



Implementation of Adolescent Education Methods in the Qur'an

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Abstract

The Qur'an is Muslims' main miracle and encompasses values covering all aspects of life, including education methods. In the Qur'an, various methods are offered for education, such as dialogue, lectures, analogies, stories, advice, wisdom, rewards and punishments, and others. This article discusses implementing teenage education methods found in the Qur'an at SMAS Islam Roudlotun Nasyiin in Mojokerto Regency. This institution is relevant to the theme being discussed: teenagers entering adulthood. The research method used in this study is qualitative, employing two types of research: library research and field research. The survey results indicate that the most favored implementation of teenage education methods from the Qur'an at SMAS Islam Roudlotun Nasyiin is the dialogue method, which involves active interaction between teachers and students. However, this does not mean that other methods are neglected. Besides the dialogue method, habituation is also consistently practiced, such as performing Mutlaq sunnah prayers, giving alms, reading the Qur'an, and greeting teachers upon arrival at school. These methods aim to shape good morals and habits in teenagers.

Keywords: education methods; adolescent; dialogue method

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Introduction

The Qur'an is the first and foremost source of Islamic teachings.¹ Within the Qur'an, numerous components encompass various aspects of life, including worship, transactions, ethics, scientific knowledge, relationship with God, and interactions with fellow beings.² The Qur'an has maintained its authenticity to this day, as mentioned in Surah Al-Hijr, verse 9, which states:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ (9)

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. (9)”.

The preservation of its authenticity makes the Qur'an the primary and timeless source. Its essence will remain protected, while interpretations of the meanings of the Qur'an will continue to evolve with time. Despite being revealed centuries ago, the Qur'an will never expire as it can still be explored in any given condition.³

In education, the Qur'an serves as the fundamental reference due to its teachings of positive values, which form the essence of the Qur'an. The philosophy found in the Qur'an encourages the development of Islamic education, recognizing the intellect and providing lessons to individuals regarding social interactions.⁴ Hence, it can be said that the Qur'an holds a universal nature as its principles are applicable throughout time, despite the different civilizations that each era experienced.

The Qur'an greatly emphasizes education, as evidenced by a verse that mentions the elevation of those who possess knowledge by Allah,⁵ as stated in Surah Al-Mujadilah, verse 11:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (11)

“Allah will elevate those of you who are faithful, and ‘raise’ those gifted with knowledge in rank. And Allah is All-Aware of what you do. (11)”.

Maurice Bucaille, a French surgeon, declared that the Qur'an is an objective holy book. Within it are guidelines for developing modern scientific knowledge, and its teachings are perfect by the progress of time and modern scientific discoveries.⁶ Hence, there is no contradiction between science and the Qur'an.⁷ Their differences primarily stem from perspectives, frameworks of thinking, and issues related to nature, humanity, and life approached by the Western world. The Western framework of thinking is based on material values, dismissing empirical matters as mere myths.

In contrast, the Qur'an upholds the principles of divine revelation, emphasizing the concept of monotheism (Tawhid), and its framework of thinking perceives nature, humanity, and life as systems that have been regulated by Allah.⁸ This is in line with Surah Al-Anbiya, verses 30-31:

¹ Muannif Ridwan, M Hasbi Umar, and Abdul Ghafar, “Sumber-Sumber Hukum Islam Dan Implementasinya,” *Borneo: Journal of Islamic Studies* 1, no. 2 (2021): 28–41.

² Agus Salim Syukran Agus Salim Syukran, “Fungsi Al-Qur'an Bagi Manusia,” *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 1, no. 2 (2019): 90–108.

³ Agus Nur Qowim, “Metode Pendidikan Islam Perspektif Al-Qur'an,” *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3, no. 01 (2020): 35–58.

⁴ Qowim.

⁵ Muhamad Fatoni and Ahmad Fikri Amrullah, “Penafsiran Kontekstual Ayat Ayat Tarbawi (Pendekatan Asbabun Nuzul),” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 1 (2019): 19–36.

⁶ Aas Siti Sholichah, “Teori-Teori Pendidikan Dalam Al-Qur'an,” *Edukasi Islami: Jurnal Pendidikan Islam* 7, no. 01 (2018): 23, <https://doi.org/10.30868/ei.v7i01.209>.

⁷ Dini Maulina Maulina, “Dakwah Sebagai Media Integrasi Agama Dan Ilmu Pengetahuan,” *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 100–113.

⁸ Fakhurrrazi Fakhurrrazi, “Peserta Didik Dalam Wawasan Al-Quran,” *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 2020, 40–49.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

“o the disbelievers not realize that the heavens and earth were ‘once’ one mass then We split them apart?1 And We created from water every living thing. Will they not then believe? (30) And We have placed firm mountains upon the earth so it does not shake with them, and made in it broad pathways so they may find their way (31) ”.

The mentioned verse indicates that Allah created the earth and the heavens as a unified entity, later separated to form the universe. Living beings were created from water. On the planet, some mountains serve as anchors and spacious pathways exist as dwellings for life.⁹

The comprehensive content of the Qur'an contributes to educational theory. According to research conducted by Abdul Haris Pito, several verses in the Qur'an discuss teaching methods. Some of these include Surah Ali Imran, verse 159; al-ma'idah, verse 67; an-nahl, verse 125; al-raf, verses 176-177; and Surah Ibrahim, verses 24-25. Through the analysis of these verses, various educational methods in the Qur'an are identified, such as *hivar* (dialogue), *tabligh* (proclamation), *amtsal* (parables), *qudwab* (role model), *hikmah* (wisdom), *ibrah* (lessons), and *mauizab* (admonition).¹⁰ Latifatul Masruroh also mentions educational theories in Surah Luqman, verses 12-19. These verses explain at least nine values regarding education, which include: exemplification, commandments and prohibitions, explanations, reward and punishment, stories, advice, and addressing with affectionate terms.¹¹ In writing by Agus Nur Qowim, explicit discussions are presented regarding the Qur'an, implying several methods applied in Islamic education, such as exemplification, storytelling methods, advice, habituation, punishment and reward, sermons, and debates.¹² The perfection of the content of the Qur'an has impressed even a French surgeon named Maurice Bucaille. Maurice Bucaille states that the Qur'an is an objective holy book guiding the development of modern scientific knowledge. Its teachings are comprehensive, covering all aspects without being limited by time and becoming a subject matter for discoveries in modern science.¹³ Therefore, the Qur'an offers numerous educational methods, emphasizing the need for their implementation in the teaching and learning process.

This research aims to build upon previous writings regarding the educational methods found in the Qur'an. Specifically, it seeks to implement the adolescent education methods offered by the Qur'an in a formal institution, namely the Islamic Senior High School (SMAS) Roudlotun Nasyiin, and measure the effectiveness of these methods. Through this implementation, concrete evidence will be provided to demonstrate that Qur'anic educational methods have been applied in formal institutions, particularly in SMAS Islam Roudlotun Nasyiin.

The research methodology employed is qualitative, utilizing two research types. Firstly, a literature review (library research) will be conducted by gathering journals related to Qur'anic education, Islamic education, and education for adolescents. Secondly, field research will be conducted at SMAS Islam Roudlotun Nasyiin in Mojokerto Regency. The techniques employed in this research include observation through interviews, data collection via Google Forms from teachers and students, and active involvement in the learning process.

SMAS Islam Roudlotun Nasyiin has been chosen as the research subject for two reasons. Firstly, it follows an Islamic educational approach, part of a boarding school foundation that strongly incorporates Islamic values. This connection makes exploring the educational methods mentioned in the Qur'an highly relevant. Secondly, it aligns with the target audience, which is

⁹ Sholichah, “Teori-Teori Pendidikan Dalam Al-Qur’an.”

¹⁰ Abdul Haris Pito, “Metode Pendidikan Dalam Al-Qur’an,” *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7, no. 1 (2019): 113–129.

¹¹ Latifatul Masruroh, “Metode Pendidikan Dalam Perspektif Al-Qur’an (Kajian Surat Luqman Ayat 12-19),” *Risalah: Jurnal Pendidikan Dan Studi Islam* 1, no. 1 (2015): 17, <https://jurnal.uns.ac.id/shes>.

¹² Agus Nur Qowim, “Metode Pendidikan Islam Perspektif Al-Qur’an,” *IQ (Ilmu Al-Qur’an): Jurnal Pendidikan Islam* 3, no. 01 (July 31, 2020): 47, <https://doi.org/10.37542/iq.v3i01.53>.

¹³ Sholichah, “Teori-Teori Pendidikan Dalam Al-Qur’an.”

adolescents. The average age of high school students ranges from 15 to 18 years, making the research theme directly applicable. This study will present the educational methods proposed in the Qur'an and provide survey results regarding implementing these methods in adolescent education at SMAS Islam Roudlotun Nasyiin.

Result and Discussion

The Verses of the Qur'an that Explain Education Methods

Here are some Quranic verses related to education:

Surah Ali Imran, Verse 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

"It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. (159)"

This verse was given to Prophet Muhammad as guidance. He consulted with his companions when the Prophet was about to face the Battle of Uhud.¹⁴ In making decisions, he prioritized the majority opinion, even if he had a different preference. Furthermore, while highlighting the Prophet Muhammad's gentle and compassionate attitude towards his companions, especially those who made mistakes and were violated during the Battle of Uhud, it is mentioned that he set an example by conducting consultations together before the battle. He also maintained a gentle approach when admonishing the archers who had left their designated positions then.

Surah Al-Maidah, Verse 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٩﴾

"Say, 'O Prophet,' 'O People of the Book! You have nothing to stand on unless you observe the Torah, the Gospel, and what has been revealed to you from your Lord.'" And your Lord's revelation to you 'O Prophet' will only cause many of them to increase in wickedness and disbelief. So do not grieve for the people who disbelieve. (69)"

The above verse contains the word "balligh," derived from the root word "ballagha," which means to convey or report.¹⁵ In terms of terminology, it refers to conveying accurate information and delivering factual knowledge. Surah Al-Maidah, verse 67, explains that Allah commanded Prophet Muhammad to convey everything he received without paying attention to the challenges around him. In this process of conveying the message (tabligh), the Prophet invited his people through words and the exemplary behavior he demonstrated.¹⁶

Various Methods of Education in the Qur'an

The Qur'an explicitly describes methods that can be applied in education, including:

Exemplary Behavior (*Uswatun Hasanah*)

¹⁴ Ahmad Agis Mubarak, "Musyawarah Dalam Perspektif Al-Quran:(Analisis Tafsir Al-Maragi, Al-Baghawi, Dan Ibnu Katsir)," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2019): 147–160.

¹⁵ Syafaruddin Nursalimah, "Tafsir Ayat Al Quran Tentang Metode Pendidikan Islam," *Pena Cendikia* 4, no. 2 (2021): 11–22.

¹⁶ Pito, "Metode Pendidikan Dalam Al-Qur'an."

Exemplary behavior (*uswatun hasanah*) refers to the teacher serving as a role model for their students, striving to provide a good example.¹⁷ Exemplary behavior is an effective way to cultivate students' awareness. Just as the Prophet Muhammad is an exemplary role model for his community, this is emphasized in the Qur'an, specifically in Surah Al-Ahzab, verse 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴿٢١﴾

"Indeed, in the Messenger of Allah you have an excellent example (21)"

From the above verse, it is evident that Prophet Muhammad SAW did not only teach through words but also through internalized actions and behaviors. Therefore, he deserves to be regarded as a role model for his community.

This method is considered the most effective approach in education, and many modern education theories support this notion. Armai Arif states that exemplary behavior is an action-oriented method. While developing a comprehensive educational system is necessary, it alone is not enough, as it also requires implementation by educators.¹⁸ According to Tamyiz Burhanuddin, as quoted by Ali Mustofa, humans greatly need exemplariness to develop their character and individual potential. As educators, their presence becomes the primary guideline in this method because the more consistent an educator is in maintaining their behavior, the greater influence they bring to their students.¹⁹ This method is considered convincing in forming learners' moral, spiritual, and social ethos because of humans' tendency to imitate and the support found in many Quranic verses and modern research.

Storytelling Method

The storytelling method is quite intriguing for students. A teacher who can deliver a story effectively with expressions and gestures makes the learning process more enjoyable. Besides transferring knowledge, this method indirectly instills moral values that help build students' character. The storytelling method is extensively employed in the Quran, one example of which can be found in Surah Al-Qasas, verses 23-27.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

"When he arrived at the well of Midian, he found a group of people watering 'their herds'. Apart from them, he noticed two women holding back 'their herd'. He asked 'them', 'What is the problem?'" They replied, "We cannot water 'our animals' until the 'other' shepherds are done, for our father is a very old man." (23) So he watered 'their herd' for them, then withdrew to the shade and prayed, "My Lord! I am truly in 'desperate' need of whatever provision You may have in store for me." (24) Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the

¹⁷ Siti Rohmatul Hidayah et al., "Kompetensi Kepribadian Guru Di Lembaga Pendidikan Perspektif Imam Al-Ghozali Dalam Kitab Ihya'Ulumuddin," in *PROCEEDING: The Annual International Conference on Islamic Education*, vol. 5, 2021, 1–19.

¹⁸ Ali Mustofa, "Metode Keteladanan Perspektif Pendidikan Islam," *CENDEKLA: Jurnal Studi Keislaman* 5, no. 1 (2019): 23–42.

¹⁹ Mustofa.

wrongdoing people.” (25) One of the two daughters suggested, “O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy ‘one’.” (26) The old man proposed, “I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be ‘a favour’ from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man.” (27)”

The Qur'an is a highly comprehensive book, and the verse above illustrates the story of the struggles of Prophet Moses (AS). Therefore, it can be said that the Qur'an possesses intriguing aspects that unveil narratives from the era preceding the prophets, aiming to captivate the attention of future generations.

The Prophets carried out the method of employing these stories through the transmission of revelations to the Muslim community, utilizing the stories available in the Qur'an, as exemplified in the aforementioned verse. The conveyed stories are not limited to those found solely within the Qur'an. This method involves presenting lessons chronologically, encompassing real and fictional events rich in values of goodness. The purpose of this method is to facilitate the understanding of learners, as compared to directly reading lengthy and complex sequences of events.²⁰ The comprehension and creativity demonstrated by educators in conveying these stories must be accurate, enabling the desired understanding to be achieved by the learners.

Advice Method

The method of advising is not intended to be superior or condescending but rather as guidance, admonition, or a kind of nourishment for a parched heart. Typically, this method is employed when interacting with younger individuals, those in need, or those who have committed transgressions. The Qur'an also mentions this in Surah Yunus, verse 57, which states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

"O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers. (57)"

The verse above addresses the concept of "mauizah," which can be interpreted as a lesson intended to guide believers. Advising, equated with mauizah, refers to imparting teachings on good conduct to motivate learners to put them into practice. Furthermore, this advice explains negative behaviors, warning against engaging in them or enhancing acts of goodness. This is done to nurture tender hearts. This method combines education with motivation and admonition for learners, enabling them to perform virtuous deeds more optimally. Educators have the responsibility to touch the hearts of learners through the advice given so that learners can achieve good character.²¹

Habituating Method

The habituation method aims to cultivate good character. Good character is reflected in the habits we possess. Teachers' role is not only to transfer knowledge but also to educate students to have good behavior. In the education process, we familiarize students with behaviors that align with the teachings of the Qur'an and the Prophet's traditions (sunnah). Habits can be developed through repetitive practice and guidance. An example that illustrates the habituation method is the story of the revelation of the first verses of Surah Al-Alaq, where the Angel Gabriel recited those verses to Prophet Muhammad. Initially, Prophet Muhammad couldn't read them and responded, "I cannot read" (ما أنا بقارئ). However, Angel Gabriel repeated them multiple times until Prophet Muhammad imitated and memorized the verses.²²

²⁰ Susanti Faradilla Wambes, "Penerapan Metode Kisah Dalam Meningkatkan Pemahaman Siswa Pada Mata Pelajaran Pai Di Mts Nurul Huda Kauditan Ii Dan Mts Alkhairaat Mapanget," *Journal of Islamic Education Policy* 6, no. 2 (2021).

²¹ Mulyadi Hermanto Nasution, "Metode Nasehat Perspektif Pendidikan Islam," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 1 (2020): 53–64.

²² Nasution.

The habituation method aims to cultivate habits in students, thereby fostering character development reflected in the learners. According to the etymology of the Greek language, the word "character" means "to mark" and emphasizes the implementation of good morals. The habituation method focuses on forming character closely intertwined with an individual's personality, wherein one can be considered to possess character if their behavior aligns with moral standards.²³ The viewpoints of Edward Lee Thorndike and Ivan Pavlov, as cited by Afdal, assert that habituation forms the basis of education. This is because one's habits shape education, knowledge, and behavior. In other words, by establishing habitual practices, individuals can develop behaviors corresponding to desired values.²⁴

Punishment and Reward Method (*Tarhib wa Targhib*)

Goodness and recognition often go hand in hand, just as wrongdoing and punishment do. However, it is essential to ensure that punishment and rewards remain within reasonable limits to avoid imbalance or injustice. In the teachings of Islam, Allah provides recompense for every act of goodness or wrongdoing, no matter how small. This is stated in the Word of Allah in Surah Al-Zalzalah, verses 7-8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

"So whoever does an atom's weight of good will see it. (7) And whoever does an atom's weight of evil will see it. (8)"

The above verse illustrates the concept of justice and balance, wherein good and bad actions will receive rewards. As an educator, it is essential not only to impose punishments on students for misbehavior but also to appreciate and acknowledge those who exhibit good behavior.

Punishment is understood as a consequence of violating the established rules set by educators, aiming to guide learners toward the right path. On the other hand, rewards are seen as something enjoyable that motivates students to strive for even better performance.²⁵

Sermon Method

The method of sermon is often utilized when delivering content or persuasion. The use of sermon method should be adjusted according to the students' level of comprehension. In Surah Yusuf, verses 2-3, it is mentioned:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

"Indeed, We have sent it down as an Arabic Quran so that you may understand. (2) We relate to you 'O Prophet' the best of stories through Our revelation of this Quran, though before this you were totally unaware of them'. (3)"

This method, also known as the lecture method, involves oral interaction between the teacher and students. Communication through oral means becomes a crucial factor that influences the success of this method, as the educator is responsible for delivering lessons orally with appropriate speech.

Jidal Method

The Jidal method is performed through debates or discussions and can be applied individually and in groups. Through debates or discussions, diverse outcomes are derived based on analysis

²³ Siti Khotidjah and Hayatul Izzah, "Islamic Habituation Sebagai Upaya Pembentukan Karakter Anak Usia Dini," *Jurnal PG-PAUD Trunojoyo: Jurnal Pendidikan Dan Pembelajaran Anak Usia Dini* 2, no. 2 (2015): 125–132.

²⁴ Afdal Afdal, "Penerapan Habitiasi Dan Punishment Pada Siswa Sekolah Dasar Di Kota Samarinda Tahun 2022," *EDUKATIF: JURNAL ILMU PENDIDIKAN* 4, no. 5 (2022): 6897–6902.

²⁵ Syarifah Daeng Tujuh, "Pentingnya Ganjaran Dan Hukuman Terhadap Perilaku Kemandirian Siswa Dalam Pendidikan Agama Islam," *Tarbany: Jurnal Pendidikan Islam* 6, no. 1 (2019): 15–20.

and respective arguments.²⁶ The objective of the Jidal method is not to determine winners or losers but to seek the best solution to solve problems. This method is also beneficial in training students' reasoning abilities, as they need to think quickly and accurately. In Surah Al-Nahl, verse 125, it is stated:

آدُعْ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided. (125)"

The above verse highlights the permissibility of engaging in debates, but not in a manner filled with emotionalism and a desire to defeat the opponent. Instead, it encourages engaging in a good and respectful debate that upholds diversity and truth.

The Jidal method mentioned in Surah Al-Nahl, verse 125, where Mujadalah is translated as "debating" or "argumentation," signifies a process of reasoned discussion. It is essential to avoid interpreting the word negatively or engaging in quarrels, as the following words in the verse convey a positive connotation.²⁷ The Qur'an regulates the Jidal method in a better way by emphasizing two-way communication between the communicator and the audience, fostering discussions, comparisons, and conversations to establish the truth. This method encourages learners to utilize their concrete reasoning abilities.²⁸ It is beneficial in stimulating learners' intellect to establish truth in a specific field of knowledge, as responsible educators supervise the dialogue to ensure it progresses in the right direction.

Implementation of Adolescent Education Methods in the Qur'an in Learning at Islamic Senior High School Roudlotun Nasyiin

Adolescence is a transitional period between childhood and adulthood. In the book "Remaja dan Problematikanya" by Maryam B. Gainau, Werner's opinion is mentioned that adolescent development follows the principle of orthogenesis. This principle states that adolescent development gradually progresses from a global and undifferentiated state towards a more differentiated, articulated, and integrated state. Adolescent development involves biological, psychological, moral, cognitive, religious, and social aspects.²⁹ Biological development encompasses physical changes such as facial hair growth in males and breast development in females. Meanwhile, psychological development involves mental growth that helps adolescents cope with various problems and challenges in life.

Religious development in adolescents is marked by their ability to distinguish between recommended actions (Amar ma'ruf) and prohibited actions (Nahi munkar) in religion. Additionally, adolescents' cognitive, social, and moral development is characterized by their ability to communicate with others more maturely. This includes polite language, a helpful attitude, and mutual respect in social interactions. Overall, the adolescent period involves significant changes in various aspects of life, and understanding these developments can help us comprehend and support teenagers as they go through this critical phase in their lives.

Lubis et al.'s writing, explains that adolescence is a transitional period from childhood to adulthood, characterized by volatility, susceptibility to influence, and heightened emotions.³⁰ Adolescence is often faced with various issues, including educational challenges. Therefore, it is essential to pay sufficient attention to adolescent education. This responsibility falls on parents,

²⁶ Qowim, "Metode Pendidikan Islam Perspektif Al-Qur'an."

²⁷ Sya'bi, "Metode Mujadalah Dalam Perspektif Al-Quran," *Jurnal Intelektualita, Prodi MPI FTK UIN Ar-Raniry* 8, no. 2 (2020): 65–78.

²⁸ Sya'bi.

²⁹ Muhammad Nasor et al., "Teenagers' Perception of Da'wah in Constructing Good Morality," *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022): 135–148.

³⁰ Rahmat Rifai Lubis et al., "Implementasi Pendidikan Karakter Melalui Mata Pelajaran Pendidikan Agama Islam Pada Masa Pandemi Covid-19," *Asatizah: Jurnal Pendidikan* 3, no. 1 (2022): 33–47.

teachers, and the adolescents themselves. Hence, teenagers need to choose learning methods that are suitable for them.

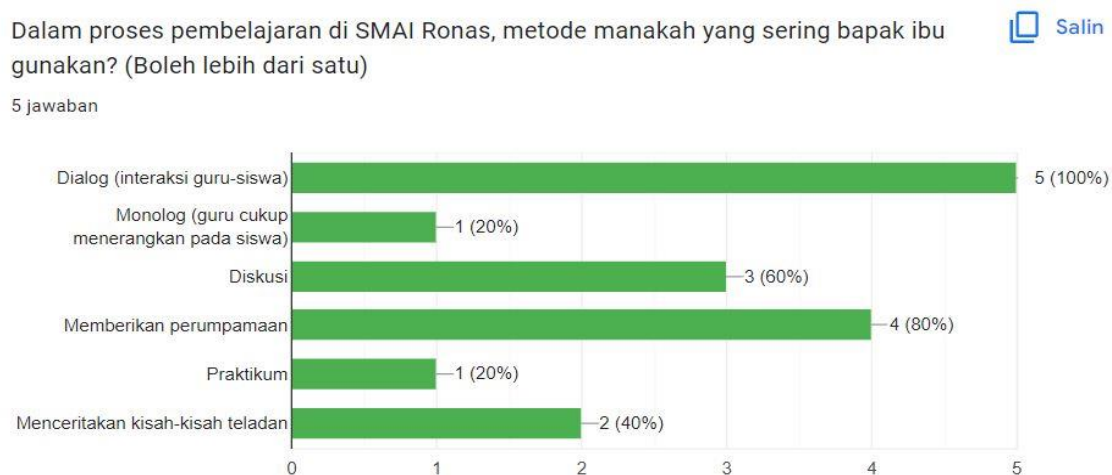
In this study, the authors focus on further research by emphasizing more appropriate methods for adolescents at the upper secondary level. The study also discusses the educational values found in the Qur'an. It relates to implementing learning methods conducted by Islamic Senior High School Roudlotun Nasyiin in Mojokerto Regency.

SMAS Islam Roudlotun Nasyiin is one of the schools established by a prominent Islamic scholar, KH. Arief Hasan, in Beratkulon village. Before establishing this school, Kyai Arief founded a pesantren (Islamic boarding school) and later complemented it with a library building and formal school ranging from kindergarten to senior high school (SMAS/Madrasah Aliyah). SMAS Islam Roudlotun Nasyiin was founded in 1988 and is located at Jl. Pendidikan No. 5, Beratkulon village, Kemlagi sub-district, Mojokerto regency.³¹ This school is not only intended for santri (Islamic boarding school students) but is also open to the general public.

The curriculum implemented at SMAS Islam Roudlotun Nasyiin is the 2013 curriculum, which emphasizes student engagement in the teaching and learning process. Students are expected to engage in discussions with their peers and then present the results of their group work. Additionally, teachers at this school utilize various teaching methods, including lectures, discussions, demonstrations, and case studies.³²

Based on the data obtained by the author, there are five recommended methods for teachers at SMAS Islam Roudlotun Nasyiin. Firstly, the interactive dialogue method (*hiwar*) is the most commonly used method in teaching because it involves interaction between teachers and students. This method allows active participation from both parties. Secondly, the lecture method, where the teacher provides analogies (*tamsil*) to students to facilitate understanding. Thirdly, practical work or demonstrations as a form of learning that enhances students' creativity and tests their understanding of the material through direct practice. Fourthly, the use of good stories as a learning tool. These stories help students understand the concepts taught through real-life examples.

Through a survey using Google Forms, the teachers at SMAS Islam Roudlotun Nasyiin selected more than one method that they use in teaching. The data from the survey on teaching methods can be seen in Diagram:³³



Picture 1: Survey Results of Teaching Methods Diagram

³¹ Saiful Amin Ghofur, *Jejak Keteladanan KH. Arief Hasan* (Yogyakarta: Kaukaba Dipantara, n.d.), 212.

³² Hastin Riva, Wawancara dengan Waka Kurikulum SMAS Islam Roudlotun Nasyiin, November 11, 2022.

³³ Faridatul Miladiyah, "Metode Pembelajaran Di SMAS Islam Roudlotun Nasyiin (Kuisisioner)," November 15, 2022, https://docs.google.com/forms/d/1pkCXOWZz0im9nXDfkn9c1EVaPVhmI6g_eoyotd49E/edit#responses

Diagram hasil survey dari metode pembelajaran para guru di SMAS Islam Roudlotun Nasyiin yang diambil melalui *google* form terkait metode dialog, monolog, diskusi, pemberian perumpamaan, praktikum, dan cerita kisah-kisah teladan.

Survey Diagram of Teaching Methods conducted among teachers at SMAS Islam Roudlotun Nasyiin using Google Forms regarding the methods of dialogue, monologue, discussion, giving analogies, practical, and exemplary stories.

Dialog Method

The data indicates that the dialog method (hiwar) is the most frequently used teaching method at SMAS Islam Roudlotun Nasyiin. In daily practice, the dialog method takes place before starting the lesson. The teacher begins by greeting the students, inquiring about their well-being, and then calling out each student's name to check their attendance. In the implemented 2013 curriculum, teachers provide a stimulus as an apperception before presenting the lesson content.³⁴ The aim is to help students recall what they have previously learned.

Monologue Method

In Quranic education, this method is called "khutbah," where the teacher plays an active role in teaching. This method is used when the teacher is explaining the lesson. At SMAS Islam Roudlotun Nasyiin, implementing this method does not mean that the entire lesson is delivered through a lecture format. The teacher also incorporates dialogues with the students to ensure that the students in the class do not get bored and leave.

Discussion Method

In daily practice, the discussion method is also frequently used at SMAS Islam Roudlotun Nasyiin, considering the implemented curriculum is the 2013 curriculum that emphasizes the use of discussion methods in learning. In discussions, groups have the same goals but employ different approaches.

For example, in Islamic education classes at SMAS Islam Roudlotun Nasyiin, students are asked to form 5 groups of 4-5 individuals. Each group then discusses creating a concept map of Asmaul Husna (the Beautiful Names of Allah). The outcomes of these group discussions are diverse, with each group adopting different approaches. Some create concept maps in the form of trees, spider webs, or cycles, while others use one, two, or three different colors in their concept maps. Additionally, the discussion outcomes of each group vary depending on the specific theme they choose to explain about Asmaul Husna.

This discussion method allows students to actively participate, think critically, and collaborate with their group members. The different approaches in creating concept maps of Asmaul Husna also enrich students' understanding of the concept. The discussion method encourages students to view a topic from various perspectives and develop their creativity and thinking abilities.

Method of Giving Analogies

This method is used to provide understanding to students. Suppose students feel that reading alone is not sufficient. In that case, a teacher can provide alternative methods such as spoken examples, written examples, or illustrative videos. For instance, a teacher explains supply and demand curves in an economics lesson. Before asking students to solve problems, the teacher can provide examples through case studies and give an overview of how to create curves based on those cases.³⁵

By providing concrete and practical examples, students will find it easier to comprehend the taught concepts. This method allows students to see and apply real-life examples in relevant

³⁴ Salsabila Anindya Putri and Achmad Fathoni, "Penyusunan Rencana Pelaksanaan Pembelajaran Tematik Dengan Pendekatan Terpadu Di Sekolah Dasar," *Jurnal Basicedu* 6, no. 4 (2022): 5898–5909.

³⁵ Riva, Wawancara dengan Waka Kurikulum SMAS Islam Roudlotun Nasyiin.

situations. It helps students better understand and enhances their ability to apply those concepts in real-world contexts.

Practicum Method

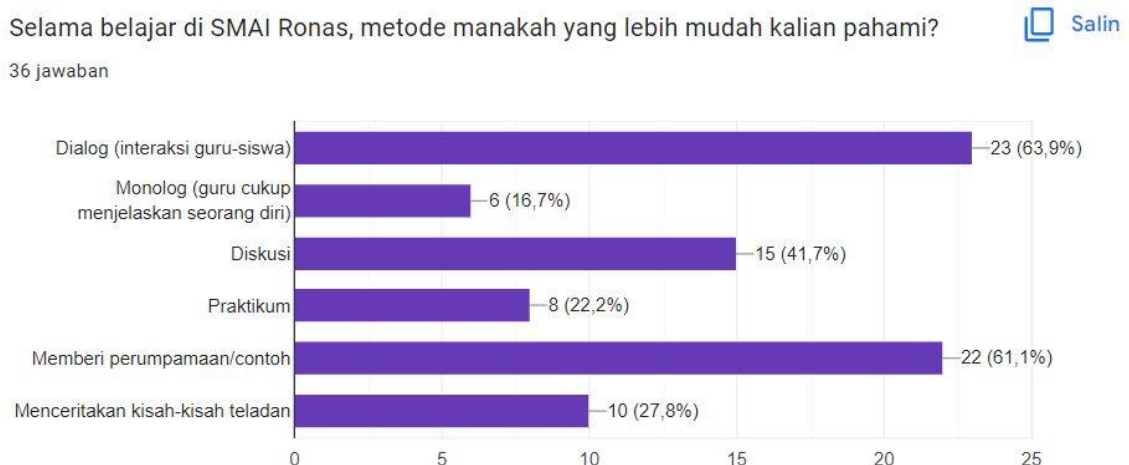
In the practical method, students have the opportunity to engage in direct practice of the material taught by the teacher. One of the practical activities the author examined at SMAS Islam Roudlotun Nasyiin is the subject of crafts titled "Processing and Entrepreneurship of Plant-Based and Animal-Based Materials into Local Delicacies.". In this practical activity, students are divided into several groups, and they choose the materials they will use, whether plant-based or animal-based. The groups that choose plant-based materials produce several products, including *lumpia* (a local delicacy from Semarang), *gethuk* (a traditional Javanese snack made from cassava), and *tabu walik* (fried tofu). On the other hand, the groups that choose animal-based materials produce products such as *tabu bakso* (tofu meatballs), *pentol kuah* (meatball soup), and *nasi goreng sosis telur* (fried rice with sausage and egg).

Method of Using Exemplary Stories

Through exemplary stories, we can draw valuable lessons for our present lives. In Islamic education, many exemplary stories can serve as references. One example of an exemplary story implemented at SMAS Islam Roudlotun Nasyiin is the screening of a video depicting the Prophet's struggle in Mecca. Students witnessed clearly how arduous the Prophet's struggle was when facing opposition and hostility from the Quraysh disbelievers. They even initiated a contest to kill the Prophet.

From this story, students can learn that cultivating goodness is not easy. However, the best results can be achieved with continuous enthusiasm and strong determination. The story of the Prophet's struggle also teaches us that only a few people were initially willing to embrace Islam when the Prophet first invited them. However, through consistent and steadfast preaching, the number of followers of Islam gradually increased.

To determine the effectiveness of a teaching method, data is obtained through students filling out questionnaires using Google Forms. Students from grades X, XI, and XII from the science and social science streams have completed the questionnaires. Although the data collection was not conducted comprehensively, the responses from the questionnaires provide an overview of the effectiveness of the teaching methods used at SMAS Islam Roudlotun Nasyiin.³⁶



Picture 2: Questionnaire Diagram of Method Effectiveness

The diagram illustrates the research findings obtained from students at SMAS Roudlotun Nasyiin through a Google Form survey. The survey was completed by students from grades X, XI, and

³⁶ Faridatul Miladiyah, "Evektifitas Metode Pembelajaran (Kuisisioner)," November 16, 2022, <https://docs.google.com/forms/d/1DZQ0jtUBuQnu42JbBv9Bw8YSJzxvCBvDVfzRi01NDRQ/edit#responses>.

XII across all majors, focusing on various learning methods such as dialogue, monologue, discussion, practical work, analogy, and exemplary storytelling.

The author asked, "Which method is easier to understand during studying at SMAS Islam Roudlotun Nasyiin?" Based on the survey responses collected through Google Forms, the percentages obtained are as follows: (1) Dialogue method resulted in 63.9%, (2) Monologue/sermon method resulted in 16.7%, (3) Discussion method resulted in 41.7%, (4) Practical work method resulted in 22.2%, (5) Analogy or example method resulted in 61.1%, (6) Exemplary storytelling method resulted in 27.8%

In addition to the previously mentioned methods, SMAS Islam Roudlotun Nasyiin also implements the habituation method. This method aims to familiarize students with several activities before entering the classroom. Firstly, students are taught to greet the teachers with a handshake as a sign of respect and courtesy. This is done as a form of teaching morals and manners to the students.

Secondly, before the learning session begins, students are encouraged to perform the absolute sunnah prayer. This sunnah prayer is performed in congregation, consisting of 2 units of prayer. The place for congregational prayer is located in each class. This activity aims to train students to perform voluntary prayers and familiarize them with congregational prayer, even if it consists of only two units.

Thirdly, the school also seeks to instill the habit of reading the Qur'an among the students. Considering that most students at SMAS Islam Roudlotun Nasyiin are *non-santri* students, it is possible that only a few students are accustomed to reading the Qur'an daily. Therefore, the school takes the initiative to encourage all students to read the Qur'an daily. This way, the students can become more familiar with the contents of the Qur'an and enhance their understanding of Islamic teachings.

Fourthly, the habituation method also includes giving charity (*sadaqah*). Students are taught to be generous and share kindness with their classmates. The proceeds from the charity are then allocated to meet the social and functional needs of the students. This aims to cultivate a sense of care and togetherness among the students.³⁷

From the statement above, it can be inferred that the Quranic education methods for teenagers implemented by SMAS Islam Roudlotun Nasyiin are effective. The dialogue method (*hiwar*) is the most commonly used method, followed by the lecture/sermon method, discussion method, practical or demonstration method, analogy method (providing examples), and storytelling method for exemplary stories related to religious and general subjects.

Conclusion

The methods offered by the Qur'an in education are diverse, including *hiwar* (dialogue), *tabligh* (announcement), *amtsal* (analogy), *qudwah* (exemplary), *hikmah* (wisdom), *ibrab* (lesson), *mauizoh* (advice), example, stories, advice, habituation, methods of punishment and reward, *khotbah* (sermon), and *jidal* (debate), among others. This study focuses on implementing several of these methods in the learning process at SMAS Islam Roudlotun Nasyiin, with a limitation to six methods: dialogue, monologue/sermon, discussion, practical work, analogy, and exemplary stories.

Based on the survey results obtained through Google Forms, these five methods have been implemented at SMAS Islam Roudlotun Nasyiin. In addition, there is also the habituation method that is applied regularly every day, such as the habit of greeting the teachers before entering the classroom, performing Mutlaq sunnah prayers in congregation in their respective classrooms, reading the Qur'an, and giving *sadaqah* before starting the lesson. The habituation method aims to cultivate good morals and habits in students early on.

³⁷ Azizah Nur Aini, Wawancara dengan Tata Usaha SMAS Islam Roudlotun Nasyiin, November 13, 2022.

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