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Implementation of Islamic Education Methods in Madrasah from the Perspective of Quraish Shihab

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Abstract: The implementation of Islamic education methods can measure the importance of meaningful Islamic learning outcomes. The implementation of very fundamental educational methods that are oriented towards active and effective learning to encourage students to develop better potential, starting from character, personality, intelligence, and skills. Moreover, Islamic education focuses on every Madrasah institution under the Ministry of Religion. The purpose of this study is to examine and examine the methods of Islamic education in Madrasahs in the thought of Quraish Shihab through the book Membumikan Al-Qur'an. Because the method of Islamic education can not be separated from the Qur'an and Hadith. This research uses literature study or library research. Researchers explore sources of data from library information through journals, books, magazines, articles, newspapers, and other documents. The researcher examines the book Grounding the Qur'an through reading, observing, analyzing, categorizing, and reflecting on the context of Islamic education in today's era. The results of this study indicate that there are six methods of Islamic education from the perspective of Quraish Shihab, namely, (1) the Hiwar Method, (2) the Qur'an and Nabawi Story Methods, (3) the Amsal Method, (4) the Exemplary Method, (5) the Habituation Method, (6) Targhib Method and Tarhib Method. These six methods aim to instil the values of monotheism in children from an early age. The Qur'an conveys that education includes three important aspects, namely, the purpose of education, educational methods, and the character of education. From here, the researcher will focus on describing the methods of Islamic education interpreted by Quraish Shihab by relating the current phenomena in madrasa institutions.

Keywords: Method, Islamic Education, Madrasah, Quraish Shihab

1. Introduction

A developing and advanced nation has several factors, one of which is the field of education. Education is a crucial point in breaking the chain of poverty, underdevelopment, and ignorance. Hall and Midgley define poverty as a condition of material and social deprivation that causes individuals to live below a decent standard of living, or conditions in which individuals experience relative deprivation compared to other individuals in society. Lagging according to Professor Lant Pritchett in his editorial The Need for a Pivot to Learning: New Data on Adult Skills from Indonesian, Indonesia is left behind by 128 years in three respects: social inequality within the country, minimal educational expansion capacity, very slow progress [1]. This can be seen in the number of poor students, even orphans, who live on the outskirts of rural areas and eventually drop out of school because they are not accepted in public schools[2]. Ignorance is a state and situation when there is a lack of knowledge of something subjective information. This is not the same as a low level of intelligence, such as the intellectual quality and level of education that a person has. These three crisis factors determine the existence of credible and competent human resources in the role of building the Indonesian nation today[3].

Seeing the dynamics in human social needs that continue to be required implies the ability and willingness to compete and compete in global life. From here, the term that refers to education as a learning process that is carried out does not stop and stagnates until many thoughts arise about the term lifelong education which is the truth and is undeniable[4]. Anthropologist Marvin Harris asserts that this educational process will form a habitual culture in the form of implications for various aspects of human life including behaviour and thoughts in obtaining successful learning to support progress, peace, and justice[5]. From here, the task of schools, institutions, and institutions to design education has the advantage of human beings with character, intellect, and skills.

Indonesian education aims to seek to formulate and direct students towards a better direction, one of which is by identifying educational methods in Indonesia that are very concerned about the burden of many subjects so that the discipline of students who are weak regarding boring learning, of course, must find a solution so that students can apply to learn well [6]. In addition, it is a big loss for education if students do not

receive good educational service methods in the learning process, which is likely to cause split orientation to fail in their lives.

Islamic education has a method for measuring the importance of meaningful learning outcomes by compiling an educational curriculum that is easily absorbed and understood by students [7]. The method of Islamic education is more important than the material, the method is a must for educators to convey the meaning and purpose of learning. Because, if the material is good but the method used is boring and long-winded, it does not enter the understanding of students, of course, the enthusiasm for student learning will fade and the achievement power of students is low [8]. From here, the prophet Muhammad SAW and his companions exemplified the methods following his teachings. According to M. Arifin, the method is an operational component of educational science, the method has the potential to direct learning materials to educational goals that will be achieved with a long process, both formal, non-formal, and informal institutions [9]. The method of Islamic education cannot be separated from the Qur'an and Hadith. Quraish Shihab, in his book *Membumikan Al-Qur'an*, explains that Islamic education is by interpreting today's life. Al-Qur'an introduces itself as a guide for humans who are oriented towards happiness and prosperity in human life. Quraish Shihab's thoughts are always based on the verses of the Qur'an and Hadith which are then interpreted according to the current context of Islamic education [10].

Quraish Shihab emphasized that Islamic education makes humans the ability to carry out the function of caliphs on earth and become obedient servants of Allah. Islam invites humans to have an education that is total (soul, mind, and body) without separators and distinctions. This is because Islamic education is universal or comprehensive for the human nation, which develops all of its potential, soul, body, and mind until the formation of a complete human being [11].

This research related to Islamic education was carried out by Andi Hidayat writing about Islamic education methods as a millennial generation that focuses on Islamic education methods by encouraging and developing their potential through the Qur'an and Nabawi hiwar (conversation) method, Qur'an and Nabawi stories, Qur'anic Amsal 'ani and Nabawi, Example, Habituation and practice, Ibroh and Mau'izoh, Targhib and tarhib. Andi Hidayat analyzes the context of this method by looking at the millennial generation resulting from the work of Quraish Shihab in the book "Embracing the Qur'an". But this research focuses on perfecting by interpreting Islamic education methods and reflecting the paradigm of life in the context of today's education through the thoughts of Quraish Shihab in the book "Embracing the Qur'an" [12]. HM Daniel Alwi interprets the book grounding the Qur'an to provide information on Islamic education with the experience of the stories of the Qur'an as repetition. In the concept of illustration, the book grounding the Qur'an has proven its truth by scholars and experts. Starting from the order of life of Muslim groups, outlining the practice of the Qur'an, and specific issues of the importance of religion in the lives of Indonesian Muslims [13]. From this idea, Quraish Shihab developed a language that is simple, easy to understand, and has authentic references to both the Qur'an and its hadiths (Nazilatus, 2019). In addition, Nazilatus Syukriyah emphasized that Islamic education in the modern era related to Quraish Shihab's thinking prioritizes ethical values in learning Islamic education [14] (Nazilatus Syukriyah, 2019). Because through ethics there is the value of seriousness in learning to practise and transferring more useful knowledge. From here, Islamic education exists.

The three previous studies provide perceptions of different perspectives on Islamic education in the past thought of Quraish Shihab. This perspective serves as reinforcement for perfecting new research so that there is an easy-to-understand contextual understanding of the Islamic education method in the book *Membumikan Al-Qur'an* on the thoughts of Quraish Shihab. This study will examine how the method of Islamic education from the perspective of Quraish Shihab in the book *Membumikan Al-Qur'an*. Here, there are six methods of Islamic education, namely, (1) the Hiwar Method, (2) the Method of the Qur'an and Nabawi Stories, (3) the Proverbs Method, (4) the Exemplary Method, (5) the Habituation Method, (6) the Targhib Method. and the Tarhib Method (Qowim, 2020). From here the focus of this research is to explore Quraish Shihab's ideas about Islamic education which is implemented in the context of madrasas.

2. Method

This research was conducted using *library research*. Researchers explore sources of data from library information through journals, books, magazines, articles, newspapers, and other documents [15]. The approach used is a qualitative approach by reading, categorizing, analyzing, and reflecting. The exposure in this study leads to descriptive explanations as a characteristic way of qualitative research. The method of this research is the method of studying the quiet book of Islamic education methods from the perspective of Quraish Shihab through the book *Membumikan Al-Qur'an* in madrasas [16]. Studying the book *Grounding the Qur'an* by reading, observing, analyzing, categorizing, and reflecting on the context of Islamic education in the current era. By reviewing this book, objective information will be obtained from various points of view of scholars and experts. Then, the researcher will focus on discussing the method of Islamic education in Quraish Shihab's

thinking through six methods, namely: (1) the Hiwar Method, (2) the Qur'an and Nabawi Story Method, (3) the Amsa Method, (4) the Exemplary Method, (5) Habituation Method, (6) Targhib Method and Tarhib Method.

Data analysis in this study is related to the process of systematically searching and compiling research data by organizing data into categories, describing them into units, synthesizing, arranging them in patterns, and making conclusions so that they are easily understood by readers. The data analysis focuses on the description, clarification, and placement of data in the text described in words to generate and reveal new meanings and theories. Then, the data analysis technique uses an analytical model which includes data collection through data reduction, data presentation, and drawing conclusions or data verification [16]

3. Results And Discussion

Identifying method which means 'way', in general, method is a procedure for carrying out activities in real terms and the facts and concepts are systematic. The method comes from the Greek words *meta* meaning "through" and *hodos* meaning "way". Then the method means "the way through" [17]. The method of Islamic education from the thought of Quraish Shihab in *Grounding the Qur'an* conveys the view of human education by treating creatures according to the elements of their creator, both soul, mind, and body. These three elements are oriented towards the whole person. The educational material presented by the Qur'an leads to the body, soul, and human mind. This is proven to be true through proof of the arguments put forward in the reasoning of students' minds. Abdul Karim Khatib stated, "The human mind feels that it plays a role in discovering the nature of the material presented so that it feels ownership and is responsible for defending it."

Quraish Shihab explained that one of the methods used by the Qur'an is to use stories. Each story has material presented, either a true story or a purely symbolic story. Stories related to the ancients, both from the prophets, friends, and pious people, also become Islamic stories related to the history of human life [18]. For example, Quraish Shihab tells the story of Prophet Sulaiman As. affected by the beauty of the horses in Qs. Ash-Shad: verses 30-35. The verse describes Prophet Sulaiman As. Likes horses and forgets to do the Asr prayer time.

From there, Prophet Sulaiman As. Realizing then slaughtering it and then donating the horse to the poor and needy. Awareness of the mistake of forgetting the favour of Allah SWT to carry out the Asr prayer so that Prophet Sulaiman As. redeem it by slaughtering horses to be donated to the poor and needy. There is a social attitude of self to Allah SWT and a self-attitude to others. The pleasure that humans get is in the form of abundant goodness because there is kindness to fellow creatures so the law of reciprocity appears. The law of reciprocity is where someone's kindness will be repaid with kindness, and vice versa.

The book *Membumikan Al-Qur'an* records the writings of Quraish Shihab from 60 papers related to Islamic education in Indonesia. One of the contents of the book *Grounding the Qur'an* is six methods of Islamic education from Quraish Shihab's interpretation, namely (1) the Hiwar Method, (2) the Method of the Story of the Qur'an and the Prophet, (3) the Proverbs Method, (4) the Exemplary Method, (5) Habituation Method, (6) Targhib Method and Tarhib Method. These six methods aim to instil the values of monotheism in children from an early age. Al-Qur'an conveys that education includes three important aspects, namely, the purpose of education, educational methods, and the character of education [19]. From here, researchers will focus on implementing Islamic education methods interpreted by Quraish Shihab in the context of education in madrasas.

Hiwar Method

The Hiwar method is an educational method carried out by alternating conversations between two or more parties with a question-and-answer method on a topic leading to a goal and exchanging opinions about a particular case. This war method involves both active parties or the other party responding according to the topic of the idea being conveyed [20]. The Hiwar method can evoke feelings in the form of messages and good impressions from teachers or students who give birth to educational ideas for listeners or readers. In addition, the hiwar method is applied to Islamic ethics (morals), through dialogue, teacher attitudes, and students are involved in the influence of speaking attitudes, moral education, and respecting the opinions of others. From here, the hiwar method was said by Muhammad Athiyah aims to encourage students to express their ideas, and the teacher's task is to create a dynamic atmosphere [7]. Dynamic conditions will create interactive learning so that students learn creatively.

The implementation of the Hiwar method in education in madrasas aims to facilitate students in creative learning. With this method, students will be accustomed to finding and solving problems related to the subjects received, seeking new knowledge and taking lessons, and practising hearing skills from listening to the material presented by the teacher. Then Quraish Shihab gave a review of the advantages and disadvantages of the hiwar method. The advantages of implementing the hiwar method in this madrasa can touch and evoke feelings in helping the body with a strong personality and attitude in reaching the end of education. Furthermore, being able

to give messages and strong impressions from both parties involved in hiwar, and able to activate and condition many students in learning[18].

The drawback of implementing the hiwar method in this madrasa is that participants feel afraid if the teacher does not encourage students to be confident, by creating an atmosphere that is not tense, but friendly. Time is often wasted so that other questions go unanswered, if the number of students is large, it is not possible to give questions to each student. According to Al-Nahlawi, in *the Qur'an and the Sunnah of the Prophet Muhammad* [19]. Various types of hiwar can be implemented in madrasas, including:

- a. *Hiwar Khitabi* or *Ta'abbudi*, through the *hiwar ta'abbudi* of the Qur'an, instills important things, namely to be responsive to the problems posed by the Qur'an, to appreciate the meaning of the content of the Qur'an, to direct behaviour to be following the teachings of the Qur'an, the instructions of the Qur'an. This khitabi method often reflects students' questions raised by the Qur'an from the whispers of their conscience. When listening to stories or reading in the Qur'an, it is as if students contemplate feelings to open their hearts and faith in the subjects obtained from the teacher.
- b. *Hiwar Kishi* is an illustration of the living conditions and psychology of people who have a dialogue by understanding the good and the bad. This method is often contained in Qs. Ash-Shaff verses 20-23 tells that people who lie about the mistakes they have made will be collected and will get the torment of hell for their actions that are not commendable so that they bring harm to the world for their actions.
- c. *Hiwar Jadali*, aims to strengthen the *hujjah* (reason). There is an argumentative dialogue from debates and discussions that lead to reasons to admit a truth in understanding the context of the material presented by the teacher. This Jadali method is more dominant in touching logic and is oriented to the arguments of the speaking page. In addition, *Hiwar Jadali* touched the minds of students and touched their feelings as well. Like Qs. Al-Najm aya 1-5 which means, "*By the star when it sets, your friend (Muhammad) has not gone astray nor has he erred, nor has he recited it (the Qur'an) according to his will, his speech is nothing but revelation. which was revealed above was taught to the very powerful Jibril As.*"
- d. *Hiwar Tamsili*, is the content and explanation that is presented in the form of a logical parable and is easily understood by the dialogue opponent.

From the description above, the researcher concludes that the implementation of the hiwar method in madrasas in Islamic education will be effective in instilling faith and piety in Allah SWT. *Hiwar's* method is to convey educational values used in the Qur'an to students in madrasas. There are advantages compared to other methods[20]. Quraish Shihab said that the Messenger of Allah in conveying the teachings of Islam, both to his friends who have faith or have not believed. So factually, many friends are interested in the teachings of Islam because there is a dialogue with the Prophet Muhammad. because there is a way of arguing that the Prophet (PBUH) influenced his logical opponent with the dialogue patterns presented in Allah's verses.

The Method of the Story of the Quran and Prophet

The story method is a method that supports the material presented, both the story happened and the symbolic story in the story has an educational function that cannot be replaced with other forms of delivery besides language. Educational stories can give birth to warm feelings and activities in the soul, which then motivate people to change their behaviour and change their determination according to the demands and directions of the end of the story and take lessons [21]. This method aims to reveal the stability of revelations and treatises, explain as a whole that Al-Din comes from Allah, strengthen the faith of Muslims, and remind that the enemy of the believer is the devil [22].

The implementation of the story method in Islamic education in madrasas emphasizes the use of the *Maudhu'i* (thematic) interpretation method. Prof. Abuddin Nata, MA entitled "*Methodology of Islamic Studies*" stated that starting from al-Farmawi's point of view, there are four implementations of Al-Quran interpretation methods that can be implemented in madrasas: (1) The *Tahlili method*, namely the Muffasir, tries to explain the content of the verses of the Qur'an. from various aspects by paying attention to the sequence of verses in the Qur'an as stated in the manuscripts; and (2) the *Ijmali method*, which is interpreting the Qur'an by showing the meaning contained in a verse globally, (3) the *Muqarin Method*, which is interpreting by comparing one verse of the Qur'an with another verse, with the hadith and opinions of the scholars. Cleric; (5) *Maudhu'i Method*. One of Ali bin Abi Talib's messages was "*Invite the Qur'an to speak*". This message requires the interpreter to refer to the Koran to understand its content [17].

According to M. Quraish Shihab, the implementation of thematic interpretation methods in madrasas can refer to Mahmud Saltut. Sheikh Mahmud Saltut compiled a Book of Tafsir entitled "*Tafsir Al Qur'an al-Karim*" in the form of implementing the ideas put forward by Imam al-Syatibi. Quraish Shihab in his book "*Embracing the Qur'an*" stated, in 1977, Prof. Dr Abdul Hay Al-Farmawan published the book "*Al-Bidayah fi Al-Tafsir Al-*

Mawdhu'i " by suggesting the steps taken to apply the Maudhu'l method in Islamic education at madrasas, relating to this problem, compiling a series of verses according to the period of their descent along with knowledge of its asbab al-nuzul, understanding the correlation of these verses in their respective letters, and compiling the discussion in a perfect framework.

Completing the discussion with the hadiths that are relevant to the subject matter, studying the verses as a whole by collecting the verses that have the same meaning or compromising the 'am (general) and the specific (special), absolute and *muqqayad* (bound)) or which are born contradictory so that all of them meet in one estuary without distinction and coercion. The features of the *maudhu'i* method according to Quraish Shihab include avoiding problems or weaknesses of other methods, interpreting verses with verses or with the Prophet's hadith, conclusions are easy to understand, this method allows to reject the assumption of contradicting verses in the Qur'an and can use as evidence that the verses of the Qur'an are in line with the development of Islamic education and society[23].

Then, the implementation of the nabawi method in Islamic education in madrasas as interpreted by Quraish Shihab in the book *Membumikan Al-Qur'an* is Islamic education related to the learning model through events of Islamic figures to be used as motivation for students' learning. In addition, students can understand the historical process of Muslims during their struggle to spread Islam from the west and east to this region of Indonesia. This nabawi method relies on the Qur'an and Hadith as well as the sunnah of the Prophet Muhammad in the form of words, deeds, and decisions, which are physical or moral during his lifetime. Students can reflect on the example of Islamic leaders who are thick with religion so that students as adults are not carried away by other schools that affect their faith. From here, the method of the story of the Qur'an and the Prophet became the most important basis for Islamic education to know the history of Islam in the past[24].

Method Amsal

The proverb method is a parable method where in the Qur'an there are many verses in the form of parables (parables) this is to educate the people. The word Amsal is taken from the word jama' which means *mitral*. The word Amsal means wonderful circumstances, stories, and qualities. This can be studied in Qs. Al-Baqarah verse 17. According to Ibn Al Qayyim, Amsal is a similarity that emphasizes abstract laws that can be seen or considered as one of the others. Al Suyuthiy said that the proverb is an illustration of concrete meaning because there are things that impress the heart, for example, there are those that are similar to those that are vague and visible, and those that are invisible are present. In the world of Islamic education, the Amsal method is used as an effective approach when teaching and learning [25]. This method is used to clarify the purpose and meaning of the delivery of educational materials. This proverb contains advice, meanings, and warnings that are easily understood and reflected by mankind in the world of education. In addition, the Amsal method also invites students to think and reflect on the natural world as an educational medium for students. Through this al-Qur'an proverb method, students are more impressed, have more influence on the soul, and hypnotize the heart even better[26].

The implementation of the Amsal method in Islamic education in this madrasa is quite easy and clear to understand. Can be practised in a room with the teacher giving material by analyzing various expert opinions to convince students while learning. Instil amazing experiences to students through science so that there is a concrete understanding of something abstract. Like Qs. Al-Baqarah verse 264. "O you who believe, do not take away (reward) your alms by mentioning it and hurting (the feelings of the recipient), like a person who spends his wealth because of humans and he does not believe in Allah and the Last Day. . So the parable of such a person is like that of a smooth rock on which there is earth, then heavy rain falls on the rock, and it becomes clear (groundless).

In addition, the implementation of the Amsal method in Islamic education in madrasas also presents something abstract but seems to be present, there is also an example to act better. Not only doing good, praise for people who do good sometimes those who are praised do not feel proud, because their faith is solid. From here, the method of this proverb from Quraish Shihab is a parable of learning premise with logical common sense. And students can be conditioned through the wisdom gained during their learning. From this, the greatness of the Qur'an is to make beautiful allusions according to the characteristics of humans with various types. So this proverb method is very suitable to be applied in Islamic education[27].

Exemplary Method

It is a method used to provide a good example or role model for fellow human beings. By saying sentences that provide hope and motivation where motivation itself is the art of encouraging students to carry out learning activities so that learning objectives can be achieved. The urgency of motivation not only moves a person to do activities but through motivation the person will direct his activities seriously to achieve certain goals [28]. This exemplary method is a way to take the educational process with good behaviour or deeds

imitated (*modelling*). However, this exemplary method is used as a tool of Islamic education in the form of individual attitudes and behaviours that are practised in a direct environment.

The implementation of the exemplary method of Islamic education in madrasas can affect the psychology of students in the form of, (1) there is an unintentional direct influence, the success of individual characteristics depends on the quality of the seriousness of the realization of the individual character that is exemplified, for example, one to maintain an exemplary attitude of awareness of responsibility for Allah in all that others follow; (2) intentional influence, the example seen from the teacher as a teacher will be imitated by the students [29]. These two psychological influences, if a little mistake from the teacher will be fatal in the form of moral damage to the environment. Learners will imitate and exploit this damage to become a bigger issue. For example, bullying teachers against students. So this exemplary method must be careful in acting and speaking.

The weakness of the implementation of the exemplary method of Islamic education in this madrasa according to Quraish Shihab is that educators or parents are always idolized by children. So you have to have a good attitude. However, there are despicable traits that children see that will form character in children because children will imitate all their words and behaviour. Then, educators teach in class but do not practice it in their daily life, of course, it will reduce the empathy of students. Not only that, if this is done it will lead to verbalism that the child will know the words but not know the meaning of the material in its contents.

On the other hand, the advantages of implementing the exemplary method of Islamic education in madrasas are that it is easier for children to apply the knowledge they have learned, teachers can evaluate students' learning outcomes, educators are freer to provide new experiences according to the material, and families, schools, and communities. for giving exemplary values to children, because the first centre of education is in the family, then schools, and society. If there is one element that is damaged causing inner conflict, it will affect the child's psyche as well. From here, the advantages and disadvantages of this exemplary method must be instilled from an early age because every child's growth and development if they do not get a good educational upbringing will experience damage and badness in their lives [28]. Start with family education.

Habituation method

This habituation method encourages and gives space to students on theories that require a direct application so that heavy theories can be light. In addition, the Qur'an also uses the method of habituation in imparting its teachings to mankind. Habituation involves both passive and active aspects. However, it should be noted that the habituation used by the Qur'an regarding the passive aspect is only in matters closely related to social and economic conditions, not concerning mental conditions which are closely related to aqidah and ethics. Meanwhile, in cases that are active or require implementation, habituation is found as a whole [30]. According to E. Mulyasa, the habituation method is something that is intentionally done repeatedly so that something becomes a habit. Abdullah Nasih Ulwan also commented that this habituation method is a practical means of effort in the formation and preparation of children. So to form attitudes, morals, and character need continuous practice. Repetition in this learning will be an association between the simulation with the response being strong and not easily forgotten.

The implementation of the Islamic education habituation method in this madrasa is very effective to be applied in the soul of the students. Some students' intelligence has not yet come to think logically so they have not yet understood the abstract. So this habituation method continues to be done repeatedly. As Rasulullah SAW ordered every child who is seven years old to eat, it is obligatory to pray if he is nine years old, then beat him if he breaks the prayer, then separates the beds[31]. From here, obligatory worship, of course, has been instilled since childhood. Imam Al-Ghazali also recommends educating children and fostering their morals through habituation and training even though there is coercion so that children avoid misleading schools [19]. From here, if this habituation method is applied routinely, it will gradually become a character and not be tempted by despicable attitudes. In the habituation method, there are categories of habits in the form of moral habituation, habituation of worship, habituation of faith, and habituation of history.

The implementation of the habituation method in Islamic education in madrasas is also applied in Islamic education in the form of programmed habituation and non-programmed habituation. Programmed habituation is habituation that is carried out with special planning over some time to develop the students' personalities both individually, classically, and in groups. Then habituation is not programmed, there is a routine, spontaneous, and exemplary activity in a learning process. This learning method can be formed in schools, families, and communities [19]. This habit can raise awareness continuously so that it can prove a superior character. The advantages of this habituation method are, the benefits of habit do not require much concentration in its implementation, the formation of habits to make complex and complicated movements automatic, and there is a relationship between outward habits and inner aspects. Then, the drawbacks are boredom of students in repeated exercises, inhibiting the talents and initiatives of students, and children causing verbalism because they have

been trained to memorize questions and answers automatically. From here, this habituation method does not always have to be repeated, but initiatives need to be carried out so that children can learn with enthusiasm and fun.

Targhib Method and Tarhib Method

Targhib is a promise of pleasure, and enjoyment of the hereafter accompanied by persuasion. Etymologically targhib is taken from Arabic which means like. While tarhib is taken from the origin of *rahhaba* which means intimidating and frightening. Targhib according to Abdurrahman An-Nahlawi, is a promise accompanied by seduction and persuasion in delaying safety and enjoyment, this is done with good deeds to avoid bad deeds. Meanwhile, Tarhib is a threat or intimidation in the form of punishment that results from sinful behaviour, mistakes, and acts that are forbidden by Allah SWT [19]. So Quraish Shihab divides three main points from the targhib and tarhib methods, namely: (1) promises and threats; (2) deeds or actions; and (3) the consequences or results to be received. These three points relate to Islamic education in a method. The Targhib method is an activity carried out by educators in motivating application, loving-kindness, seducing pious deeds, and giving urgency to one's goodness. The substance of the targhib method is related to the motivation for goodness. Motivation grows because there are external factors that respond and stimulate optimal motivation again, these internal factors are based on the strengths and abilities of oneself or students during learning[32].

The implementation of the tarhib method of Islamic education in madrasas is an effort to scare people away from and leave the action. The basic basis is threats, punishments, and sanctions, which is an explanation of sanctions from the consequences of abandoning orders or carrying out prohibitions from religious teachings. From here, students are expected to be deterrents in leaving negative patterns because there are fears and threats, as well as punishments carried out by parents or teachers during education. Then there are restrictions on allowing the tarhib method used by educators. To grow the motivation of students, the use of this method has limitations if the already soft method is no longer used[23]. This is because the use of the tarhib method poses a threat that leads to the psychology of students being uncomfortable so that there is a feeling of being hurt. From here, the limitations of the tarhib method are applied in Islamic education.

The implementation of the targhib and tarhib methods in this madrasa is based on the application of concepts, ideas, policies, and motivations in an action that provides values, skills, knowledge, and attitudes. Targhib means reward and tarhib is punishment. According to Irawati Istadi, the targhib method cannot be used as a permanent method. There is a habituation process that ends with a gift or reward. This can be seen from the habits of students during active, disciplined, and independent learning so it can be seen from the environmental selection that affects the habits of students who are rewarded.

The steps for implementing the targhib method and the tarhib method in madrasas are beautiful praise, rewards in the form of gifts, loving him, and looking at and smiling at him. Then the tarhib method is carried out by being gentle, and loving, maintaining the character of a pious child in punishment, and making improvements that are carried out gradually from mild to severe. In Islamic education, this targhib method is based on pleasure based on human nature which has the nature of safety, pleasure, and the unwillingness to pain. All targhib has been delivered by Allah SWT. To humans, it is a promise that will surely come true [20]. The form of this promise covers the life of the world in the short-term or long-term needs, namely the afterlife. What is exemplified in the book grounding the Qur'an through the targhib method is "*Verily Allah is with those who are patient*" (Surah Al-Baqarah: 104). "*So that you may become pious*" (Surah Al-Baqarah: 183). Then the tarhib method in the Qur'an is, "*Those who transgress the limits will have a painful torment*" (Surah Al-Baqarah: 178). Allah SWT does not guide those who disbelieve (Surah Al-Baqarah: 264).

4. Conclusion

The implementation of Islamic education methods in madrasas in the thought of Quraish Shihab directs students to have good character, intellectual, critical, and religious. To maximize this achievement, one of the systems in education that need to be applied in Islamic education is the learning method. Quraish Shihab gives six methods of Islamic education that can be implemented in madrasas, namely, (1) the Hiwar Method, (2) the Qur'an and Nabawi Story Methods, (3) the Amsal Method, (4) the Exemplary Method, (5) Habituation Method, (6) Targhib Method and Tarhib Method. The six methods of Islamic education are often teachers use this method, but do not know the names of the methods so that teachers when teaching sometimes do not pay attention to the weak points and strengths of the method. From here, the importance of implementing Islamic education methods in madrasas needs to be applied to restore children's sympathy for the spirit of learning. If students are enthusiastic, backwardness and ignorance can be overcome lightly. If this ignorance and backwardness factor has been overcome by breaking the chain, then Indonesian education is said to be prosperous and happy.

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