

Applying The Ibrah Mauizah Method In Learning Qur'an Hadith at The Tsanawiyah Level

Asep Abdul Aziz, Supiana, Muhibbin Syah, Hariman Siregar
Universitas Islam Negeri Sunan Gunung Djati Bandung
asepabdulaziz1993@gmail.com

ABSTRACT

Islamic education is a subject that must be taught, either in public schools or Islamic boarding schools. Islamic boarding school is the oldest educational institution in Indonesia, which has an essential role in realizing the nation's character. The materials taught at Islamic boarding schools are related to Islamic education, including the Qur'an and Hadith, which need to be taught properly. Considering that today's Qur'an-Hadith learning has not had a major impact on changing the nation's character, it is necessary to apply the right and inspiring method so that the expected results are not only cognitive. In this regard, the ibrah mauizah method is derived from the Qur'an, which is considered appropriate and soulful in providing the inculcation of Islamic values based on the Qur'an and Hadith. For this reason, this paper aims to develop the application of the ibrah mauizah method in learning the Qur'an-Hadith at the Tsanawiyah level. The research methodology employed by the authors was a qualitative approach, with library research techniques in collecting data. The results revealed that applying the ibrah mauizah method has a spiritual nuance. When applied properly, it can increase the spiritual intelligence of students. Thus, it will have an impact on improving the character of students. Also, this application is divided into two stages: the pre-instructional and instructional stages.

Keywords: *application, ibrah mauizah method, and learning Qur'an hadith*

A. INTRODUCTION

Every educational process is centered on the ability of each individual to improve the quality of life. Quality education will produce good output so that an educational institution is a miniature of wider society (Ulum, 2016). In this case, the teacher is one component of an educational institution that cannot be separated from the presence of students, especially in the teaching and learning environment, since teachers interact with their students at all times in teaching and learning activities. In a simple sense, a teacher is a person who imparts knowledge to students (Andina, 2018). The environmental care of students can be reached by the managerial leadership of principals and teachers in developing schoolyard programs (Karim et al., 2020; Fikriyah et al., 2021). To achieve an effective and efficient teaching and learning activity, a teacher must provide appropriate teaching variations adapted to the conditions of student characteristics and existing materials. It is why a teacher must be skilled in choosing the learning tools to be used (Indriani, 2015).

Specifically, the Islamic education subject (PAI) is an educational program that instills Islamic values through a learning process carried out, both inside and outside the classroom (NN, 2013). Islamic education subjects are also compulsory subjects given at the level of low education to higher education or from kindergarten to university level. In accordance with Law Number 20 of 2003 concerning the National Education System in article 37 paragraphs 1 and 2, it states that the curriculum for primary and secondary education and higher education must include religious education (Kementerian Pendidikan Nasional, 2003).

Moreover, Islamic education is a subject that must be taught, either in public schools or Islamic boarding schools. Islamic boarding school is the oldest educational institution in Indonesia, which has an essential role in realizing the nation's character (Paturhman, 2012). The materials taught in Islamic boarding schools are related to Islamic education, including the Qur'an and al-Hadith, *Aqidah-Akhlak*, Fiqh (worship), and history (Ma'arif, 2018). All these subjects are an instrument in forming good morals in students since morality is the primary characteristic of the success of the Islamic education process. One of the materials taught in Islamic education subjects is material on the Qur'an-Hadith. Through the Qur'an-Hadith material, as a good Muslim, humans should be able to apply the Islamic values contained in the two guidelines for Muslims to have good morals.

In line with this, the output of Islamic education subjects is not to make a student a religious expert, but the main goal is to create a noble character embedded in the student.

By learning Islamic education, students will realize the importance of learning religion and always increase their obedience to Allah SWT. Indicators of religious individuals will be reflected in the quality of his morals (Budiyanti, 2020; Hanafi, 2017). Likewise, national education has a big goal to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sukirman, 2012). The educational goals that have been prepared are correct and are comprehensive goals, including all aspects of the learners.

However, in reality, the current implementation of education is still far from expected, so national education has lost its way to achieving these goals. It can be seen from the increasing number of moral degradation cases. It is recorded in several research journals, stating that educated people now have a very severe moral decline, such as cases of increasing promiscuity, increasing rates of violence against children and adolescents, crimes against friends, cheating habits, drugs abuse, pornography, and brawl (Ningsih et al., 2016). Not only that, various disrespectful attitudes towards parents, teachers, and other people have often become a mushrooming habit among students, leading to cases of persecution, bullying, and even murder (Firmansyah, 2007). These various phenomena are big problems that educators must address since they are the main figures with a vital role in shaping the nation's character (Nursyamsi, 2014).

Therefore, to overcome these various problems, Islamic boarding schools are the main gate in improving the moral quality of the students (Shofiyyah et al., 2019). Also, one of the efforts that can be made to improve education is to build a culture of noble character among students. Noble moral culture can be interpreted as a quality of life that grows and develops based on the spirit and values of noble character, which adorns human attitudes and behavior in living their daily lives (Sudrajat, 2011; Parhan et al., 2020). Morals can grow and develop through the educational process, especially Islamic education. Thus, the values contained in the Qur'an and As-Sunnah can be implemented in everyday life.

In educating the human soul, Islamic teachings always adapt to the potential within the human. One of the Qur'an teachings regarding how to educate is to take lessons from events or experiences of other people called *ibrah* or through good advice that can touch the feelings of students called *mauizah* (Aziz & Budiyanti, 2020). The authors assume that the *ibrah-mauizah* method is very suitable for the Qur'an-Hadith learning process to foster obedience and fear of Allah. This method aims to grow the belief in monotheism, delivering listeners to the satisfaction of thinking about deepening the faith, moving and

educating *Rabbaniyah's* feelings, fostering obedience to Allah and growing the impression of wonder and awe (Syahidin, 2009). Therefore, *ibrah* in the Qur'an can be adopted as an educational method. As Allah says:

“There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur’ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.” (Qs. Yusuf [12]: 111).

The verse above reminds people always to take lessons. Meanwhile, the verse of the Qur'an that underlies the use of the *mauizah* method is:

“And We will ease you toward ease. So, remind, if the reminder should benefit;” (Qs. Al-‘Ala [87]: 8-9).

The verses imply that humans should advise each other because advice will bring benefits and positive impacts, both to those who give advice and those who are given advice. As an example of how the Qur'an educates people through advice, it can also be noted in Surah Luqman verses 13-19. In these verses, the main ideas are found that have implications for the practical action of education. These ideas include openness, compassion, balance, and integration (Syahidin, 2009). Many other verses also contain *ibrah mauizah* in the Qur'an. On the other hand, the Qur'an Hadith material must be studied by the students as Muslims in the Islamic boarding school education environment.

At this time, the application of Islamic education learning, especially in the Qur'an – Hadith subject, is still poor in terms of learning methods. Considering that the Qur'an - Hadith material is mandatory for students to understand, it is necessary to apply the right method in conveying the substance contained in the Qur'an and Hadith in the learning process in the classroom. Related to this, the application of *ibrah-mauizah* in the Qur'an - Hadith learning process can be adopted as an educational method. Therefore, there is a need for innovation in learning so that the learning carried out becomes more effective and meaningful.

In addition, the application of learning methods is vital in supporting the success of teaching and learning activities. The right learning method will improve student achievement, both in the form of an increasing understanding and an increasingly organized character. Moreover, mediocre teaching and learning activities with no changes from time to time will make students bored quickly. It is where the teacher’s creativity is necessary and decisive in the learning success. Applying an appropriate learning method will make students enthusiastic in participating in the learning process (M et al., 2019).

Therefore, one of the innovative learning methods in the Qur'an-Hadith subject is the *ibrah-mauizah* method, which contains meaningful lessons for the lives of the students. The authors assume that using the *ibrah-mauizah* method in the learning process can foster a strong sense of faith so that this faith can encourage students to always behave well in everyday life.

B. METHOD

This study aims to obtain an overview of the application of the *ibrah-mauizah* method in learning the Qur'an-Hadith at the *Tsanawiyah* level. This research design used a qualitative approach with a non-interactive method (document analysis) (Flick, 2013). The researchers collected, identified, analyzed, and synthesized data and then provided an interpretation of the application of the *ibrah-mauizah* method in learning the Qur'an-Hadith.

C. RESULTS AND DISCUSSION

1. Learning Qur'an-Hadith

Qur'an-Hadith is one of the subjects of Islamic education, whose existence is vital for the progress of Islamic education in Indonesia in particular. Al-Qur'an and hadith are two guidelines left by the Prophet Muhammad PBUH for humankind in the world. The Qur'an is very loved by Muslims because of its *fashahah* and *balaqah* and as a source of guidance for the happiness of life in this world and the hereafter (Devi & Rustina, 2019). It is evidenced by the enormous attention to its maintenance from its descent in the time of the Prophet Muhammad until the compilation of the *mushaf* until the end of time.

As an integral foundation of religious education, learning the Qur'an-Hadith is not the only thing that determines the formation of the character and personality of students. However, substantially, this subject has a positive contribution in motivating students to practice the values of religious belief (tawhid) and good morals in everyday life so that they are used as provisions for following the next level of education (Has, 2014).

Qur'an is the holy book of Muslims, which was revealed to the Prophet Muhammad PBUH to be a guide for human life. Indeed, Qur'an is a miracle because it came with the most fluent language in the best arrangement containing the correct meanings of the oneness of Allah SWT. (Rindu & Islamy, 2021). Etymologically, the word Qur'an means reading since the meaning is taken from the word "*qirā'at*" or "*qur'ān*", which is the *masdhar* form of the word "*qara'a*". Meanwhile, in terms of terminology, according to Ali

Ash-Shobuni, Qur'an is the miraculous word of God, revealed to the Prophet Muhammad through the angel Gabriel written in the *mushaf*, narrated in *mutawatir* manner, becomes worship for those who read it, starts from Surah Al -Fātihah, and ends with Surah Al-Nās (Tarbiyah et al., 2011).

Meanwhile, hadith in its plural form is *hidaś*, *hudaśa*, and *huduś*. In terms of language, the word hadith has several meanings: new (*jadid*) as opposed to old/eternal (*qadim*), near (*qarib*) as opposed to distant (*ba'id*), and news reports (*khabar*); something said and transferred from one person to another (Hauqola, 2013). Especially in Islamic though, the plural is important to deep understanding of dogma (Syabibi et al., 2021). In other terms, hadith is everything based on the Prophet, both from his words, actions, and approval. This hadith is the second source of Islamic law.

Qur'an-Hadith is part of Islamic education subjects given to understand and practice the Qur'an so that students can read fluently, translate, conclude content, copy and memorize selected verses, and understand and practice selected hadith as a deepening and expansion of studies from Qur'an-Hadith lessons as a provision for following the next level of education (Ar Rasikh, 2019). At the Madrasah *Tsanawiyyah* school, learning the Qur'an-Hadith emphasizes the process of learning activities oriented towards the basic abilities that a Muslim must possess against these two teaching sources. These include the ability to read, write, memorize, interpret, understand, and practice the Qur'an and Hadith. To meet these learning targets, a teacher must, of course, prepare learning approaches that will be used in delivering the material. In addition, a good educator is also required to prepare learning resources and media properly to achieve the learning objectives to be delivered (Ar Rasikh, 2019; Parhan & Kurniawan, 2020).

Broadly speaking, there are two approaches in learning activities, as proposed by (Killen, 1998). The first is a teacher-centered approach. In this approach, the teacher becomes the most decisive component in implementing a learning strategy. The teacher's role in this approach is dominant. The teacher conveys learning material in a structured manner hoping that the subject matter presented can be mastered by students well. The main focus of this approach is the student's academic ability. The second is student-centered approaches. This approach emphasizes that every student who learns is different from one another (Abdah, 2019). The differences are in terms of interests, abilities, pleasures, experiences, and ways of learning.

In addition, in learning the Qur'an-Hadith, approaches that can be used, for example, are, first, the objective approach. This approach is used because it is based on the idea that

every teaching and learning activity that must be determined first is the goal to be achieved. The second is a structural approach. This approach is based on the idea that the Qur'an-Hadith is narrated in Arabic, which has its own rules, norms, and rules, especially in reading and writing it. On that basis, learning the Qur'an-Hadith emphasizes mastery of the rules of reading and writing Qur'an-Hadith in Arabic. More specifically, the Qur'an has its knowledge of the rules of reading it, called the science of *tajwid*. Another approach that needs to be followed up, as stated by Tolkhah (2004) is, first, a psychological approach. This approach needs to be taken into account, considering the psychological aspects of humans, which include rational or intellectual aspects, emotional aspects, and memory aspects. The second is the socio-cultural approach. It is an approach that sees the human dimension not only as individuals but also as socio-cultural beings who have significant potential for community development and can develop cultural systems useful for their welfare and happiness in life. Meanwhile, the Menteri Agama RI (2008) presents several approaches that can be used as references in the Qur'an-Hadith learning process: spiritual faith, practice, habituation, rational, emotional, functional, and exemplary approaches (Ar Rasikh, 2019; Mansir & Karim, 2020).

Based on the description above, it can be concluded that learning the Qur'an-Hadith is part of Islamic education lessons in madrasas, which are intended to provide motivation, guidance, understanding, ability, and appreciation of the contents contained in the Qur'an and Hadith; thus, they can be applied in everyday life as a manifestation of faith and *taqwa* to Allah SWT.

Furthermore, once again, learning the Qur'an-Hadith as an integral foundation of religious education is not the only thing that determines the formation of the character and personality of students. However, substantially, the Qur'an-Hadith subjects have contributed to motivating students to practice the values of religious belief (*tawhid*) and morality in everyday life. As the word of God in Qs. Al-Maidah verses 15-16, the goal is expected to be achieved after the business or activity is completed. In this case, the purpose of education is not a fixed and static object but is a whole of a person's personality with all aspects of his life (Daradjat, 2001). Meanwhile, the learning objective is a specific statement expressed in behavior or appearance, manifested in written form to describe the expected learning outcomes. As asserted by Yamin, learning objectives are the targets to be achieved at the end of learning and abilities that must be possessed by students (Yasmin, 2007).

Thus, studying the Qur'an-Hadith has a big goal so that students like to read the Qur'an and Hadith correctly, study them, understand, believe in their truth, and practice the teachings contained therein as instructions and guidelines in all aspects of life. Hence, learning the Qur'an-Hadith has a more special function than others in terms of studying Islamic guidelines.

Learning the Qur'an-Hadith at Madrasah *Tsanawiyah* has a positive contribution in motivating students to learn and practice the teachings and values contained in the Qur'an-Hadith. These contents aim to make the Qur'an and al-Hadith the main source of Islamic teachings and at the same time become a guide for life in everyday life. Meanwhile, as stated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 00291 of 2013, the objectives of learning the Qur'an-Hadith are (1) to increase students' love for the Qur'an and Hadith, (2) to equip students with the arguments contained in the Qur'an and Hadith as a guide in responding to and dealing with life, and (3) to improve understanding and practice of the contents of the Qur'an and Hadith based on the scientific basics of the Qur'an and Hadith (Menteri Agama RI, 2008).

Learning the Qur'an-Hadith also has the following functions. (1) Development is to increase the faith and *taqwa* of students in believing in the truth of Islamic teachings, which have begun to be implemented in the family environment and at previous levels of education. (2) Improvement is correcting mistakes in the beliefs, understanding, and experiences of students' Islamic teachings in everyday life. (3) Prevention is to ward off negative things from the environment or other cultures, which can harm the students themselves and hinder their development towards fully Indonesian people who have faith and *taqwa* of Allah SWT. (4) Habituation is making the values of the Qur'an and Hadith as instructions and guidelines for students in their daily lives (Menteri Agama RI, 2008).

Therefore, it is clear that the learning of the Qur'an-Hadith has a big role in realizing the goals of national education since the output produced is human with faith and *taqwa*; thus, humans can apply Islamic values comprehensively in all aspects of their lives. Meanwhile, the scope of the Qur'an-Hadith subjects at Madrasah *Tsanawiyah* includes 1) reading and writing, which are elements of the application of tajwid; 2) translating the meaning (tafsir), which is an understanding of the interpretation of verses and hadiths in enriching intellectual treasures; 3) applying the contents of the verse or hadith, which are elements of real practice in everyday life (Minister of Religion of the Republic of Indonesia, 2008). Moreover, the scope of the Qur'an-Hadith material at the Madrasah *Tsanawiyah* Class VII level is as follows:

Table 1
Material of the Qur'an-Hadith at the Tsanawiyah Level
(Source: Qur'an-Hadith Package Book 2013 Curriculum)

Chapter	Class 7 Material	Class 8 Material	Class 9 Material
1	Al-Qur'an and hadith as a guide for my life	I read Qur'an correctly based on the rules of tajwid.	Fluency in reading the Qur'an with tajwid fosters a disciplined attitude.
2	I rely my activities only on Allah.	I share <i>infaq</i> and alms sincerely.	Reaching blessings with an honest attitude in <i>muamalah</i>
3	I strengthen my faith to worship.	I strengthen faith by doing good deeds.	Reaching for the blessings of life honestly in <i>muamalah</i>
4	My tolerance brings peace.	I read the Qur'an correctly based on the rules of tajwid.	Doing the <i>gharib</i> reading correctly in the Qur'an forms an attitude of being careful.
5	<i>Istiqamah</i> is the key to my success.	I achieve the afterlife by staying away from materialistic, hedonistic, and consumptive lifestyles.	The spirit of studying to achieve noble dignity
6	I enjoy the beauty of the Qur'an with tajwid.	I balance the life of the hereafter with effort and worship.	Never give up achieving happiness with the knowledge

Those materials need to be conveyed by considering the principles of learning the Qur'an-Hadith. These principles are also known as the principal or basis. The basis is truths that are the basic principles of thinking, acting, and so on concerning the teaching method of the Qur'an-Hadith. The principle in question is the rationale used in applying the Qur'an-Hadith teaching method. The goal to be achieved in the teaching methodology of the Qur'an-Hadith, in particular, is the achievement of efficiency in the learning process of the Qur'an-Hadith. Efficiency is meant a principle in education and teaching. It is hoped that there will be only minimal sacrifices but can achieve optimal results. The sacrifice in question includes the factors of energy, time, tools, and costs. Meanwhile, the methodological principles used as a psychological basis to facilitate the process of Islamic education in line with Islamic teachings are: 1) the principle of providing an atmosphere of joy; 2) the principle of providing services and compensation gently; 3) the principle of meaningfulness for students; 4) prerequisite principle; 5) the principle of open communication;

6) the principle of giving new knowledge; 7) the principle in providing a model of good behavior; 8) principles of practice; 9) other principles (the principle of compassion and the principle of guidance and counseling for students (Menteri Agama RI, 2008). In this part, the renewal of Islamic education concept is needed (Karim, 2016).

Hence, learning built based on these various principles will be able to produce an effective and efficient learning process. In this regard, every educator should also prepare themselves in preparing a meaningful learning process because one of the keys to the success of education lies in the abilities and skills of educators in carrying out the learning process.

2. *Ibrah Mauizah's Learning Method*

The *ibrah mauizah* learning method is one of the learning methods adopted from the content of the verses of the Qur'an. The word *ibrah* comes from the root word *'abara*. *'Abara al-Ra'yu* means interpreting dreams and knowing what will happen to the dreamer. Meanwhile, *'Abara al-Wadiya* or *'Abara al-Nahr* means crossing a valley or river from the opposite bank. *Al-Ibr* also means to go beyond one state to another. Also, the word *ibrah* means *al-Ujbu*, namely admiration; *I'tibara minhu* is the same as the word *ta'ajjaba*, which is admired (Syahidin, 2009).

The definition of *ibrah* in the Qur'an can be interpreted as an effort to take lessons from the experiences of others or events that occurred in the past through a process of deep thinking, thus raising awareness in oneself (Syahidin, 2009). Abdurrahman Al-Nahlawi (in Syahidin, 2009) suggests that what is meant by *ibrah* and *i'tibar* is a psychological condition that conveys humans to know the essence of something witnessed, noticed, induced, weighed, measured, and decided by human reason to influence the heart to submit to it, to the appropriate thinking and social behavior.

On the other hand, *mauizah* means advice. Abdullah bin Nuh (in Syahidin, 2009) states that the word is in line with the meaning of the words *wa'a'za*, *ya'izu*, *wa'zan*, *waizatan*, and *wa mauizatan*, which means to give advice. Another opinion by Abdurahman Al-Nahlawi defines *mauizah* as something that can remind a person of what can soften his heart in the form of reward or punishment to raise awareness in him or it could be in the form of advice by touching the heart (Syahidin, 2009).

It is in accordance with Muhammad Qutb's thought that there is a disposition to be influenced by the words heard in the soul. The disposition is usually not fixed, and therefore, the words must be repeated. Influential advice opens its way into the soul directly through feelings. Thus, advice is not enough in education if it is not accompanied by examples and intermediaries who allow the example to be followed and imitated

(Quthb, 1992). In addition, humans always need advice and sometimes cannot make good decisions. In line with this, Amr Khaled stated that advice is the desire to convey goodness to the person being given advice, both individuals and communities. Advice is vital in human life. It is a means of straightening society (Khaled, 2012). In theory, heartwarming advice should be advised using language that touches the heart. However, it is not easy. Operationally, advice will be felt thrilling if it is carried out in such a way as to be involved, concerned, sincere, and repetitive (Tafsir, 2010).

Therefore, the *ibrah mauizah* method is a Qur'anic learning method, which focuses on the ability of a teacher to tell stories or experiences of others that students can take lessons from. In the disclosure of the story, the story is affixed with words containing advice so that, in the end, students can feel and practice the material that has been given in their daily lives.

Meanwhile, the objectives of the *ibrah mauizah* model are divided into two parts: the objectives of the *ibrah* model and the *mauizah* model. In more detail, the objectives of the *ibrah* and *mauizah* learning models are shown in the following table:

Table 2
Objectives of the Ibrah & Mauizah Model

Objectives of the <i>Ibrah</i> Model	Objectives of the <i>Mauizah</i> Model
1) Growing the Aqedah of monotheism	1) Directing, nurturing, and evoking <i>Rabaniyah</i> feelings
2) Bringing the listener to the satisfaction of thinking about one of the Aqedah	2) Increasing various meanings and impressions that evoke feelings of sincerity in doing good deeds
3) Motivating and educating <i>Rabaniyah</i> feelings	3) Reminding meanings and impressions that evoke feelings to obey Allah and carry out His commands
4) Directing, strengthening, and growing the Aqedah of monotheism	4) Directing and fostering healthy thinking
5) Cultivating obedience to Allah's commands	5) Leading to the washing and cleansing of the soul
6) Cultivating the impression of wonder and awe	

Based on the table above, the writers assume that although the two goals are separate, the two objectives of the *ibrah* and *mauizah* models in practice are one unit, which in essence, leads to each student having to cultivate his feelings for the Creator. With this aim, in every Islamic Education (PAI) learning using this *ibrah mauizah* model, it is hoped that students will be able to present and arouse feelings for their Lord. With that, teachers must be good at being creative in conveying the material being taught.

Meanwhile, the advantages obtained in this *ibrah mauizah* learning model are:

- a. Captivating and attracting the attention of the reader and inviting the listener to follow the event, reflect on its meaning, and be impressed by the actor of the event
- b. Touching the human conscience for its complete and comprehensive condition, as incarnated in the main character deliberately displayed by the Qur'an to humankind
- c. Educating *Rabbaniyah* feelings, such as *khauf*, a sense of pleasure, and love for those who deserve to be approved and loved
- d. *Ibrah*, with the story, can involve himself instinctively, where the audience is absorbed in the emotional atmosphere of the story so that with all his feelings, he lives with the characters in the story.
- e. Providing opportunities to develop their mindset so that they are focused, both through gesturing and applying, thinking and reflecting, and dialogue that contains and invites reasoning
- f. Bringing the listener to a unique situation and being able to influence the feeling of being submissive, which results in awareness to act (Syahidin, 2009).

In the use of this *ibrah mauizah* learning method, various forms can be applied and adapted to the class conditions that will be given learning. The form of this model is divided into two parts: the form of the *ibrah* model and the *mauizah* model. In more detail, regarding the forms of the *ibrah mauizah* learning model, it can be seen in the following table:

Table 3
Forms of Ibrah & Mauizah

<i>Ibrah</i> Forms	<i>Mauizah</i> Forms
1) <i>Ibrah</i> from Qur'anic Story and Nabawi The use of the <i>ibrah</i> model of the story is aimed at taking lessons since the story contains not only events but also religious, divine, and historical values.	1) Direct advice Al-Nahlawi (in Syahidin, 2009) defines advice according to the term as presenting a picture of truth and virtue to invite the person being advised to stay away from danger and guide him to a path that is happy

<p>Therefore, <i>ibrah</i>, through this story, has the power to arouse feelings and foster imagination. One form of <i>ibrah</i> is the events experienced by the Prophets and those who preceded them; some are told in the Qur'an, and some are told directly by the Prophet. One of the purposes of the story is education (teaching), which is to form strong and honest feelings towards the Islamic faith and its principles and towards the sacrifice of souls to realize truth and goodness.</p> <p>2) <i>Ibrah</i> from Allah's Creatures and His Favors</p> <p>When paying attention to natural phenomena and the occurrence process of God's creatures, awareness and recognition of how great God's creation will appear. Humans can take lessons from God's creatures, whether humans, animals, plants, and others, in which there are various pleasures. This method seems to be sharper and faster to touch someone's feelings. <i>Ibrah</i>, in this way, can directly refer to the verses of the Qur'an and natural phenomena. For example, the tragedy that just happened was the earthquake that occurred in Lombok, West Nusa Tenggara, on August 5, 2018. By looking at this event, one could feel how great the power of Allah SWT is that people must reflect on so that it can increase faith, obedience, and devotion to Allah SWT.</p> <p>3) <i>Ibrah</i> through Historical</p>	<p>and beneficial for him.</p> <p>The <i>mauizah</i> model in the form of advice has the privilege of being able to pave the way for influencing feelings and thoughts that lead to virtue. However, whether this model has an effect depends on the teacher's attitude.</p> <p>2) <i>Tadzkir</i></p> <p>What is meant by <i>tadzkir</i> is to remind various meanings and impressions that can arouse feelings and emotions to immediately do good deeds, be close to Allah, and carry out all His commands. This form of <i>tadzkir</i> has dimensions: <i>tadzkir</i> on death, <i>tadzkir</i> on calamities, <i>tadzkir</i> on reckoning, and others (Syahidin, 2009).</p>
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<p>Events Past events experienced by humans are not something without meaning and not just knowledge, but they actually contain something priceless, which can be used to reflect the life of himself or others in the future (Syahidin, 2009).</p>	
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Thus, various forms of *ibrah* and *mauizah* methods can be applied in Islamic education learning. Of course, it is influenced by the competence of a teacher in living and applying a model in the classroom so that it has an impact on character change, which ultimately results in achieving educational goals. One of the determining factors is a qualified teacher who produces superior students.

3. Application of the *Ibrah Mauizah* Method in Learning the Qur'an-Hadith

As individuals, humans are a unity between body and soul. In the human soul, some dispositions can be influenced, both by written words and audible words, leading them in the right or wrong direction. These words can open a way into the soul directly through thoughts and feelings to make thoughts and feelings waver and come to deep contemplation (*tafakur*) and appreciation that gives birth to conscious actions.

Such a disposition is a potential that needs to be developed positively. One way to develop it is through education using the facilities within humans themselves, namely through hearing, sight, and heart. As Allah says in Qs. An-Nahl [16] verse 78:

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful.” (Qs. An-Nahl [16]: 78).

In addition, the *ibrah mauizah* method is considered suitable for use in the Qur'an-Hadith learning process at the *Tsanawiyah* level by empowering the senses that Allah has given and considering the characteristics of the learning to be carried out, as contained in the following figure:

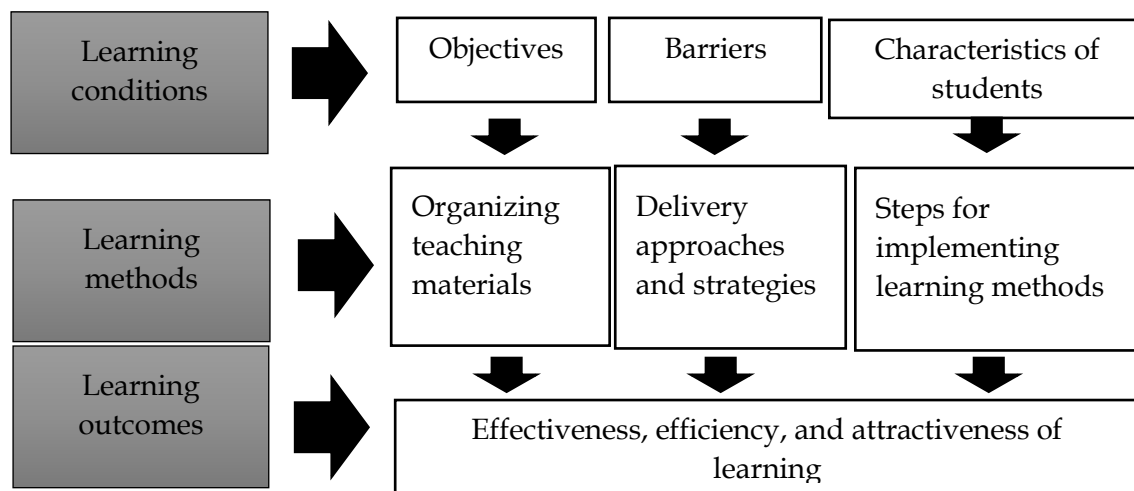


Figure 1
Learning Characteristics

The figure indicates that the use of appropriate learning methods should look at the initial conditions of the learning process first and recognize the characteristics of students well. The application of the right method will be able to deliver maximum achievement of learning outcomes. In this case, the application of the *ibrah mauizah* method in learning the Qur'an-Hadith is considered appropriate since it has several features and advantages in making it easier for students to apply Islamic values contained in the Qur'an-Hadith. Here, the skills of educators are the main key in applying the *ibrah mauizah* method in the learning process, as experts say that an educator must have four competencies that must be trained properly: pedagogic, social, personality, and professional competencies. Similarly, in applying a method, an educator must have several factors to support the achievement of the objectives of implementing a learning method, as follows:

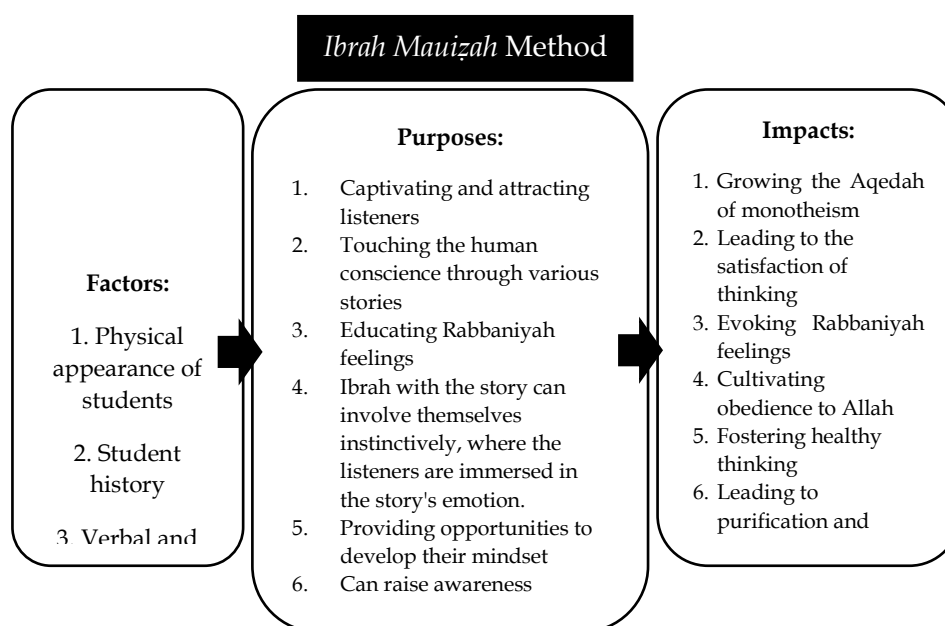


Figure 2

Factors, Objectives, and Impacts of the Application of the Ibrah Mauizah Method

Although the *ibrah mauizah* method has its advantages, it does not mean that religious values are automatically incarnated in humans by using this method. It is because the incarnation of values in humans is sometimes difficult to understand. In this case, Surachman (1990) explains that among the difficult-to-understand psychological processes is the process of the occurrence and incarnation of life values in humans, which may be preceded by an intellectual recognition of values, followed by an appreciation of these values, and then grow in man in such a strong way. Thus, his whole way of thinking, behavior, and attitude towards everything outside of him is not only colored but also imbued with these values.

The opinion above suggests that value education, especially religious education, takes a relatively long time. However, it can be overcome by finding the right way so that the expected results can quickly appear to students. An intended effort is a teaching approach in the teaching and learning process in the short term. Also, the chosen method's efficacy will depend on who brings it and in what situation. As with other methods, applying the *ibrah mauizah* method will be the right tool when it is brought by educators who know how to use it and in a suitable situation, whether concerning the material presented, the desired goal, or the time chosen.

To facilitate the application of the *ibrah mauizah* method in the Qur'an-Hadith learning process, the authors design several things that need to be considered by an educator, as follows:

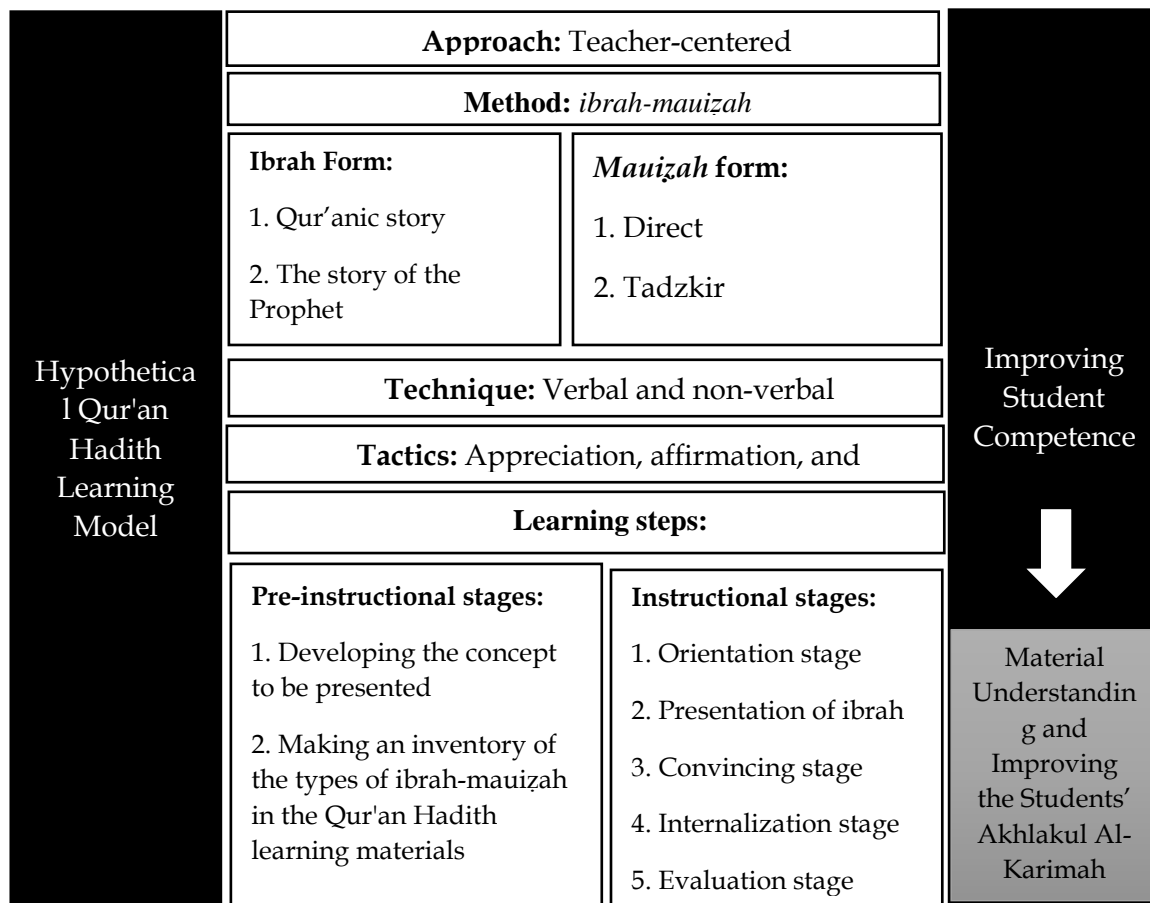


Figure 3
Hypothetical Design of the Qur'an-Hadith Learning Model

Therefore, the application of the *ibrah-mauizah* method needs to pay attention to two stages: pre-instructional and instructional stages, as follows. The pre-instructional stage is a preparation stage that can determine the quality of using the *ibrah-mauizah* method in the teaching and learning process. The crucial things in this stage are (1) compiling the concept presented according to the subject matter, including its foundations, and (2) making an inventory of the types of *ibrah-mauizah* adapted to the subject to be presented, either through the Qur'anic or *Kauniyyah* verses. At this stage, educators need to look for and find various forms of *ibrah-mauizah* in the Qur'an and Hadith. To facilitate the search for *ibrah-mauizah* of each form, especially *ibrah-mauizah* from the *Qur'aniyah*, it can be taken from the results of the interpretations of the scholars of interpretation (*tafsir*).

Meanwhile, the instructional stage is the stage of applying the *ibrah-mauizah* method in the teaching and learning process. To achieve perfection in its application, it is necessary to take the following steps. (1) Orientation stage: At this stage, the educator explains the subject and the basic concepts presented in the form of *luqawi* and *maknawi* meanings accompanied by the Qur'anic foundation. (2) Presentation of *ibrah*: At this stage, educators bring pre-determined *ibrah-mauizah*, adjusted to the subject to be presented,

taken with the subject to be presented, both taken from Qur'anic verses and natural events. In bringing *ibrah-mauizah* or illustrating it, the teacher should use a varied voice adapted to the character of the *ibrah-mauizah*; maybe, his demeanor can be sad or happy, in a high or low tone, and vice versa. It is intended to be more touching, disturbing the mind, and causing wonder and amazement, closer to reflection, appreciation, and contemplation, which can encourage students to do good deeds.

(3) Convincing stage: At this stage, educators seek to direct educators to *ibrah-mauizah* through questions or comparisons with things closer to the students or what they have experienced. It is intended to motivate students to be creative and focus their attention on the *ibrah-mauizah* being delivered by the educator. (4) Internalization stage: At this stage, educators bring students to appreciate the values contained in each form of *ibrah-mauizah*, both in the form of lessons, advice, and warnings. To facilitate the internalization stage, educators need to prepare or compile the value contents of each form of *ibrah-mauizah*. Thus, students do not only come to the stages of caring (care) and judging (consideration), but also to acting (deeds). (5) Evaluation stage: This stage is intended to review what educators have conveyed to students. It can be done through questions or by allowing students to ask questions. With the questions posed, educators can detect the extent to which students can catch the *ibrah-mauizah* brought. Educators must also be observant in capturing and emphasizing answering questions in discussion. Educators must always remember at the stage of internalizing the values contained in every *ibrah-mauizah* delivered.

(6) The conclusion stage: The pedagogical goal of *ibrah-mauizah* is to deliver educators satisfaction when thinking about one of the Aqedah matters, which moves or educates *Rabbaniyyah's* feelings (An-Nahlawi, 1989). This goal implies that the most important thing in using the *ibrah-mauizah* method is the process of reflection, appreciation, and consideration of values, which can encourage students to act. Therefore, this stage needs more emphasis on concluding the main concept of the subject. (7) The final stage: At this stage, the educator assigns tasks to students in the form of taking *ibrah-mauizah*, which is adjusted to the subject matter that has been presented. It is intended to train students to reflect, think, and appreciate the values of the forms of *ibrah-mauizah* they study so that the caring, judging and acting processes are trained to students from an early age.

D. CONCLUSION

The *ibrah-mauizah* learning method is one of the learning methods adopted from the content of the verses of the Qur'an. The *ibrah mauizah* method is a Qur'anic learning method, which focuses on the ability of a teacher to tell stories or experiences of others that students can take lessons from. Also, in the disclosure of the story, it is affixed with words containing advice so that, in the end, students can feel and practice the material that has been given in their daily lives. The application of the *ibrah mauizah* method in learning the Qur'an-Hadith is considered appropriate since it has several features and advantages in making it easier for students to apply Islamic values contained in the Qur'an-Hadith. Meanwhile, the application of the *ibrah-mauizah* method needs to pay attention to two stages: pre-instructional and instructional stages, as follows. (1) The pre-instructional stage is a preparation stage that can determine the quality of using the *ibrah-mauizah* method in the teaching and learning process. What are crucial in this stage are (a) compiling the concept to be presented according to the subject matter, including its foundations, and (b) making an inventory of the types of *ibrah-mauizah* adapted to the subject to be presented, either through the Qur'anic and Kauniyyah verses. Meanwhile, the instructional stage is the stage of applying the *ibrah-mauizah* method in the teaching and learning process. To achieve perfection in its application, it is necessary to carry out the following steps: (a) orientation stage, (b) *ibrah* presentation, (c) convincing stage, (d) internalization stage, (e) evaluation stage, (f) conclusion stage, and (g) final stage.

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