

Metode Pembelajaran Pendidik Profesional dalam Alquran

Arlina¹, Cici Rusmaida², Nurhayati Bako³, Priska⁴,
Hafizurrahim Nasution⁵

^{1,2,3,4,5}Universitas Islam Negeri Sumatera Utara

¹email: arlina@uinsu.ac.id

Abstract

Islamic education learning methods are inseparable from the main sources of Islamic teachings, namely the Koran and Hadith. The Al-Qur'an as a guide and guide for humans has provided guidelines in education, especially regarding learning methods. This method is used together with the personal approach of the teacher and students, so that students are interested and like what is being taught. It is difficult to succeed in studying when student enthusiasm is weak. Therefore, professional educators must be smart and creative in choosing the right method. The method of this Learning System series plays an important role in the success of the learning process. The method is a prerequisite for achieving educational goals.

Keywords:
Method;
Learning; the
Koran.

Abstrak

Metode pembelajaran pendidikan Islam tidak terlepas dari sumber utama ajaran Islam, yaitu Alquran dan Hadits. Al-Qur'an sebagai pedoman dan petunjuk bagi manusia telah memberikan pedoman dalam pendidikan, khususnya tentang metode pembelajaran. Metode tersebut digunakan bersama-sama dengan pendekatan personal guru dan siswa, sehingga siswa tertarik dan menyukai apa yang diajarkan. Sulit untuk berhasil dalam belajar ketika semangat siswa lemah. Oleh karena itu, pendidik profesional harus cerdas dan kreatif dalam memilih metode yang tepat. Metode rangkaian sistem pembelajaran ini memegang peranan penting dalam keberhasilan pembelajaran. Metode merupakan prasyarat untuk mencapai tujuan pendidikan.

Kata Kunci:
Metode;
Pembelajaran; Al-
Qur'an.

Received: July 5, 2023; **Revised:** August 22, 2023; **Accepted:** November 3, 2023

1. Introduction

Education is everyone's effort to shape the personality of learners or students and prepare them to participate in society, whether in the form of formal, non-formal or even informal education (Limbong & Setiawan, 2022). This certainly has a significant impact on an individual's current and future movements

and personality, making education the most important component in realizing a complete human being.

The most important component in both formal and informal education to instill noble morals in students is Islamic Religious Education, therefore Islamic Religious Education needs to be taught and practiced widely in homes, schools, Islamic boarding schools and the community (Setiawan, 2021). Because students are prepared as the next generation of the nation, state and religion, Islamic Religious Education has a very important role in shaping student behavior. Students must have maturity in general knowledge, religious knowledge, and sufficient mental readiness to carry out responsibilities and show high dedication.

Coaching and guidance through Islamic religious education has a huge influence on a student as a means of controlling all forms of morals in daily life, meaning that the Islamic religious values that he acquires become a personality for both educational institutions and the scope of society (Hetika et al., 2018).

Formal and non-formal education greatly influences a person's behavior. With this education, a person can respect each other, help each other, speak politely to older people, and be able to love younger people. So that it can create a prosperous society.

2. Method

This research uses qualitative methods that combine various approaches and data sources. Data can come from people, their appearance and behavior, situations, events, and various other types of writing, images and graphics (Sugiyono, 2008).

The description method is used in studying the role of formal education in improving morals in Binjai City. The author analyzes the data in the form of numbers or statistics, the researcher uses descriptive methodology to provide an explanation of the situation or conditions studied in the form of a narrative description. The following are the data sources: Primary data is information collected by researchers with the intention of solving the problems faced. The researcher himself collects information directly from the object he wants to research. Islamic religion teacher at SMP IT Khalisaturrahmi Binjai in Binjai City as primary qualitative data. Data that has been collected by researchers with the intention of solving the problems faced is called secondary data. This information is easy to access. Books, theses, theses and related articles are the main sources of secondary data for this research. The methods that researchers use to collect data are observation and interviews (Sujarweni, 2022). The role of Islamic religious teachers in instilling Moral Aqidah in students and the ways in which Islamic religious teachers instilling Moral Aqidah in students are the objectives of observational researchers. Apart from that, it also aims to determine the environmental conditions of the community and research locations. Apart from that, an interview with the Islamic Religious Education teacher at SMP IT Khalisaturrahmi Binjai. Interviews are carried out by asking a number of questions to the source, with the aim of getting information directly from the source so that the data can be trusted.

3. Results and Discussion

The reason the researcher took this title is because there is still formal education which cannot create a student who has good morals, because this is a very important point. When we look at the era of the Prophet Muhammad SAW, the Prophet SAW was sent down to earth, namely to improve human morals because during the era of ignorance His morals were very evil, those who had daughters were killed, there were many abids, those who had a lot of wealth could do anything, but when the Prophet was born, thank God, up to now, good morals have been created.

We can see above how important morals are, even if we study without using morals, the person will not be blessed and even when he graduates he will not be successful, because when studying he has bad morals (Nurzannah, Ginting & Setiawan, 2019). On the contrary, when someone who has good morals when seeking knowledge, even though he has little knowledge, will be blessed because he has good morals towards his teacher, he is ordered to do something good, he carries it out, is polite in his words, polite in his behaviour (Hetika et al., 2018).

According to Imam Ghazali, morals are traits embedded in a person's soul that result in actions easily and without requiring thought. If this characteristic is embedded in a person's soul, it will produce behavior that is commendable according to reason and Islamic law. Therefore, we must have commendable morals such as speaking kindly to others, respecting each other, being submissive and obedient to teachers, and so on. Interpretation of QS. Al-Kahf verses 66-70 about the Akhlakul Karimah of a student towards his teacher in seeking knowledge, as was once practiced by the Prophet Musa when studying with Khidhir. Regarding Musa's learning behavior from his teacher Khidhir, Fakhrudin al-Razi in his commentary Mafatih al-Ghaib wrote in detail about these behaviors, namely:

- a. A student must follow their teacher or have one;
- b. This is a form of humility in front of the teacher: ask permission to follow first;
- c. While his teacher was more knowledgeable, he admitted to being stupid;
- d. Humility also includes asking for a portion of the wealth of knowledge from his teacher, which Allah bestowed upon him;
- e. Recognize that God is the source of all acquired knowledge;
- f. To ensure that you are not misled in any way and are easily guided, ask the instructor for guidance;
- g. If a student has studied before returning to a different teacher, he should abandon differences of opinion and objections with that teacher;
- h. Give up all excuses to completely follow the teacher;
- i. Even though you already know a lot, you still have to have a strong desire to learn more because meeting experts whose knowledge is perfect and in-depth will make you happy and happy.
- j. Serving a teacher (khidmah) before studying is the first step in seeking knowledge;

- k. Not following a teacher for reasons other than just studying. Similar to how the prophet Moses treated Khidir, this is roughly how a student treats his teacher (Smetanina et al., 2020).

Based on the results of interviews conducted by researchers with resource persons and supported by the results of the literature, regarding views on the role of formal and non-formal Islamic religious education in improving morals. The researcher conducted an interview activity with a resource person, namely an Islamic religious education teacher at the school (Pamungkas & Hakim, 2019). The resource person was asked questions about morals towards fellow pupils or pupils, morals towards teachers, morals towards parents and morals in the learning process at school. The results of the interview are presented in the form of descriptive narrative paragraphs. The following question was asked by the researcher to the interviewee, "What kind of examples and practices do you use for your students in instilling good morals?" Regarding this question, the resource person revealed that "we always apply that when there are teachers, ustadz, kiya or guests of student guardians such as teachers passing by on motorbikes or cars or teachers walking, students always look down and wait for the motorbike or car to pass first. We always teach etiquette like that, students greet with a smile and then continue with the activity. Meanwhile, when students or students are playing football, badminton or doing other activities, the teacher passes by students and students stop first (Marzuki, 2010). We always prioritize that every Friday there is a morals briefing which is coordinated by the teachers in turn with the aim of maintaining the quality of akhlakul karimah, so that students don't forget their alma mater. As students, they are accustomed to that kind of morals briefing, from the results, thank God, the children know that when the teacher comes, the students are stressed not to "Until the teacher comes first, the students are the first to come and sit and wait for the teacher to teach who prioritizes morals." Apart from that, the story method is also applied, which is a way of teaching and learning which is the same as the lecture method, because the information is conveyed through verbal explanations from one person to another, but there are differences, for example in terms of material presentation, lectures are delivered by the teacher, whereas in the story method, both teachers and students can play a role in discussing during the learning process.

The teacher can assign one of the students to tell an event that happened. One form of the story method is reading a story about the material on moral beliefs and discussing the story with his friends so that he can create someone who has good morals. Apart from that, the question asked by the researchers to the interviewees was, How do you deal with the attitudes of students and students who are difficult to control? Explain! Responding to this question, the interviewee revealed that "Well, it's simple, you never hit students or give heavy sanctions, during this period of adolescence you are stubborn, when students are looking for their identity, the teacher provides directions and input. For example, I also had no intention of becoming a teacher, but I tried to study and learn until I was like this. Provide motivational direction and guidance so that students change their attitudes, change their morals, change their behavior well, and those who were previously lazy become diligent.

The teacher doesn't judge you by your wealth or good looks or intelligence, no, but what you judge is your morals. Here, the teacher monitors what students' behavior is like from entering the school environment to outside the school environment. Concrete examples are given so that students are motivated to study harder and more seriously with Islamic morals upheld. Spiritual approach and social approach, follow the student's wishes, if it is positive, such as a sport that the student likes, if the student is close to the teacher, thank God, this can change the student's attitude a little. I teach students to say something like this. You too will become a teacher. How would you feel if you were explaining to your students that they don't do things or don't pay attention to what you feel is wrong or not, sir?

Among effective education in an effort to form students' faith, moral and social preparation is education with advice. Because this advice can improve akhlak karimah, so that it adorns it with noble character, and equips it with Islamic principles. Education is a teacher's method of supervision and guidance, namely accompanying students in their efforts to shape them morally and socially. Educating accompanied by supervision and guidance aims to see directly the moral condition of students on a daily basis, both in the Islamic boarding school, school, family and even community environments.

Etymologically, education comes from the Greek word pedagogy. Paes means child, gogos means guide/guidance; and iek means knowledge. So etymologically, pedagogy is the science that discusses how to provide guidance to children. In English, education is translated as education. Education comes from the Greek word educare, which means bringing out what is stored in a child's soul, to guide it so that it grows and develops.

Meanwhile, the terminology of education is "human activities and efforts to cultivate personal potential to improve his personality, such as: physical (five senses and skills) and spiritual (mind, intention, taste, creativity and conscience). On the contrary, changing and transferring cultural values to every member of society is the broad definition of education. This shows that education can involve various steps, the most important of which is instilling values in every member of society. the process of passing on cultural values in various ways.

Understanding Islamic Religious Education according to Prof. Dr. Zakiah Daradjat is "education through Islamic teachings in the form of guidance and care for students so that after they complete their education they can fully understand and practice the teachings of the Islamic religion which they believe in for the sake of safety and life." happiness both now and in the future. Morals are qualities (strength) that are embedded in the soul and encourage spontaneous behavior without the control of the mind. Morals, then, are the thoughts and feelings that arise naturally in a person and are expressed in their behavior or actions.

Karimah morals (noble morals) are being pleased with Allah, loving and believing in Him, believing in angels, books, messengers, the last day, destiny, being obedient to worship, always keeping promises, carrying out trust, being polite in words and deeds, qona 'ah, trust, patience and gratitude.

4. Conclusion

Moral character is very important in everyday life because it is a basic thing in our lives. Allah SWT sent down the Prophet Muhammad SAW to earth to perfect human morals on earth. Studying morals is anywhere as long as the place is good, but the author chose the place at SMP IT Khalisaturrahmi Binjai. Do public schools, madrasas and/or Islamic boarding schools play a role in improving morals or not? The answer is that it plays a very important role because in this institution, good morals are taught, especially students must behave politely towards each other, teachers, parents and even in the community. At Khalisaturrahmi Binjai IT Middle School, there is a habit of *akhlakul karimah*, namely bowing your head when a teacher passes by, even when students are doing activities such as playing football, there are teachers who pass by and the students immediately stop their activities, this is so honoring a teacher. Even at Khalisaturrahmi Binjai IT Middle School, a work program has been created, namely moral training is carried out once a week, namely every Friday. In this agenda, thank God, students change, for example when typing in class, students go to class first before the teacher enters. So students are not late. Providing guidance to pupils or pupils using concrete methods of teaching stories such as students being taught to give alms, and it will produce benefits for themselves and even for other people in need. If we give alms the reward is 10x. Even an educator must set an example for his students. So before the students do it, it would be better if the teacher did it first. Because we are role models for students. If the teacher is good, God willing, the students will be good. Dealing with problematic students is a simple way of giving the student an approach, providing motivational input so that the student changes his bad attitude to a good one. Indeed, it is difficult for us to improve a student's morals, but the teacher should not get bored of giving advice to the student, it is like a knife that always feels and will definitely be sharp, so do students. If we continue to advise, God willing, students will change for the better. So if there are students who are difficult to control, the teacher provides input and motivation not to use violence. Even if there are students who are difficult to control or are stubborn, it could be that the student has internal problems such as a lack of parental love for the student. We as teachers must provide advice and motivation but must be face to face. God willing, students will change from bad to good, and teachers will also pray for the good for their students.

5. Bibliography

- Hetika, H., Farida, I., & Sari, Y. P. (2018). Think Pair Share (TPS) as Method to Improve Student's Learning Motivation and Learning Achievement. *Dinamika Pendidikan*, 12(2), 125–135. <https://doi.org/10.15294/dp.v12i2.13561>
- Limbong, I. E., & Setiawan, H. R. (2022). Utilization of Audio Visual Media in Arabic Learning at SMP Rahmat Islamiyah Medan. *Maslahah: Jurnal Pengabdian Masyarakat*, 3(2), 76.
- Marzuki. (2010). *Pembinaan Karakter Mahasiswa melalui Pendidikan Agama Islam di Perguruan Tinggi Umum*. Penerbit Ombak.
- Nurzannah, Ginting, N., & Setiawan, H. R. (2019). Implementation Of Integrated Quality Management In The Islamic Education System. *Proceeding*

International Seminar on Islamic Studies, 1, 1–9.

Pamungkas, N. T. S., & Hakim, L. (2019). Pengembangan Alat Evaluasi Berbasis Computer Test (CBT) Pada Materi Jurnal Penyesuaian Perusahaan Dagang di SMA Negeri 1 Puri Mokokerto. *Jurnal Pendidikan Akuntansi, 07(01)*, 90–95.

Setiawan, H. R. (2021). IMPLEMENTATION OF TAHFIZ QURAN PROGRAM AT SMP RAHMAT ISLAMIYAH MEDAN. *International Conference on Multidisciplinary Sciences for Humanity in The Era of Society 5.0*, 106.

Smetanina, M. D., Yefremova, E. P., & Lazutkina, E. V. (2020). Digital Transformation of Higher Education. *Siberian Journal of Anthropology, 4(3)*, 178–184. <https://doi.org/10.31804/2542-1816-2020-4-3-178-184>

Sugiyono. (2008). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.

Sujarweni, W. (2022). *Metodologi Penelitian*.