

Types Of Rasulullah's Educational Media in The Perspective of Bukhari Hadith

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ABSTRACT

This research means to defeat the issue of the absence of instructive media and the negligible use by instructors in educating and learning exercises, particularly PAI learning in schools or madrasas. This exploration makes sense of that well before this time different Rasulullah saw. have involved different sorts of instructive media in learning exercises which are arrangements in conquering the above issues, which are tracked down in a few hadiths in the book Jami' As-Sahih by Imam Bukhari. This exploration is a sort of library research. The information legitimacy strategy is done with the level of trust (validity) and constancy by examining research information or by thematic-conceptual methods. Information examination utilized in this exploration is content examination. The consequences of this review are that overall the kinds of instructive media involved by the witnesses in conveying material in the educational experience are characterized into 4 sorts of media, to be specific: a. Human-based media incorporates: pretending, Rasulullah saw. utilizing the tongue, fingers, hands, nose, knees and the tips of the toes. b. Print media, Rasulullah saw. using mail. c. Visual media, including: pictures, sun, moon, trees and plants and downpour, and d. sound media. Rasulullah saw. using sound media by raising his voice and utilizing the word *قرا* in a few hadiths.

Keyword: *Types, Rasulullah's Educational Media, Bukhari Hadith*

A. INTRODUCTION

In the educational experience the presence of a device or media is vital, this is on the grounds that in every one of these exercises something hazy about the learning material is being conveyed so it tends to be helped by involving the media as a delegate. What's more, the advantages of utilizing instructive media can likewise increment and direct the consideration of understudies so it can create inspiration to pick up, learning media can beat the impediments of the faculties, existence, learning media can give similar experience to understudies about occasions in their current circumstance, and permits direct collaboration with educators, the local area and the climate, and different advantages got from the utilization of instructive media in instructing and learning exercises.

However, in a perfect world the idea is in some cases not as per the realities that happen. In the field of investigation of Islamic Strict Training specifically, a teacher is as yet negligible in utilizing instructive media, all in all educators are comfortable with just involving book media for quite a long time, as in a review led by Husnul Khotimah contended that the absence of media/learning helps is one of the issues of PAI learning in schools or madrasahs (Khotimah, 2021: p. 49). In accordance with this assessment, Mulyani additionally expressed that in her exploration, by and large, the execution of training in far off regions in a few schools/madrasahs in distant regions in Focal Java, for example, MI Hidayatul Mubtadiin Kab. Brebes, MI Annajmiyah Kab. Tegal, MI Al Hidayah Kab. Boyolali, MI Ma'arif and MI Senet Kab. Klaten, MI Ma'arif NU 1 and SD N 1 Banyumas Regime, MI Al Anwar 01 and 02 Kab. Jepara, MTs A Nawawi 04 Purworwjo region and MI Ma'arif Kab. Magelang runs for what it's worth or inside limits, both from the part of media and learning offices, as well as from other learning support aspects (Taruna, 2018: p. 25-26). This likewise happens not just in Islamic Strict Training examples, as tracked down in the exploration by Desak Putu Parmiti, Made Sulastri and I Ketut Pudjawan who expressed that the absence of purpose of media during learning makes learning be exhausting and unsavory in a few schools in Banjar Pedahan Town and Muntigunung Kab. Amlapura Denpasar (Parmiti, 2016: p.102).

Essentially, the answer for the issues above has been presented by Rasulullah saw. some time before the present for example \pm 1400 years ago. The Courier of Allah as a teacher around then had involved a ton of instructive media in passing counsel or topic on to his companions, Rasulullah was without a doubt a teacher who was likewise a good example for companions and all of humankind in all things remembering for terms of the utilization of instructive media. The Prophet around then likewise involved different instructive media in

passing exhortation and topic on to his companions. This is broadly made sense of in different hadiths of the prophet, one of which is found in the hadith described by Imam Bukhari in his book Sahih Bukhari. For additional subtleties, what sorts of instructive media are utilized by the Prophet will be talked about in this research.

B. LITERATURE REVIEW

Media comes from the Latin *medius* which in a real sense signifies 'center', 'go-between', or 'presentation'. As per Russel et al media as a specialized instrument (method for correspondence), the media is a correspondence channel (device) that conveys messages starting with one individual then onto the next (Smaldino, Sharon E., Lowther, 2008: p.6).

As indicated by Robert M. Gagne the term media when utilized in an instructive setting implies a blend of merchandise or any arrangement of products used to pass correspondence or other learning upgrades on to the student.(Gagne, 1989: p.3) Gerlach and Ely (1971) contend that learning media is " *a medium, conceived is any person, material or event that establishes condition which enable the learner to acquire knowledge, skill and attitude*". (Media, comprehended is any individual, material or occasion that structures conditions that empower students to gain information, abilities and perspectives). (Arsyad, 2014: p. 3)

As Nunuk Suryani said learning media are types of passing on data that are made or utilized as per learning hypothesis, can be utilized for the end goal of learning in passing on messages, considerations, sentiments, consideration, and will so they can support a growing experience that is deliberate and uncontrolled. (Suryani, 2018: p. 5)

In educating and learning exercises, the utilization of the word learning media is frequently supplanted by terms, for example: educational media, visual aids, educational teaching aids, explanatory media and educational technology. As made sense of over, the term instructive innovation is likewise used to supplant learning or instructive media. Instructive innovation is the review and moral act of working with learning and further developing execution by making, utilizing, overseeing suitable mechanical cycles and assets. (Januszewski & Molenda, 2008: p. 1)

From a portion of the definitions above, it very well may be determined that instructive media is whatever can be utilized to pass on messages, materials or materials to understudies so these instructive objectives can be accomplished. Assuming it is connected with Islamic training, instructive media is whatever is utilized to pass material on to

understudies determined to make character in the character of every understudy as per the qualities contained in the Islamic religion.

Heinich portrayed instructive media as including: non-projected media, projected media, audiomedias, movement media, PC intervened guidance, PC based sight and sound and hyper media, radio and TV media. Nonprojected media as drafts, graphs, shows, and models. Projected media comprises of slides, filmstrips, above transparencies, PC projection. Audiomedias as tapes and reduced plates, while movement media as recordings and movies. (Russel, Heinich, Molenda, 1996: p. 28)

Seels and Glasgow partition media in light of mechanical turns of events, in particular media with conventional innovation and media with the most recent innovation. (Seels & Glasglow, 1990, p. 181-183). Media with customary innovation include: (a) quiet visuals that are extended as misty (murky) projections, above projections, slides, filmstrips; b. visuals that are not extended in that frame of mind of pictures, banners, photographs, outlines, diagrams, graphs, shows, data sheets; c. sound comprising of recorded plates and tape tapes; d. mixed media show isolated into slides in addition to sound and multi-pictures; e. dynamic visuals that are extended as movies, TV, recordings; f. print media like course books, modules, modified texts, exercise manuals, logical magazines, periodicals, and freebees; g. Games including puzzles, reenactments, table games; h. Reality can be as models, examples (models), manipulatives (maps, miniatures, dolls).

While the media with the most recent innovation is separated into: a. telecom based media including video chats and distance learning; b. microchip based media comprising of CAI (PC Helped Guidance), games, hypermedia, Album (minimal circle), and electronic learning (online learning).

Bretz isolates media into 3 kinds, specifically: media that can be heard (sound), media that should be visible (visual), and media that can move. Visual media are again gathered into three, to be specific: visual pictures, lines (designs), and verbal images. As well as grouping the media into the three kinds above, Bretz likewise partitions the media into transmission media and recording media. Schramnn separates the media as indicated by the quantity of crowds served into: mass, old style and person. Which incorporates broad communications, among others, TV, radio and the web. The media for old style are OHP, whiteboards, slides, video tapes, banners, photographs, and others. In the mean time, individual media can be as presents, phone, and PC Helped Guidance (CAI). (Sutirman, 2013: p. 16).

Other than that, Umar Tirtarahardja recognized instructive devices into 2 sections, specifically those that are preventive and therapeutic, those that are preventive, in particular

those that expect to keep undesirable things from occurring, for instance preclusions, limitations, alerts and even discipline. In the interim, those that are corrective are those that mean to improve, for instance solicitations, models, exhortation, consolation, giving trust, ideas, clarifications, even discipline. As a general rule, instructive devices are partitioned into 2 classes, in particular equipment and programming that can be utilized in the growing experience inside and beyond school. (Siddik, 2006: p.142)

The most normally known print-based learning media are course books, manuals, diaries, magazines and free sheets. In the Qur'an the idea of print-based instructive media (print media) is found in surah A Nahl section 44 as referenced previously. That is, the word az-zubur portrays one kind of instructive media, print media, in particular "books". (Maragi, 1974: p.89)

While sound media will be media connected with the feeling of hearing. The message to be passed on is gone ahead in auditive images, both verbal (into words/communicated in language) and non-verbal. A few kinds of media remembered for this gathering are radio and attractive recording devices. (Tamburaka, 2013: p.83)

C. METHOD

As far as its sort, this research is of a scholarly sort, including the kind of library research. There are two sorts of information in this review, to be specific essential information sources and optional information sources. Essential information were gotten from the book, *Al- Jami' al- Shahih al- Musnad min Hadist Rasulillah 'Alaihi wa Sallam wa Sunanihi wa Ayyamihi* by Abu Abdullah Muhammad canister Ismail al-Bukhari, Second, auxiliary information sources are supporting information for essential information, which got from perusing materials, for example, sharia books of the Sahih Bukhari Book, magazines, papers, works both on the web and other supporting understanding sources, and considered pertinent to the examination topic. The procedure involved by the writer in gathering information is: the maudhu hadith strategy. I (topical) and able to record. Information legitimacy strategies in research are completed with the accompanying rules: specifically a. level of trust (validity) is finished through perception steadiness, triangulation of information sources and referential sufficiency; 2. steadfastness with research information examining. The information examination utilized in this exploration is content investigation. The means taken in satisfied examination in breaking down the information in this study are as per the following: planning research issues, leading writing studies, deciding the unit of perception and unit of examination, making classification and coding rules, gathering information,

coding information, handling information, introducing information and giving translation and accumulating research reports.

D. DISCUSSION RESULT

4.1 Contents of Results and Discussion

The idea of media comes from different dialects, one of which is Arabic, specifically the word *الْوَسِيلَةَ* (go-between). The delegate word is additionally found in the hadith with the word *tawasul* in the book of Sahih Bukhari as follows:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيَسْقُونَ
(Al-Bukhari, 1979: p. 24).

Rasulullah saw. involving a few kinds of instructive media in instructing exercises to companions, this is made sense of in a few hadiths described by Iman Bukhari in his book of hadiths in a few books and sections as displayed in the accompanying table:

Table
Types of Prophetic Educational Media in the Book of Sahih Bukhari Hadith

No.	Types of Media	Book	Part	Number of Hadith
1	Human Based Media	-Kitab Al- Hajj	-Kaifa Kana Badu Ar-Ramali	1602
		- Al- Maghazi	- 'Umratu Al-Qadhai	256
		- Ath- Thalaq	-Al- Isyaratu Fi Ath- Thalaq wa Al-Umur	24, 5293, 5294
		-Ath- Thalaq	-Al-Li'an	5304
		-Al-Adab	-Fadhli man Ya'ulu Yatiman	6005
		-Al- Ilmi	-Man Ajaba Al-Qutya Biisyarati al- Yadi Wa Ar-Ra'si	84
		-Az- Zakat	-La Shadaqata Illa 'An Dzahri Ghinan	1429
		-Shifati Ash-Shalati	-As-Sujud 'Ala Al-Anfi	779
2	Print Based Media	Al-Ilmi	Ma Yutzkaru Fi Al-Munawalati: Wa Kitabi Ahli Al- 'Ilmi Bi al- 'Ilmi Ila al- Buldani	64, 65
3	Visual Media	-Ar- Riqaaq	-Fi Al-Amali wa Thulihi	6417, 6418
		-Al- Kusuf	-Ad- Du'a Fi Al- Khusuf	1060
		-Al- Kusuf	-La Tankasyifu Asy-Syam Limauti Ahadin	1058
		-Al- Kusuf	-Ash- Shalat Fi Kusufi Asy- Syamsi	1043,1041, 1042
		- Al- Kusuf	-Qaulu an-Nabi saw. Yukhawwifu Allah 'Ibadahu bi Al-Kusuf	1048
		-At-Tauhid	-Wa Kana 'Arsyuhu 'Ala al-Mai Wa Huwa Rabb Ar-Arsyi Al-Adhim	7424
		-Al- Ilmi	-Tharhi Al-Imam Al-Masalata 'Ala Ashhabihi Liyakhtabira Ma 'Indahum Min Al-Ilmi	62
		-Al-Ath'imah	-Akli Al-Jummar	5444
		-Al-Istisqa	-Qaulillahi Ta'ala Wa Taj'aluna Rizqaqum Annakum Tukadzdzibun	1038

4	Audio Media	-Al-Ilmi -Asy-Syurbi wa Al-Musaqah	-Man Rafa'a Shautahu Bi Al-Ilmi -Istmi man Mana'a Ibna As-Sabil Min Al-Maai	60 2358
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In view of the table above it is known that the Prophet Muhammad. involving different instructive media in their showing exercises, the kind of instructive media utilized by Rasulullah saw. will be made sense of as follows:

1. Human Based Media

One significant consider learning with human-based media is intuitive example plans. With people as the fundamental entertainers in the educational experience, the open doors for connection are progressively totally open. Human-based media in the hadith should be visible from the hadith as follows:

a. Role Playing/ Pretending

Rasulullah saw. additionally do exactly the same thing as contained in the accompanying hadith:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَفْدِمُ عَلَيْكُمْ وَقَدْ وَهَنَهُمْ حُمَى يَنْتَرِبُ، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمُ (Al-Bukhari, 1979: p.494)

The hadith above is the hadith toward the start of the limitation of little running, or at least, the start of the expectation of the Shari'a. Lafazh Ar-Roml implies soon. Ibn Duraid said. "It's practically equivalent to running." The fundamental importance is that somebody moves his shoulders while strolling.

From the Hadith above, it is made sense of about human-based media with pretending realizing, where the Prophet decided to arrange his allies to run before the doubters around then. As referenced over that human-based media is essentially the actual human which is utilized as a medium in passing on messages or topic, for this situation the human body can likewise be classified as human-based media, among the hadiths described by Bukhari which make sense of about media-based the person utilized by Rasulullah saw. are as per the following:

b. Using tongue and fingers

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فِي غَائِبَةِ أَهْلِهِ فَقَالَ قَدْ ضَيَّ . قَالُوا لَا يَا رَسُولَ اللَّهِ . فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَوْا فَقَالَ

« أَلَا تَسْمَعُونَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهِذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ وَإِنَّ الْمَيِّتَ يُعَذِّبُ بِنُكَاةِ أَهْلِهِ عَلَيْهِ . وَكَانَ عَمْرُ رَضِيَ اللَّهُ عَنْهُ يَضْرِبُ فِيهِ بِالْعَصَا ، وَيَرْمِي بِالْحِجَارَةِ وَيَخْتِي بِالنُّرَابِ

The substance of the hadith in regards to this subject is that while making sense of what was off-base, Rasulullah utilized the media, to be specific his fingers and tongue with the maxim "thus" while pointing his tongue. In this way, Rasulullah saw. has involved the tongue as a medium to make sense of to pass on the message that God torments a body in the grave due to somebody's tongue not as a result of the tears (tears) of his loved ones. What's more, a portion of similar hadiths are found in Juz 3, Kitab Ath-Thalaq (24), Part Al-Isyara'u Fi Ath-Thalaq Wa Al-Umur, hadith number. 5293, 5294, hadith no. 5304 in the book Ath-Thalaq, Part Al-Li'an, hadith number 6005 book Al-Adab, section Fadhli man Ya'ulu Yatiman.

c. Using hands, tracked down in the accompanying hadith:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ فِي حَجَّتِهِ فَقَالَ: دَبَّحْتُ قَبْلَ أَنْ أُرْمِيَ؟ فَأَوْمَأَ بِيَدِهِ قَالَ: وَلَا حَرَجَ قَالَ فَأَوْمَأَ بِيَدِهِ حَلَفْتُ قَبْلَ أَنْ أُدْبِحَ؟ وَلَا حَرَجَ

The hadith above makes sense of that the Prophet saw. gotten some information about two things connected with the execution of the journey, in particular about butchering creatures prior to tossing the jumrah and shaving the hair prior to butchering. The two inquiries were consecutively addressed by Rasulullah saw. by offering a hint utilizing the hand which implies it's OK or not off-base.(Al'Aini, 855: p.91) Consequently he (Rasulullah) involved hands as a mechanism of schooling. Another hadith which makes sense of that Rasulullah saw. involving hands as an instructive medium is found in the book of valid hadith Bukhari juz 1 number 84 book of al-Ilmi part Man Ajaba Al-Qutya Biisyari al-Yadi Wa Ar-Ra'si and hadith number 1429 book of Az-Zakat section La Shadaqata Illa 'A Dzahri Ghinan.

d. Using nose, knees, toes

The Courier of Allah utilized a few appendages while making sense of the individuals from surrender, this is tracked down in the accompanying hadith:

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا تَكْفُتِ الثِّيَابَ وَالشَّعْرَ (Al-Bukhari, 1979: p. 280)

In this hadith, Rasulullah makes reference to the appendages that should contact the floor while prostrating in supplication. The individuals from the body are the brow, the centers of the hands, the knees and the toes of the feet. While referencing the brow he highlighted the nose as an accentuation that the nose ought to likewise contact the floor. For this situation, he has involved the nose as a medium in showing his companions.

In view of a portion of the hadiths above, it tends to be perceived that Rasulullah saw. have utilized the tongue, fingers, hands, nose, knees and all individuals from the body in surrender as a medium in passing messages or material on to companions, and in some cases likewise involving hands as a learning device. The utilization of these appendages shows that the Courier of Allah. involving human-based media in the educating and growing experience around then.

2. Print based media

Print media used by Rasulullah saw. he is tracked down in the hadith as follows:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ أَبِي شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكِتَابِهِ رَجُلًا، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَرْقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: بَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمَزَّقُوا كُلَّ مَمْرُقٍ (Al-Bukhari, 1979: p. 40)

Hadith that is in accordance with this is hadia number 65, the word بَعَثَ بِكِتَابِهِ رَجُلًا (requesting a man to convey his letter). This individual was Abdullah receptacle Hudzafah As-sahmi, Kisra was Abruwaiz Hurmuz container Anusyirwan, while the dignitary of Bahrain was Al Mundzir canister Sawi. This hadith obviously shows the Mutakabah strategy, and can likewise show the Munawalah technique, in particular the Prophet Muhammad. given over a letter to his emissary and advised him to pass on to the Bahraini sovereign, that this letter was from the Courier of Allah despite the fact that he didn't hear or understand it. (Al-Asqalani, 2013: p. 329)

In view of the clarification above, it very well may be perceived that Rasulullah saw. involving print media as letters while passing messages on to the lords of Bahrain, in particular Al Mundzir receptacle Sawi.

3. Visual Media

Visual gaining media is the method involved with conveying messages from sources to beneficiaries of messages utilizing the feeling of sight. In the hadith there are a few terms used to demonstrate the utilization of visual media in advancing as follows:

a. Picture

The utilization of pictures by the Prophet is contained in the hadith as follows:

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ مُنْذِرٍ عَنْ رَبِيعِ بْنِ خُنَيْمٍ عَنْ عَبْدِ اللَّهِ رَضِيَ عَنْهُ قَالَ: حَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطًّا مَرَبَعًا وَحَطَّ حَطًّا فِي الْوَسْطِ خَارَ جَا مِنْهُ، وَحَطَّ حَطًّا صَغِيرًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ وَقَالَ: هَذَا الْإِنْسَانُ وَهَذَا الْجِلْدُ مُحِيطٌ بِهِ أَوْ قَدْ أَحَاطَ بِهِ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلَهُ وَهَذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا (Al-Bukhari, 1979: p. 176)

"Having let us know Sodaqoh receptacle Fadhil, had given news to me Yahya container Sa'id from Sofyan, he said: My dad had told me from Mundzir from Robi' canister Khusein and Abdullah R.A, He said: The Prophet saw. when made a line (drawing) a square shape and made a different line in the center until it went outside the limit (square shape), then, at that point, he made many little lines prompting the middle line from the sides of the edge line, then, at that point, he said: This is the image man. This rectangular line is the demise that will without a doubt occur for him, while the lines that come out are his fantasies, and these little lines are the different preliminaries and disasters that are prepared to face him. On the off chance that he is liberated from one preliminary, another preliminary will certainly come upon him, assuming he is liberated from another preliminary, another preliminary will without a doubt occur for him.

This shows us that Rasulullah saw. a teacher who truly sees great learning media in passing information on to people, he makes sense of data through pictures with the goal that it is all the more handily perceived and consumed by the personalities and spirits of companions.

From the clarification of the items in the hadith above, It very well may be perceived that Rasulullah saw. involving visual media as pictures as learning media to clarify the idea of human existence for companions. The image is helpful for giving illustrations and making it simpler to convey the items in the material being instructed, with the goal that companions can comprehend it all the more without any problem.

b. Sun and moon

The sun and moon are heavenly bodies that people can see plainly in light of the fact that the two of them have brilliant light. The Prophet utilized the two of them as a medium in clearing up something for his friends, as tracked down in the accompanying hadith:

حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا زَائِدَةُ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمَ، فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ (Al-Bukhari, 1979: p. 334)

A few hadiths with various publications and having a similar importance as the hadith above are found in hadith number 1060 book of Al-kusuf part Promotion du'a Fi Al-khusuf, hadith number 1058 book of Al-kusuf section La Tankasyifu Asy-syam Limauti Ahadin , hadith number 1043 section Debris supplication Fi Kusufi Asy-syamsi, hadith number 1041, 1042, hadith number 1048 book of Al-Kusuf part Qaulu an-nabi saw. Yukhawwifu Allah

Tbadahu bi Al-kusuf, and hadith number 7424 Book of At-tauhid section Wa Kana 'Arsyuhu 'Ala al-Mai Wa Huwa Rabb Ar-Arsyi Al-Adhim.

A portion of the hadiths above make sense of that Rasulullah saw. made sense of for the Quraysh and their companions that the event of sun based and lunar obscurations didn't have anything to do with the life and demise of an individual (Ibrahim), however that the presence of these two shrouds (sun and moon) was an indication of the significance of Allah swt. as its maker. In this way the Courier of Allah requested his kin to ask sunnah when he saw a sun oriented and lunar overshadowing. Consequently it is perceived that Rasulullah saw. right when the sun oriented overshadow happened, the Prophet made it as a medium, as such the Prophet involved visual media as the sun and the moon while passing on messages/materials of confidence in the force of Allah swt., as well as purifying their confidence from strange notion components as well as requests/proposals to perform petitions to heaven shroud to companions.

c. Trees and plants

Rasulullah saw. involving visual media as trees and plants as made sense of in the accompanying hadith:

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عَمْرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدِيثُونِي مَا هِيَ. (قَالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا: حَدِيثُنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: هِيَ النَّخْلَةُ) (Al-Bukhari, 1979: p.38)

A comparable hadith is found in hadith number 5444 of the book Al-Ath'imah section of Akli Al-Jummar. The word *إِنَّ مِنْ الشَّجَرِ شَجْرَةً* above (among a few trees). Throughout the entire existence of Mujahid in the section "Al fahm minal ilmi" there is an article expansion which peruses "When I went with Ibn Umar to Medina, he said, that when we were with Rasulullah SAW. then he came to a date palm and said, 'Among the trees'." *لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا* (whose leaves don't fall, such is a Muslim). The state of a decent Muslim is depicted as the prevalence of the qualities of a date palm tree that doesn't lose its leaves. (Al-Qasthalani, 1996: p.231) The hadith makes sense of that Rasulullah SAW. utilizing date palms as a medium in passing the excellencies of a Muslim on to companions.

4. Audio Media

The utilization of audio media by Rasulullah saw. should be visible in the accompanying hadith:

حَدَّثَنَا أَبُو الثُّعْمَانِ عَارِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرَةٍ سَفَرْنَاهَا، فَأَدْرَكْنَا - وَقَدْ أَرْهَقْنَا الصَّلَاةَ - وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: (وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ) مَرَّتَيْنِ أَوْ ثَلَاثًا (Al-Bukhari, 1979: p. 37)

Abu Nu'man told us, 'Arim container al-Fadhil said: Abu 'Awanah described, from Abi Bisyr, from Yusuf receptacle Mahak from Abdullah canister Amru container 'As he said: "out traveling with us, the Courier of Allah. abandoned, when he had the option to find us the ideal opportunity for petitioning God had shown up and we were performing bathing', it worked out that we had not appropriately washed our feet. It appeared to be that he saw us and yelled as loud as possible, "Trouble to the heels that are singed by the fire of misery", he yelled these words a few times more than once.

This hadith makes sense of that when the buddies were going with the Courier of Allah they performed bathing, however they just washed their feet so insignificantly (slim/little water) that maybe they were clearing them away. So the Courier of Allah let them know in an uproarious voice, they will be rebuffed later in the Great beyond in the event that they don't finish their bathing, implying that the discipline is just when the water for bathing is deficient or on the other hand on the off chance that the bathing isn't completed as expected and accurately (blemished). (Al-Qasthalani, 1996: p. 228)

Iman Bukhari made the publication "and he yelled boisterously" as the contention for the passability of raising his voice to tell, due to the huge span or the quantity of individuals. Yelling however clearly as conceivable may be connected with sound and the feeling of hearing in handling the message passed on, accordingly this is a sound medium. Along these lines one might say that Rasulullah saw. utilizing sound media while clarifying material about idealizing bathing for companions.

The utilization of sound media can likewise be perceived from the utilization of the word قرا (perusing) Q.S Ali Imran: 77 in the hadith: (Al-Bukhari, 1979: p. 164). In The hadith comprehends that from the activity word قرا "perusing" obviously it makes a sound or sound so what is conveyed can be perceived and believed, and perhaps there are likewise instructors who convey learning material by perusing books that are utilized as references in educating and learning exercises, as in perusing the Qur'an. Notwithstanding, what is underlined more than the word read is the sound that can convey learning material or is called sound media, and the Prophet Muhammad. has utilized sound media by recounting the Qur'anic stanza Ali Imran refrain 77 to his companions while making sense of around three sorts of individuals that Allah won't see with seeing His kindness Upon the arrival of Judgment, and won't be excused for themselves and will be rebuffed excruciating.

E. CONCLUSION

In light of the consequences of this review it very well may be finished up about the instructive media of the Courier of Allah in the book of Sahih Bukhari hadith, specifically

founded on a few hadiths that the writer depicts, then overall the kinds of instructive media involved by the witness in conveying material in the growing experience are characterized into 4 sorts of media, including:

- a. Human-based media, including: pretending and Rasulallah saw. using the tongue, fingers, hands, nose, knees and the tips of the toes.
- b. Print media, including: Rasulallah saw. using mail.
- c. Visual media, including: Rasulallah saw. utilizing media pictures, sun, moon, trees and plants.
- d. Audio media. Rasulallah saw. utilizing audio media by raising his voice while clearing up material about culminating bathing for companions. The utilization of sound media can likewise be perceived from the utilization of the word قرا (perusing) in the hadith by perusing the stanzas of Al-Qur'an Surah Ali Imran section 77 to his friends while making sense of around three sorts of individuals that Allah won't see with seeing His kindness Upon the arrival of Restoration , and won't be excused for themselves and will get an excruciating discipline.

F. ADVICE

In view of the discoveries of examination on instructive media Rasulallah saw. whose principal objective is to pass the topic on to understudies appropriately as per the learning goals that have been set. Based on accomplishing these targets, the accompanying creators present ideas that can be utilized as material for thought and contribution for closely involved individuals, including:

1. For instructive establishments overall; to upgrade the application or utilization of instructive media in the educating and educational experience as has been applied by the Prophet Muhammad, so the informative targets that have been set can be accomplished ideally.
2. For school chiefs; ought to give preparing connected with the turn of events or production of instructive media for instructors to further develop their educating ability.
3. For educators and educators; to utilize different kinds of media or changed (media) in the instructing and growing experience, in light of the fact that the more fluctuated the media utilized while passing topic on to understudies, the more detects will be engaged with the instructing and growing experience, so the more prominent the possibility passing messages or topic on to their students.

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