

## Teacher Methods In The Perspective Of Islamic Education

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**Abstract:** *This study is entitled Methode's Teachers in Islamic Education Perspective, The problem that arises is that many teachers are less able to provide approaches in Islamic education, Are teachers less able to provide methods for educators, The process of Islamic education in its method has a very important position in efforts to achieve goals, because this becomes a means in the delivery of student material that is arranged in the curriculum without the method of a subject matter will not process ep efficiently and effectively in teaching and learning activities towards educational goals. The purpose of this research is to find out the methods of the Teachers in the Perspective of Islamic Education, the method used is Library Reserch, Qualitative it is found that there are many different kinds of approaches to Islamic education that can achieve the goals of Islamic education*

**Keywords:** *Methode's, Teacher, Islamic Education*

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### 1.Introduction

#### The position of educator in the islamic view

Islam highly values and glorifies educators or teachers. So high was the award that placed educator or teachers one level below the prophets and apostles. Why is that? because educators or teacher really value knowledge. There is a unique reason why Muslims value the educator or teacher the view that knowledge (knowledge) all comes from god.

.... لا علمنا إلا ما علمتنا ....

Meaning : “ There is knowledge that we have except what you teach us (QS.Al-Baqarah 32).

Islam highly respects and glorifies the position of education or teacher because it is related to science, there is also the prophet's hadith which confirms that people who are knowledgeable exceed those who worship fasting and evening prayers, the main ink is more valuable shuhada and so forth.

The main task of the teacher is “educating, teaching, guiding, training, assessing and evaluating learners adding physical or non-physical training and evaluating related to one or more sciences to all students. In other words, the teachers is the key to success and the spearhead in efforts to improve the quality of services and educational outcomes. In islam, the figure of a teacher is even more strategic because besides carrying out scientific missions, teachers also carry out sacred tasks, namely missionary and prophetic missions, namely guide and direct students towards better morality towards the path of Allah SWT. The following article, with all its limitations, will elaborate around the position and characteristics of teachers in a islamic perspective, especially religious teaching teachers, and challenges they face. In the context of islamic education, teachers are all those who try to improve others in islamic way. They can be parents, uncles, brothers, neighbors, religious

leaders, community leaders, and the wider community. Especially for parents, Islam gives important attention to both as first and foremost educators for their children, as well as laying a solid foundation for their children's education in the future. Many theorems of Naqli show this, for example the words of the prophet Muhammad:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم  
كلموا أولادكم على الفطرة فإبوا هيهودا أو نصرا أو مجسانه... (رواه البخاري)

Meaning: "Every child is born in a state of nature, then the old people who make them religious Jews, Christians, or Majus (HR. Bukhari).

Educators in the perspective of Islamic education are people who are responsible for the development of all the potential of students, both affective, cognitive, and psychomotor potential in accordance to Ar-Rosyidin (2005:42) educators in the perspective of Islamic education are those who are responsible for efforts to develop physical and spiritual development of students in order to reach the level of maturity so that he is able to fulfill his humanitarian tasks (both as Khalifah fill ardh) in accordance with Islamic teaching values.

## 2. Teacher's Understanding

In a large Indonesian dictionary, the teacher is interpreted as a person whose job (livelihood, profession) teaches. In the world of education, the designation of teachers is known as Educators in Position. Educators of positions known to many people are teachers, so many parties identify education with teachers. Besides the teacher is the main process of education. He becomes a determinant of the progress of a country in the future. In general, the teacher's job is to teach students to have knowledge and skills in each subject area. In addition, the teacher also has the responsibility in educating students to have good attitudes and behavior, whether it is when they are in the school environment or in the community

## 3. Ethics in Teaching

Teaching is a praiseworthy attitude. In an Islamic perspective, a person who teaches must include values, directly integrated in the teaching process. Any ethics which is a fundamental value that must be owned by a teacher interesting things to discuss.

### a. Ethics

The word ethics is the science of what is good and what is bad, about moral rights and obligations. Collection of principles / values relating to morals, values about right and wrong adopted by the community. If examined properly, ethics is not just a science of good and bad or not just a value, but more than that ethics is a good habit and an agreement that is based on a good and right.

### b. Teach

The word teaching has several meanings, including:

1. Give lessons
2. Train
3. Scold (beat, punish and so on) so that the deterrent.

People (instructors) doing the above are also called teachers and trainers. If this foundation becomes a guide, the speaker gives an argument that a teacher may beat his students as part of the teaching profession. Aiming to create a deterrent effect on the student. Thus, it can be seen how the objectives are achieved as expected. In English teaching is interpreted with the word teach, which comes from the language

Old English is taecan which means to teach which is teaching. Teaching activities involve the role of a teacher in the context of seeking to create a fabric of harmonious communication between the teacher himself and the student. The relationship between the student and the teacher is an inseparable part. Without one of these, the activity cannot be

called in an atmosphere of learning and teaching. Reviewed by using Islamic education, both sides support each other, because the principle of studying in Islam, the birth of a dynamic human being by optimizing all the material and opportunities given by God. Jusuf Amir Feisal said that in fact the essence of Islamic education is to glorify humans and cultures blessed by God. culture here is a new habit that arises because there was previously a learning process.

#### 4. Methods in the Perspective of Islamic Education

The process of Islamic education, in its method has a very important position in the effort to achieve goals because this is a means of achieving goals, because this is a means of delivering student material that is arranged in the curriculum. Without the method of a subject matter will not be able to process efficiently and effectively in teaching and learning activities towards educational goals.

There are three aspects of values contained in educational goals that are to be realized through methods that contain character and relevance. First, forming students into servants of God who serve him alone. The second is educative value that refers to the Qur'anic instructions. Third is related to motivation and discipline according to the teaching of the Koran called reward and torture.

Islamic education such as Muhammad Qutub put forward the methods of Islamic education. Basically the method is quite a lot, but among the most important of the many methods available, including:

##### 1. Exemplary Methods

Described in the word of God Q.S Al-Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Verily there is in the Prophet's self a role model that is good for you (that is) for those who expect (mercy) of Allah and (coming) the Day of Judgment and he often mentions Allah" (Surah Al-Ahzab: 21)

Rasulullah SAW is the greatest example for mankind, he is an educator, a person who gives instructions to humans with their own behavior first before with good words. Islam believes that the role model is the best educational technique, and a child must obtain an example from his family and parents so that since he was a child he has accepted Islamic norms and is based on this high conception. Thus Islam bases the education methodology on something that will control the way of life in society. So if an Islamic society is formed, that society will fill its children with Islamic norms through role models that are applied in society and carried out within the family and by parents. From the description above that it can be said that education is as a way to save humanity in this case students, education must be fostered and run well, teachers who serve as knowledge providers or as people who facilitate their students to gain insight are required to teach according to norms existing education norms.

##### 2. Habituation Method

The Word of God Q.S An-Nur: 59

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ هُوَ اللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: "And if your children have reached the age of baligh, then they should ask permission, like those who before they asked permission. Thus Allah explains the verses and Allah knows the wise again "(Q.S An-nur: 59).

{1049} The point is that the children of free people who are not mahram, who have reached Baligh must first ask permission if they want to enter according to the ways of the person mentioned in verses 27 and 28 of this surah asking for permission.

Next emphasize in the previous paragraph, namely:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِسْتَأْذِنُوا الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ الَّذِينَ لَمْ يَلْبَسُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ  
مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَفِي مَبْأَدِ صَلَاةِ الْعِشَاءِ ۖ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ  
طَوَافُ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

It means: "O you who believe, let the slaves (men and women) you have and those who have not reached your age, ask your permission three times (in one day), that is, before morning prayer, when you take off clothes Your clothes (outside) in the middle of the day and after the evening prayer '(that is) three genitals for you (h1047). There is no sin on you and neither (nor) upon them other than (three times) it (1048). , some of you (there is a need) to some (other). Thus Allah explains the verses for you. And Allah knows the song of the Wise. (Qs.An-Nur: 58)

{1047} Meaning: Three types of time which are usually at body times are widely open. Therefore Allah forbids slaves and underage children from entering into adult sleep without permission at these times.

{1048} It means: they do not sin if they are not prevented from entering without permission, nor do they sin if they enter without asking permission.

### 3. Story method

In this case, an educator teaches his students by telling a story about someone who is never satisfied with what he has. Like Qorun who was greedy for his possessions, so with that greed, God annihilated it with his treasure. Thus, the two verses above give a description of anyone who is so deep in his knowledge that the knowledge is attached to him, such as the attachment of skin to flesh. But he skinned himself by releasing the demands of his knowledge. He is likened to a dog panting while sticking out his tongue throughout his life. This is the same as someone who has knowledge but is trapped by following his passions. He cannot control his desires with the knowledge he has. That knowledge should fortify him from bad deeds, but it turns out whether he already has the decoration of the world or not, he continues to pursue and try to get and add to the worldly decoration because that has become his innate nature like the condition of the dog.

### 4. The Wisdom, Ibah and Mau'idzah Method

The ibrah method is an educational step which is carried out by taking lessons from the stories of the ancients, events in the natural surroundings, the erection and destruction of a nation, the destruction of a people, and so on. Whereas mau'idzah, literally means tadzkirah, that is advice. This method of 'mayzah' can be done through lectures, sermons, and carried out with solemnity, silence, touching the heart, and generally played by people who are pious and knowledgeable. This method was once applied by the Prophet in front of his companions

### 5. Mujadalah Method (Discussion)

The method of discussion is a way to deliver learning material by providing opportunities for students to discuss, analyze in order to gather opinions, make conclusions or arrange various alternative solutions to problems. In the study of teaching methods called the hiwar method (dialogue). Discussion provides maximum opportunities for students to explore their knowledge and then combine it with other students' opinions. One side matures thought, respects the opinions of others, realizes that there are opinions outside their opinions and on

the other hand students feel valued as individuals who have potential, abilities and innate talents. The method of mujadalah emphasizes the giving of arguments, arguments and strong reasons. The students try to explore the potential they have to look for the basic and scientific reasons in each argument of the discussion. The teacher only acts as a motivator, stimulator, facilitator or as an instructor. This system is more inclined to "Student Center" which emphasizes aspects of respect for individual differences in students (individual differences) rather than "Teacher Center". This method is usually used in scientific discussions to find the truth of several different opinions, such as in the world

## 6. Advice Method

God's Word:

إِنَّا لَأَهَيُّ أَمْرٍ كَمَا تَنْتَوَدُوا الْأَمَانَاتِ أَلَيْهَا إِذَا حَكَمْتُمْ بَيْنَنَا النَّاسَ أَنْتُمْ بِالْعَدْلِ إِنَّا لَنَعْلَمُ عِظْمَ بَصِيرٍ إِنَّا لَأَهَيُّ أَمْرٍ كَمَا تَنْتَوَدُوا الْأَمَانَاتِ أَلَيْهَا إِذَا حَكَمْتُمْ بَيْنَنَا النَّاسَ أَنْتُمْ بِالْعَدْلِ إِنَّا لَنَعْلَمُ عِظْمَ بَصِيرٍ

It means: "Verily, Allah tells you to deliver the message to those who have the right to receive it, and if you establish a law among men, so that you determine it fairly. Surely Allah gives you the best teaching. Verily Allah is omnipotent and hear almighty" (QS.An-nisa 58).

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