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EXPLORING THE CONCEPT OF ISLAMIC EDUCATIONAL MATERIALS AND MEDIA IN THE QUR'AN

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ABSTRAK

Latar belakang: Al-Qur'an sebagai pedoman hidup umat muslim untuk menjalani kehidupan dunia sampai akhirat kelak sudah pasti menyajikan pembahasan tentang pendidikan dan perlu digali dan dikaji, **Tujuan:** Penelitian ini mengkaji konsep materi dan media pendidikan Islam dalam al-Qur'an. **Metode:** Jenis penelitian ini adalah penelitian pendidikan, yang menggunakan metode kualitatif dengan pendekatan tafsir maudhu'i. Data dikumpulkan dari sumber kepustakaan. Data yang terkumpul dianalisis menggunakan teori materi, metode dan media pendidikan. **Temuan** penelitian ini: pertama, ayat al-Qur'an lebih condong menekankan aspek nilai tentang materi pendidikan dari pada detail teknis nama-nama disiplin ilmu. Dalam al-Qur'an, materi pendidikan Islam adalah segala jenis ilmu yang membahas tentang manusia maupun alam semesta. Kedua, al-Qur'an dan tradisi Barat bersepakat dalam membicarakan konsep media pendidikan. Apapun yang bisa digunakan untuk mengubah perilaku peserta didik menjadi lebih baik harus diupayakan. Pengupayaannya bisa dengan hikmah, mau'idhah hasanah, dan mujadalah. **Kesimpulan,** penelitian ini akan berguna ganda, pertama, turut mempakaya khazanah ilmu pendidikan Agama Islam, dan kedua, memperkaya khazanah tafsir al-Qur'an. Penelitian selanjutnya dapat mengkonfirmasi apakah ayat-ayat al-Qur'an sejalan atau tidak dengan tradisi Barat; serta pada aspek mana saja sejalan dan tidak; khususnya tentang topik materi dan media pendidikan Islam.

Keywords:

Educational Material;
Educational Media;
The Qur'an

ABSTRACTS

Background: The Qur'an, as a guide for the lives of Muslims to live in this world until the hereafter, certainly provides discussions on education and needs to be explored and studied. **Objective:** This study examines the concept of Islamic educational materials and media in the Qur'an. **Method:** This type of research is educational research, using qualitative methods with a thematic exegesis (tafsir maudhu'i) approach. Data was collected from library sources. The collected data was analyzed using theories of educational materials and media. **Research findings:** First, the verses of the Qur'an tend to emphasize the value aspects of educational materials more than the technical details of the names of disciplines. In the Qur'an, Islamic educational materials include all kinds of knowledge that discuss humans and the universe. Second, the Qur'an and Western tradition agree in discussing the concept of educational media. Anything that can be used to improve the behavior of learners should be pursued. **Conclusion:** This research will be doubly useful: first, it will contribute to enriching the treasury of knowledge in Islamic Religious Education, and second, it will enrich the treasury of Qur'anic exegesis. Further research can confirm whether the verses of the Qur'an align with Western traditions or not; and in which aspects they align or do not; particularly regarding the topics of Islamic education materials and media.

A. INTRODUCTION

Learning activities as part of education are a long, systemic process. Teaching and learning activities, in turn, will only run smoothly if this systemic process is unimpeded. Like a machine, this system has many interconnected components (Sarnoto, 2022). According to Oemar Hamalik, the components of the learning system referred to here include: learning objectives, students, teaching staff, curriculum, educational methods, educational media, and teaching evaluation (Hamalik, 2001). In other words, learning will not achieve optimal results if, for example, it is not supported by visionary objectives or has never undergone progressive critical evaluation (Apriliansyah & Khoiri, 2023). These seven components must be present and must operate optimally.

Of course, other scholars have differing views on these learning components. Wina Sanjaya, for example, argues that the learning process consists of only five components, not seven. These five components are objectives, materials, methods, media, and evaluation (Sanjaya, 2012). At this level, Wina Sanjaya doesn't include educators, educational staff, or students as components of the learning process, as Oemar Hamalik does. The difference between the two perspectives isn't fundamental; they simply differ in their assessment methods. Wina Sanjaya doesn't include educators and students because he believes these two components are essential, and without them, the learning process would never exist, and conceptual theory wouldn't be discussed. This is not the case with Oemar Hamalik.

In this study, there are only two components to be studied, namely: material or curriculum, and media, so that the other five components (material, educational objectives, teaching staff, students, and evaluation) are not included in the scope of the study. Sukamti explained that educational materials in the Islamic education system concern aspects of faith, morals, and jurisprudence (Hadi, 2024). Regarding faith, the material presented teaches faith in God, God's holy book, and *amar ma'ruf nahi munkar* (Djollong et al., 2023). Regarding morals, the material taught must explain the various types of praiseworthy and reprehensible morals, the relationship between humans, religion and nature. Meanwhile, regarding jurisprudence, the material taught must explain the rules of *thaharah*, prayer, fasting, *zakat*, and *hajj* (Sukamti, 2019). This is the concept of Islamic religious education material for school education level.

The definitive explanation of educational media was delivered by Zakiah Daradjat, who said that educational or learning media is an object that can be sensed, especially sight and hearing, both inside and outside the classroom, which can be used as a connecting tool (communication) in the teaching and learning interaction process (Daradjat, 1995). Thus, educational media is a communication tool between educators and students during the teaching and learning process. These media don't have to be in the classroom, such as books, projectors, whiteboards, stationery, and so on. Educational media can exist outside the classroom, such as using everyday social phenomena as educational tools. Educators can convey messages to students through external media, even social life itself (Buna' i, 2019).

Social life can be a medium for education, in line with the view of Gerlach and Ely (1971), who stated that educational media are generally people, materials, or events that

can be used to create certain conditions and enable students to acquire knowledge, skills, or attitudes. Specifically, educational media can be defined as graphic, photographic, or electronic tools for capturing, processing, and reconstructing visual and verbal information (Arsyad & Rahma, 2011). Thus, events in social, national and state life can become educational media as long as they enable students to obtain the information, knowledge and skills needed to live their lives.

Educational media is crucial because it plays several strategic roles. First, it can attract attention (intentional role). Prospective students are drawn to educational institutions that offer comprehensive educational media, such as rooms and facilities, or sports fields and equipment. Second, educational media can play a communication role. Institutions with more modern, creative, innovative, and comprehensive educational media can convey messages, such as promotions, to their audiences/community much more quickly (Sriyanti, 2022). Third, educational media serves as a retention role. All the interests of an educational institution can be stored within the material objects that serve as its educational media (Sarnoto, 2015).

In conclusion, educational materials and educational media are an integral part of the education system. This discussion of educational materials and media is also explained in verses of the Quran. For example, in verse 53 of Surah al-Fushshilat, Allah SWT emphasizes that humans themselves and the universe are material to be studied. In verse 125 of Surah an-Nahl, Allah SWT explains that philosophical approaches and paradigms can be used as educational media (Suyati et al., 2023).

Thus, the main topic of this research is the Qur'an's view on the materials and media of Islamic religious education; the extent to which the Qur'an explains these learning components, and the extent to which it differs from the conceptual theories of the Western tradition

B. METHOD

This type of research is educational research, which uses qualitative methods with a *maudhu'i* interpretation approach (Zed, 2008). Educational research is a spectrum involving various fields of knowledge, covering different problems, from learning systems, and providing new perspectives to solving problems in general (Sukmadinata, 2010). This educational research aims to improve educational practices for the better, and analyze problems that arise in the world of education (Sarnoto, 2023b).

This educational research uses qualitative methods, which are generally related to values (Semiawan, 2010). The qualitative method is considered suitable for this research because the main topic is about the values contained in the verses, which are related to educational materials, educational methods, and educational media (Idris Usman, 2012).

This educational research using qualitative methods felt it needed to be more specific, and therefore, the researchers chose the *maudhu'i* interpretation approach to explore the broader research landscape. According to Yasif Maladi et al., this *maudhu'i* interpretation approach plays a role in making God's messages in the Qur'an relevant to current conditions and developments (Wahyudi, 2021). With the *maudhu'i* approach, verses are collected, arranged and analyzed based on the educational topics raised (Maladi

& Wahyudi, 2021). The verses of the Quran that discuss educational materials and media are primary data. The secondary data are the views of scholars on the same topic. Therefore, the data for this research was collected from library sources. (Mann, 2005)

The collected data was analyzed using theories of Islamic religious education materials and media. These theories were explained in the previous theoretical sub-study.

C. RESULT AND DISCUSSION

1. FINDINGS

The Quran is not only the holy book of Muslims, but also contains specific teachings on ideal educational materials, methods, and media. As a guide for Muslims in their lives from this world to the afterlife, the Quran certainly includes discussions on education, more specifically on the components of learning, including materials, methods, and media.

a. Educational Materials

Allah SWT says: "We will show them Our signs in the regions of the earth and within themselves, until it becomes clear to them that this is the truth. It is not enough that your Lord is a witness over all things," (Qs. Al-Fushshilat: 53). Allah SWT explains that within humans and the universe there are signs of God (Shihab, 2005).

The verse above explains that the source of knowledge lies within humans themselves and throughout the universe. In this verse, Allah SWT promises to reveal all the signs of His power to humans, so that they will be convinced that the Quran is the holy word of God, not the work of humans like Muhammad (peace be upon him). Therefore, humans and the entire universe are subject matter that must be read, understood, and put into practice (Nata, 2003).

In another verse, Allah SWT says: "And do not follow what you have no knowledge of. Indeed, your hearing, sight and heart will be asked to answer," (Qs. Al-Isra': 36). The verse above explains the prohibition on acting or drawing final conclusions without a scientific basis (Tursinawati et al., 2020). Science, therefore, is very important in the Islamic view, as the basis of all human actions or deeds. In other words, the thoughts, feelings and actions of Muslims must be based on science.

b. Educational Media

Allah SWT says: "Call people to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, He is the one who knows better who goes astray from His path, and He is the one who knows better who is guided," (Qs. An-Nahl: 125). This verse explains several educational media recommended by the Quran (Sarnoto, 2021).

First, the Quran recommends calling people to the path of truth using philosophical or wise arguments. In the view of some scholars, wisdom is philosophy. Therefore, a philosophical approach to teaching is the best choice, especially since philosophy is the mother of all knowledge (Shihab, 2011).

Second, the Quran recommends calling people to the path of truth through good advice. Lectures, presentations, Q&A sessions (dialogues), seminars, workshops, and other activities can be interpreted as good advice, namely activities filled with positive and constructive

messages to equip participants with new information or knowledge and skills (M. Quraish Shihab, 2011).

Third, the Quran recommends using better methods when debating with others. Here, the Quran discusses the quality of the media used. Educational media must be of high quality, especially when debating to seek victory and truth. At that time, the type of media no longer mattered, as what mattered most was its quality (Shihab, 2012).

2. DISCUSSION

Based on the findings above, the Qur'an can be said to offer a theoretical-conceptual perspective on educational materials, methods, and media. The Qur'an's perspective on the components of learning in an ideal educational system is as follows:

a. Educational Material in the Qur'an

The essence of Islamic education material is the content of the education itself, consisting of knowledge materials, the instillation of Islamic moral values, and the cultivation of attitudes for an ideal individual. Educational material is everything that is intended to be given to students by educators or educational institutions, to be internalized by the students, and to be implemented in real life (S & Riadi, 2020).

According to Stephen B. Richard, this subject matter can serve as a standard for teachers and educational staff to determine and select which students have succeeded in their academic efforts (Richard, 2018).

The subject matter of the Quran, particularly verse 53 of Surah al-Fushshilat, is very universal. The Quran never classifies different disciplines, but rather refers to them all by one name: the signs of God. These signs of God exist within the human body and in the universe. The two sciences that make humans and the universe their objects of study are called the sciences that study the secrets of God.

If these revelations of God concerning the human body were broken down into modern scientific disciplines, they would manifest in biology, health, psychology, sociological behavior, and the like. Meanwhile, if God's revelations concerning the universe were broken down into all kinds of exact sciences, such as astronomy, physics, chemistry, geography, geology, and so on. Therefore, all of these modern sciences are derived from the revelations of God Almighty.

In the context of learning materials, the terms religious knowledge and general knowledge often appear. When contextualized with verse 53 of Surah al-Fushshilat, general knowledge is a subset of religious knowledge, as general knowledge is the result of uncovering the secrets of Allah's verses within humans and the universe.

In modern terminology, the combination of religious and general knowledge is called integrated education. Therefore, educational institutions that implement an integrated education system are examples of implementing Qur'anic learning materials, as they incorporate both religious and general knowledge, both of which are referred to as the verses of Allah in Qur'anic terminology.

In recent developments, Islamic educational institutions, such as Islamic boarding schools (*pesantren*), are also moving toward an integrated system. Initially, all Islamic boarding schools provided only religious education, namely teaching the Qur'an and its derivative disciplines, known as *Ulumul Qur'an*; teaching the *Sunnah* and all its derivative disciplines, known as *Ulumul Hadith*; and teaching the sciences of monotheism, *kalam* (theology), *fiqh* (jurisprudence), and even the sciences of tools (*nahwu and sharf*), as well as linguistics (*balaghah and mantiq*) (Shihab, 2012).

Over time, the majority of Islamic boarding schools (*pesantren*) have begun adopting modern educational systems, establishing classical educational institutions, and adopting general subject matter (Fikri Luqoni et al., 2024). In fact, today, Islamic boarding schools manage all levels of education, from early childhood education (PAUD) through elementary school, middle school, high school, and even higher education (Husaini, 2020). At this stage, all the subject matter taught can be said to be an implementation of the Quranic verses, particularly verse 53 of Surah al-Fushshilat (Sarnoto, 2023a).

Conversely, today, with the changing times, general educational institutions are also beginning to adopt religious subjects, albeit in limited quantities. Religious subjects have become electives or general subjects that all students must study (Sarnoto & Fitriyani, 2020). In other words, the integration of general and religious studies within a single educational institution reflects the teaching model of the subject matter. Modern educational institutions have reached the culmination of the interconnection and integration of all types of knowledge.

b. Educational Media in the Quran

Media is basically anything that can be used as a learning tool. In this regard, B.F. Skinner explained that the most important aspect of learning is influencing the use of media to change students' behavior. For Skinner, educating is an activity of transforming behavior into habit. Therefore, instructional media is needed that allows students to receive clear guidance (Rahmi & Hariyadi, 2022).

Learning media, from the perspective of the Qur'an and modern Western theory, have philosophical and technical continuities. For example, verse 125 of Surah An-Nahl discusses several types of learning media, such as wisdom, good intentions, and *mujadalah*. Meanwhile, B.F. Skinner emphasized that learning media can take any form, as long as it can be used to change student behavior during the teaching and learning process (Agama, 2016).

From the Quran's perspective, philosophy, advice, and debate can be used as tools to teach others, encouraging them to accept the truth and change their previous behavior by following God's teachings. Therefore, an educator, according to the Quran, must be able to master philosophical logic, or gather various kinds of positive advice, and use the momentum of debate to change the behavior of others, especially students (Katsir, 2000).

In higher education, for example, debates between educators (lecturers) and students (students) are often held (Salleh, 2013). Universities enforce the rule that lecturers are not the sole source of knowledge but rather merely learning partners for students. As learning partners, lecturers and students often find themselves drawn into debates. According to the Quran, this momentum should be used to change the behavior of the audience (Rahmi & Hariyadi, 2022).

In educational institutions at the school level, for example, educators (teachers) often provide motivation to students, so that they have more enthusiasm to study harder and pursue success. Providing advice and motivation, of course, requires the right materials. The Quranic verses strongly recommend using materials containing positive advice for learning purposes. This advice material is the learning medium mentioned in verse 125 of Surah An-Nahl (Chaer & Suud, 2020).

At this stage, the Quranic verse explains that educational media should provide sound advice, contain wisdom or noble philosophical values, and be argumentative in debates. Meanwhile, Western educational media theory only emphasizes the quality and function of the media, namely, its ability to transform human behavior from its original state to its positive state (Gusrizal et al., 2024).

CONCLUSION

This study concludes that, first, the verses of the Quran discuss the ideal value of educational materials. For the Quran, all disciplines that discuss humanity and the universe are verses from God, and they can be used as material for Islamic education.

Second, Quranic verses and Western traditions have parallels in discussing educational media. Whatever form or object it takes, as long as it can be used to change human behavior (students) for the better, it can be used as a learning medium. However, the Quran offers three criteria for determining whether something can be used as a medium: a wise explanation, material containing good intentions, and a moment of action.

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