surah Al-Baqarah verse 31, it is also mentioned that Allah introduced names to Adam using objects on the face of the earth. Introduction to these objects can also be called the use of visual media (Pito, 2018).

b. Silk, Gold, and World Treasures

Sunan Abu David 3535: Has told us Qutaibah bin Sa'id said: has told us Al Laits of Yazid bin Abu Habib of Abu Aflah Al Hamdani of Abdullah bin Zurair -i.e. Al Aghafiqi- That he heard Ali bin Abu Talib radliyallahu 'anhu say: The Messenger of Allaah sallallahu 'alaihi wa sallam once took silk and put it on his right side, and took the gold and placed it on its left side. Then he said: "Verily these two goods are illegitimate to my male people." (HR. David's ashes)

In this Hadith, the Prophet PBUH mentioned that silk and gold are not clothes for men. He held the two objects, each in his left and right hands, and then asserted that these two were forbidden to his male people. It means that the Messenger of Allah PBUH has used the actual medium of goods to make it easier for the companions to understand.

God further said, of the thing in the world desired by man, which has no effect on attaining eternal happiness, unless it is used for something ruled by God,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ۗ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ

Made beautiful for man a love of various pleasures in the form of women, children, infinitely hoarded possessions of gold, silver, selected horses, livestock, and field fields. That is the pleasure of living in the world and it is by God's side that the good place of return. (Ali 'Imran/3:14). What is meant by livestock here are animals that include camels, oxen, goats and biri-biri.

c. Image

صَحِيح الْبُخَارِي ﴿۳۸﴾﴿۵۹﴾: حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ حَدَّثَنِي أَبِي عَنْ مُنْذِرٍ عَنْ رَبِيعِ بْنِ خُثَيْمٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ

خَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ وَخَطَّ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ وَقَالَ هَذَا الْإِنْسَانُ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ أَوْ قَدْ أَحَاطَ بِهِ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ وَهَذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا

Shahih Bukhari 5938: Having told us Shadaqah bin Al Fadll has preached to us Yahya bin Sa'id of Sufyan he said: has told me, my Father of Mundzir of Rabi' bin Khutsaim of Abdullah radliallahu 'anhu, he said: "The Prophet *sallallahu 'alaihi wa sallam* once made a rectangular line, and outlined the middle of the quadrangle, and one line outside the quadrangular line, as well as making some small lines on the sides of the center line from the middle of the line. Then he said: 'This is the man, and this is his death that has surrounded him or that surrounds him and beyond this is his ideal, while these little lines are his obstacles; if he does wrong, then he will be hit by this line, if he does wrong again then this line will hit him."

The Prophet PBUH explained that the straight line in the image is man, the four-square image surrounding him is his death, and the one straight line that goes past the picture is his hope and wishful thinking. In contrast, the small lines around the straight line in the picture are the calamities that always confront man in his life.

In this picture, the Prophet PBUH explains the nature of human life, which has hopes, wishful thinking, and far-sighted ideals to achieve everything he desires in this mortal life. The death that surrounds him always lurks in him at all times to make a man unable to avoid his circle of death, while in his life, man always faces various calamities that threaten his existence. If he can avoid one calamity, another calamity is ready to come his way, meaning that every human being cannot guess when death will pick him up.

Indirectly, the Prophet PBUH advised them not to (just daydream) and have long fantasies (without realization) and taught them to prepare for death. This Hadith shows us how much the Messenger of Allah PBUH, an educator who really understands a suitable method of conveying knowledge to humans, expounds information through images to make it easier to understand and absorb by reason and soul.

Development of Today's Islamic Education Media

According to Omar Hamalik, using media in the teaching and learning process can arouse desire, interest, and motivation, and even psychologically influence students. Media use at the orientation stage will greatly help the learning process and message delivery effectiveness. Media can also help present data interestingly and reliably to facilitate the interpretation of data and compress the information so that students' understanding improves. In line with this description, Mahmud Yunus revealed that the media has the most influence on the senses and is more able to guarantee to understand. People who listen alone are not at the same level of understanding and duration of stay compared to those who see and listen.

Meanwhile, Abdul Halim Ibrahim explained how important learning media is. According to him, learning media brings and arouses the students' sense of pleasure. In order to assist them to retain the information and make the lessons more real, their spirits are also revived. Additionally, the significance of employing this medium is to meet learning objectives during the educational process.

Based on the description above, how important media use is in the teaching education process, so teachers must develop skills in making or holding learning media. By maximizing the use of already-existing media, such as the Prophet's actions, hands, tongue, fingers, nose, heaven and earth, the sun and moon, silk, gold, pictures, mountains, and others, with such delivery, educational media were used to teach Islamic law to friends during the time of the Prophet. The goal was to have the companions memorize the Qur'an and Hadith, understand and master its content, and practice Islamic law daily.

The educational media applied by the Prophet is still suitable to be applied by Islamic Religious Education Teachers to facilitate students' understanding of the material taught, which is also collaborated with contemporary educational media. Along with the times, this educational media has also experienced rapid development. It is due to continuous efforts to advance the world of education and the importance of using educational media to understand educational materials for students to achieve educational goals. The development of educational media includes, among others, that educational media is divided into two-dimensional and three-dimensional props and projected props.

1. Two-dimensional and three-dimensional props can include charts, graphs, posters, drawings, base maps, embossed maps, globes, etc.
2. The projected props are like media using a projector so that the image appears on the screen. These media include movies, slides, film strips, PowerPoint, and others.

Based on their material nature, learning or educational media are divided into two, namely:

1. Educational media of a material nature::
    a. Written media (Qur'an, Hadith, *tawhid*, *fiqh*, and others) if studying indoors.
    b. Natural objects (animals, humans, plants, etc.) in the environment.
    c. Designed drawings.
    d. Projected image (and others).
    e. Audio recording (tape, cassette tape and others).
2. Educational media is not a thing (Setiawan, 2019):
    a. Exemplary Commandments or prohibitions
    b. Rewards
    c. Punishments (Ramli, 2015).

Based on the explanation of the educational media mentioned above, it can be seen that today's learning or educational media is inseparable from the media that the Prophet has applied, namely objects that can be observed. Then pictures and lines, now developed as charts, graphs, writings, posters, maps, and globes, are projected: video, audio, film, and others. And also in the form of exemplary commandments and prohibitions and others. Of course, that contains and has Islamic nuances for Islamic educational media.

In the process of teaching and learning, there may be material uncertainty. Using the media as an intermediary can help deliver the material. So, in the process, the presence of the media has a fairly important meaning. The complexity of the material to be conveyed to learners can be simplified with the help of the media. The media can represent what the teacher is less able to say through words; even the abstractness of the material can be concretized with the presence of the media (Efendi, 2020). Thus, it is easier for students to digest material than without the help of media.

Teaching media can improve the learning outcomes achieved by students for several reasons, as follows:

1. Teaching will better attract students' attention so that it can foster learning motivation;
2. The material becomes clearer so that it can be better understood by students and allows them to master the teaching objectives better;

3. Teaching methods will be more varied, not merely verbal communication through the narration of words by the teacher, so that students do not get bored and the teacher does not run out of energy;
4. Clarify the presentation of the message so as not to be too verbal in nature;
5. Students do more learning activities because they describe the teacher's description and other activities such as observing, doing, and demonstrating (Sudjana & Rivai, 2002).

Principles of Using Islamic Educational Media

Teachers should pay attention to many certain principles in the use of Islamic education learning media so that the use of these media can achieve good results. Those principles according to Nana Sudjana are(Sudjana, 2010):

a. Determining the type of media precisely: teachers should first choose which media is suitable for the lesson's purpose and material.
b. Establishing or taking into account the subject appropriately; That is, it is necessary to consider whether the use of media is following the level of maturity/ability of the protégé (Pito, 2018).
c. Presenting the media appropriately: the techniques and methods of using the media in teaching must be adapted to the existing goals, materials of the method, time, and means.
d. Setting or showing media at the right time, place, and situation. That is, when and in which situations the medium is used at the time of teaching. Of course, not all the time or during the teaching and learning process constantly explain according to the teaching media.

CONCLUSION AND IMPLICATION

Conclusion

Islamic education media is a tool or means used as a communication intermediary to convey Islamic science material or information to students to achieve the educational goals of Islam, namely the "perfect human being." The Prophet Muhammad has applied the use of this educational media to convey and understand revelations from Allah or Islamic law to friends. Those media are in the form of exemplary media from the behavior of the Prophet himself, hands, tongues, fingers, heaven and earth as well as mountains, sun and moon, pictures, and others, so that the companions memorize the Qur'an, understand and master its content and apply it in everyday life.

The development of educational media today has developed along with the development of information technology in today's globalization era. It is where life is no longer a distance. It has gone global, which must also be followed by all educators to access modern technology in learning media, including Islamic Religious Education. Educational media during the time of the Prophet can still be carried out by Islamic Religious Education Teachers now and collaborated

with the development of contemporary educational media, including in the form of graphs, charts, writings, posters, maps, and globes. Some of the projected are video, audio, film, power points, and others containing Islam material and nuances.

Implication

The results imply that teachers must continue to innovate to develop educational media due to the times and continue to study, research, and publish findings related to educational media so that practitioners, teachers, and lecturers, can apply them.

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