

The Islamic Education Methods in Al-Quran

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Abstract

When the Prophet Muhammad was appointed as an apostle, the first commandment from Allah to him was to read, because reading is a symbol towards the mastery of science. As an educator of the Messenger of Allah, whatever he does is guided directly from Allah SWT through the verses revealed to him (al-Qur'an). His success in educating humanity is the background of this essay. That is by looking from the Qur'an as information and references used in the Prophet Muhammad SA in educating people. In this article, I described the three global principles in defending (educating) through the Qur'an Surah an-Nahl verse 125 consisting of the *al-Hikmah*, *al-mau'izah al-hasanah*, and *al-mujadalah*. I also discussed the method of these three principles that the Prophet Muhammad has made as the best example in educating humanity. Its success is not only recognized by Muslims but also non-Muslims.

Keywords: Islamic education method, *al-hikmah*, *al-mau'izhah al-hasanah*, *al-Mujadalah*

Abstrak

Ketika Nabi Muhammad saw diangkat menjadi Rasul, perintah pertama dari Allah kepada beliau adalah membaca. Mengapa membaca? karena membaca adalah symbol menuju penguasaan Ilmu pengetahuan. Sebagai seorang pendidik utusan Tuhan, apapun yang beliau lakukan terbimbing langsung dari Allah melalui ayat-ayat yang diturunkan kepadanya (al-Qur'an). Keberhasilan beliau dalam mendidik umat manusia itulah menjadi latar belakang esensi dari tulisan ini. Yaitu dengan melihat dari al-Qur'an sebagai informasi dan referensi yang di gunakan Nabi Muhammad saw dalam mendidik umat. Dalam tulisan ini, saya menggambarkan secara global ada tiga prinsip dalam berdakwa (mendidik) melalui al-Qur'an surah an-Nahl ayat 125 yang terdiri dari metode al-Hikmah, kedua, al-mau'izah al-hasanah dan ketiga al-mujadalah. Saya juga mendiskusikan metode tiga prinsip tersebut yang menjadikan Nabi Muhammad saw di jadikan sebagai contoh terbaik dalam mendidik umat manusia. Keberhasilannya tidak hanya diakui oleh umat Islam tetapi juga orang non Islam.

Kata kunci: metode pendidikan Islam, *al-hikmah*, *al-mau'izhah al-hasanah*, *al-Mujadalah*

Introduction

In running this life, human being cannot escape from education, because education is a means for human mainly focused on how to do and behave. The deeds and attitudes of man in his life are mirrors of the science and education he possesses. Good and expected education is not just a transfer of knowledge, but also a transfer of value. Due to the transfer of knowledge and good values, it is possible that human beings are not only intelligent brains, but also intelligent morals. In the letter of Al-Mujadalah: 11 it is said that;

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (QS. AlMujadalah:11)

The above verse conveys the importance of a person to learn and possess knowledge. Even in Q.S. Al-Alaq 1-5 as the first verse revealed to the Prophet Muhammad contains the first command to read, because reading is the window to science. By reading (education), people will know what they have never known, and by reading (education), humans can distinguish between good and bad ones as well as education as an effort in helping people (learners) to be able to live according to their human dignity (Wahyudin, 2009).

The success of an education can be seen either if there is a change in humans or learners or if it has undergone a change in the field of humanitarian character. Someone cannot be said as one having education if she or he does not have good character. Prayitno and Manulang (2011) said that "The end of education is character". Thus, all education activities should lead to character formation. The last result of education is not just an intellectual knowledge only, but the most important thing is the birth of a quality character humanizing human beings. Humanizing humanity is not oppressing others, not rebukes, is not rude, does not hurt, and has other positive behaviors.

One of the most important components of an educational success is to use effective methods to achieve a goal because the method of education is seen as a way of delivering the lessons to the students. The commonly known methods of education are lecture, question and answer, discussion, experimentation, assignment, demonstration, socio-drama, group work, simulation, tour work and so on.

In education applied in the west, educational methods are almost entirely dependent on the interests of learners, while teachers only act as motivators and stimulators (Arifin, 1987). This causes teachers to only encourage and stimulate learners to learn, while the formation of personality less attention of teachers. It is different in Islam point of view. In Islam, the existence of Prophet Muhammad SAWis as an educator, not only as a motivator and stimulator but also as an example in the educational process. In Islamic education, the method used by the teacher should always refer to the formation of morals and noble personality on the learners in accordance with the guidance of the Qur'an and Sunnah of the Prophet Muhammad SAW. This means that in choosing and implementing educational methods, teachers should always pay attention to educational goals to be achieved.

In addition, in Islamic Education, the methods used in delivering teaching materials to learners must be in accordance with the basic and sources of Islamic education, namely the Qur'an and Sunnah Rasullullah SAW. Alquran put many forward principles of Islamic education methods that are generally contained in the word of Allah SWT QS Al-Nahl verse 125 which means:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided (QS. AN-Nahl:125).

In this verse, there are three general principles of Islamic Education methods: (1) *Al-Hikmah*, (2) *Al-Mau'izah Al-Hasanah*, and (3) *Al-Mujadalah*. These three principles demand a teacher to not only become as a means of science troubling, but also as a transformation of values of goodness that lead to the formation of the character of the students. For the implementation,

they are implemented gradually, as stated by Pasaribu (1987), which is "adapted to the level of ability of learners, ranging from easy to difficult" (p. 43).

Literature Review

The nature of Islamic education methods

The term method comes from the Greek, *metha* and *hodos*. *Metha* means through or through, while *hodos* means path or way (Arifin, 1987). Therefore, the method means the meaning of the way or way that must be taken or passed to achieve certain goals. In general, the method is also defined as how to do something. It may be good or not good, because some factors may cause a method to be good or not good. These factors can be situations and conditions or lack of understanding of the method users in using existing methods. Thus, methods are some of the ways that must be done to achieve certain goals. Educational methods are tools and means used to achieve educational goals. Education is a system, has certain principles and components that support the achievement of the goal of Islamic Education.

Islamic Education Methods are some tools or methods used in the process of Islamic Education in an effort to shape the attitude and personality of learners based on the principles of Islamic teachings (Marimba, 1997). The method used in the educational process must also be adapted to the basic principles of Islamic teachings contained in the Qur'an and Hadith.

The purpose of using an educational method is to obtain the effectiveness of the method. Effectiveness can be known from the proficiency of educators on the one hand in wearing and the emergence of interest and attention of learners on the other side in learning. Therefore, all aspects that exist in educational activities need to be developed, whether viewed from the point of learners, as well as from the educator.

The position of the Qur'an in Islamic education

Linguistically, the Qur'an comes from the word *qara-a* which means "reading" (Yunus, 1957), while the term Alquran is the name given to the word of Allah which He revealed to Prophet Muhammad SAW through the angel Gabriel to be passed on to man. It was written into the Mushaf, the mutawatir and the miracle of the Prophet Muhammad SAW, which must be read, understood and practiced by human beings in order to achieve the survival and happiness of the world and the hereafter (Zaini, 1986).

From that definition, it can be concluded that the existence of the Qur'an is a very important component of human life because the Qur'an is revealed by Allah to fulfill one of the basic principles of human life need is to achieve salvation and happiness in the world and in the hereafter. To achieve the basic human needs then man needs guidance (al-huda), explanation (al bayan), warning and distinguishing good and bad as found in QS. Al Maidah: 16.

In the Qur'an, there are various instructions for implementing Islamic Education in accordance with Islamic views, among which is the principle of the principle of Islamic Education method in accordance with the teachings of Islam. Therefore, the Qur'an contains the essentials of all aspects of human life as well as the necessary for the salvation and happiness of the human being.

Al-Quran as the basic of Islamic education

Each country has its own educational base as a reflection of the philosophy of life of a nation. Likewise, education within a State should be guided by the basis of education within that country. The foundation is the place where something stands or stands, which serves to

give direction to the goal to be achieved. It is this basic that will be the guideline in formulating the goals, including in the field of education.

The basis of Islamic education is a reflection of the philosophy of life of Muslims based on the principles of Islamic teachings contained in the Qur'an and sunnah of the Prophet Muhammad SAW. The purpose of Islamic Education should also be directed to that foundation, as it is the basis for which to set the direction and objectives of Islamic Education. Islamic education has its own educational system that is different from other education systems. Islamic education is an education based on Islamic teachings, whose efforts are made consciously in the form of guidance, upbringing and education of learners in order to understand, live and practice the teachings of Islam as part of the necessities of life. Islamic education is "a physical and spiritual guidance based on Islamic religious laws leading to the formation of the ultimate personality according to Islamic principles" (Marimba, 1987). The basis of Islamic Education should also be based on the Muslim life's view of the principles of doctrine which is contained in the Qur'an and sunnah of the Prophet SAW. Therefore, it can also be said that the basis of Islamic Education is in harmony with the foundations that exist in the teachings of Islam. The basic education is (1) the Qur'an, (2) Hadith, (3) the attitudes and actions of the Companions, and (4) *Ijtihad* (Bawani, 1987). The position of the Qur'an as the foundation and the main source of Islamic Education can be understood from the verses of the Qur'an Al-A'raf: 52; *And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.*

According to the commentary of Al-Mishbah, this verse contains explanations. The explanation is based on a very broad, robust, and comprehensive knowledge, so there is no shortage or weakness. Thus the book really gives guidance to anyone who wants to get guidance and mercy for those who welcome it, those who believe (Shihab, 2002). The verse explains that the Qur'an is revealed by Allah SWT, contains a lot of knowledge and benefits to humanity as well as a guide for Muslims to distinguish between good and evil. The whole aspect of the life of Muslims must be based on the Qur'an, because the Qur'an is the view of the life of the Muslims. Thus, the whole aspects and activities of Islamic Founder should be based on the Qur'an. In the implementation of Islamic Education, the whole theory and practice of Islamic Education cannot be on the contrary to the teachings contained in the Qur'an. One cannot speak of Islamic Education when he or she does not involve the Qur'an as its basis and reference.

Discussion: The Principles of Islamic Education Methodology in the Qur'an

The story of lecture method

Presenting the teachings (education) through the form of stories or stories in the Qur'an is quite dominant, so the word "story" enshrined in a letter, i.e. the letter al-*Qashash* which means "stories". The stories in the Qur'an as well as educational materials can also be used as one of the methods of teaching. As Allah has taught the Prophet, through the stories of the prophets and the righteous before.

The lecture method is a way of presenting or delivering learning materials through verbal explanations and verbal talks done by teachers towards their students. In clarifying his or her presentation or presentation, the teacher can use auxiliary tools, such as objects, pictures, questionnaires, maps, and so on (Latief, 1985). The basic principle of the method of lecture and story is mentioned in the word of Allah QS. Yusuf verses 2-3:

Indeed, We have sent it down as an Arabic Qur'an that you might understand. We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware (QS. Yusuf: 2-3).

The method of lecturing in Islamic Education has been known since the time of Prophet Muhammad SAW. In the course of his lesson, he used many lecture methods instead of other methods. This method is usually in line with the method of the story, which is the delivery of learning materials by re-elaborating stories or stories of history that contains wisdom in order to establish the lessons conveyed to the students.

In Islamic Education, the story of events, especially about historical events, is a method commonly found in the Qur'an (Saleh, 1990). Many verses of the Qur'an contain historical stories or events that have occurred. In addition, many historical stories are enshrined in the names of the Qur'an, such as *Ali Imran*, *Al-Maidah*, *Yunus*, *Hud*, *Al-Kahf* and so on. In the Qur'an are also told non-human beings, such as *jinn* and angels.

The Qur'an also recognizes that the lecture and story methods are very good and important in conveying Islamic religious lessons and in bringing people to the path of goodness. A more important principle in carrying out this lecture and story method is found in the Qur'an QS An-Nahl: 125. In addition, there are still many Qur'anic verses that serve as the principle of lecture method in Islamic education.

The kindness of lecture methods that are varied by giving stories or historical stories that exist in the Qur'an will be able to attract the interest and attention of learners to the lessons submitted by teachers. In addition, lecture and story methods are very useful to convey information and lessons to learners. Among the example verses that explain the story of Allah's Word in QS. Al-A'raf: 176:

And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought (QS. Al A'raf: 176).

According to the interpretation of the above verse, Al-Mishbah describes the person who is in accordance to his desires, he is like a dog that always stretches his tongue and if it is ignored that it does not bother and still stretches the tongue anyway. Therefore, it is important to tell them any of these stories so they will think not to do this. Evil is the similitude of those who deny the Signs of Allah, for neglecting the guidance of their knowledge and even doing wrong to themselves is not against others (Shihab, 2002).

Methods of discussion

The method of discussion in Islamic Education is a way of presenting or delivering learning materials, where teachers provide students or groups the opportunity to hold scientific talks to collect opinions, to make conclusions or to develop alternative alternatives to problem solving (Maimuddin, 1980).

Discussion method is very well used in learning, because in the method of discussion can be resolved various problems related to the lesson material that will be taught by the teacher. Discussion methods also provide opportunities to think or express opinions for learners and in finding the best solution of an existing problem. In the Qur'an, there are also many principles of method of discussion among which are the word of God is contained in Al-Qaran Al-An- Nahl, verse 125:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

The verse indicates that the method of discussion (*al mujadalah*) is acknowledged as one way to invite someone to the path of Allah SWT. *Mujadalah* the intent of the verse, not merely argue and dispute about an opinion, but further than that for exchanging thoughts or ideas about a thing which is still doubtful. Therefore, the correct method of discussion according to the Qur'anic principle is a well-conducted discussion and not based on personal interests and desires. In the Qur'an, there are also many examples of discussion that contain lessons, among which are in the word of Allah SWT the letter of Al-Anbiya': 52- 56:

When he said to his father and his people, "What are these statues to which you are devoted?" They said, "We found our fathers worshippers of them." He said, "You were certainly, you and your fathers, in manifest error." They said, "Have you come to us with truth, or are you of those who jest?" He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify." (QS. Anbiya: 52-56).

In the commentary of Al-Mishbah, it is clear that the idols or idols worshiped by the prophets of Abraham were quite numerous, but their greatest name was *ba'l*. This statue was made of gold that symbolizes the sun. Prophet Ibrahim AS called it a statue, not calling it god or calling it directly. This shows that in the very beginning, he has confirmed his attitude that what his people worshipped was a statue. In addition, the question he raised was a condemnation of their worship and condemnation of their attitudes and behaviors that were thus diligent to worship (Shihab, 2009). Abdurahman Saleh Abdullah argues that the question or dialogue has several types. The type or question in the verse is the type or question to reveal or define the faith of his people (the prophets of Abraham). The question raised by his people was later answered by Prophet Ibrahim in the final and referring to the discovery of truth (Saleh, 1987). The conclusions obtained from a discussion will be very useful in strengthening the lessons given to the learners. The lessons presented by the discussion method will be easy to understand and remember by the learners. However, with this method of discussion not all students can achieve the desired goals well, because the difficulty of the students is also different in the activities of the discussion. Islamic educators should be able to play their part in developing education by selecting appropriate and interesting materials for learners and giving equal opportunities to learners in discussions.

Method of Confucius

The question and answer method is a method of teaching where teachers ask questions to students about the lesson or reading they have read while paying close attention to the thinking process between them" (Ramayulis, 1991). This method has long been used in education. In Islamic Education, this method has also existed since the time of Prophet Muhammad SAW and still growing up to date. The question and answer method can help to develop the thinking process of the learners and easily evaluate and monitor the development of children's thinking in the learning process. Q & A is sometimes useful for removing someone's doubts about something or testing something. Sometimes questions arise from someone's ignorance. In this case, a teacher must be wise and understand where the direction and purpose of the exhibition is presented to the learners, or the purpose of a question put forth by the learners. The answer given by the teacher should not be limited to yes or no answers, but furthermore it should be able to develop the thinking power and analysis of learners towards a problem. In the Qur'an, there are also many dialogues and questions about the various issues, both the dialogue between Allah and the Angels, or the dialogue of the prophets and their people. One example of the questions contained in the Qur'an is as outlined in the word of Allah SWT Al-Baqarah: 30:

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know. (QS. AlBaqarah:30).

In the commentary of Al-Mishbah, it is explained that this verse contains the delivery of God's decision to the angels about His plan to create human beings on earth. Presenting to them is important because angels will be burdened with the task of a man. Some are in charge of registering human deeds, some are maintaining it, some are guiding it and so on. The presentation will also come when the human beings will bring him grateful to God for His grace that is in concert in God's dialogue with the angels "verily I will create the caliph in the world". Hearing the plan, the angels asked about the meaning of the creation. They suspect that this caliph will destroy and shed blood. This allegation may be based on their experience before the creation of human beings, where such beings are or can be based on the assumptions that because they will be assigned to be *khalifah* instead of angels, surely the beings are different from those who always exalt and sanctify Allah SWT. Shaykh Muhammad Abduh, known for his rational conduct and attempts to limit the supreme place of suprarational territory to religious teachings when interpreting verses 10 to 11 of Alinfithar's letter he asserted that "angels are unseen creatures that cannot be known in fact, but must be believed in existence. When interpreting this verse, shaykh Muhammad Abduh, as described by Rasyid Riha in his interpretation of al-Manar, put forward a controversial opinion. The Egyptian scholar argues that it is not impossible, nor is there any objection or religion to understand what the Angels call the name, named by other laws of nature. Ibn Asyur further wrote that this verse was understood by many such arguments as opinion, so it is a teaching in honor, similar to the condition of a teacher who teaches his students in the form of Q & A, so that they are accustomed to dialogue regarding various issues. Referring to the views of some mufasirs, Ibn Asyur argued that the intuition of such opinion was made so that he became one of the same substances in its form with the first human creation. In order to become inherent in his grandson's soul, because the situation and the ideas that accompany something can spell and merge between something that exists and the situation (Shihab, 2002).

Thus, the question raised by the Angels to Allah (do you want to create a creature that always do damage on the earth?) Is the response of the angels to Allah's announcement of the creation of caliphs on earth, as the letter of Al-Baqarah above. There are many examples of frequently asked questions in the Qur'an. This proves that the question and answer method is acknowledged as a method of education. While the principle of question and answer questions in the Qur'an can be seen in QS An-Nahl verse 25. In addition, the Qur'an uses question and answer methods with beautiful, interesting and satisfying things. Allah SWT speaks at QS 27: 59-64. The verse is one of the examples of educational methods in the Qur'an by question and answer method. Allah teaches man about His greatness and His power. So men are not arrogant in their lives and are grateful for the blessings Allah has given, and so humans do not associate Allah with others.

Practice method

Method of practice is a way of teaching by practicing all the knowledge that has been taught by the teacher to the learners. Moral formation and personality coaching on a person is not enough with mere advice or lessons given orally and in writing. The Qur'an teaches the duty that every Muslim should perform. According to Muhammad Fadhil Al-Jamaly, the obligations imposed on every Muslim is a means to educate human beings and guide the nature of efforts to achieve the goal of Islamic Education" (Al Jamaly, 1986). Therefore, al-

Quran is brought down by carrying these obligations is none other than to continue to educate human beings and nurture his personality. Islam teaches believer and monotheism to man and how to be grateful for the blessings given by Allah. The faith and all that Allah-given knowledge must be practiced in everyday life. Similarly, about the commandment of the prayer that Allah has set forth in the Qur'an, as contained in Allah's Word of Surat al-Ankabut verse 45: *Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do (QS. Al-Ankabut: 45).*

According to the interpretation of Al-Mishbah, the above verse contains an explanation of the message to Prophet Muhammad, especially to his people that indeed the prayers performed according to the guidance of Allah and His Apostle always prohibit or prevent the perpetrators who carry out continuously from the labors in abhorrence and evil. That is because the salat substance is remembered by Allah. Who remembers Allah is preserved from sin, sin and misbehavior and actually remembrance of Allah, i.e. salat is the greater of his virtue of worship and Allah knows what you are always doing either good or bad. There are many opinions expressed by many scholar about the attribution of this verse with visible phenomena in society. Some understand it in the literal sense. They say that the prayer actually prevents from being abusive. If anyone still does those things, so it should be noted that the misbehavior done may be more than what is seen or known. *Thabathaba'i* when interpreting this verse underscores that the command to perform the prayers in this verse is stated because, for "prayer forbid / prevent evil or abomination". This means that salat is a charity of worship whose implementation results in the nature of the humiliation in the human being which makes it preventable from the abominable and unjust act. Ibn 'Asyur argued that the word *tanha'* / prohibited is better understood in the meaning of *majazi'*, so that this verse implies what is contained by the prayer by "prohibition", and equates the prayer with all its contents and substances with a person who forbids prayer, both in speech and in his movements, contains so many things that reminds of Allah, so salat is a giver of remembrance to the salat (Shihab, 2002). Salat educates spiritual side and reasoning of a human, for it can connect people with his God. It also educates human beings with the ability to control and control their desires, and always keep their mandate and keep their promises. Salat education should be provided with the practice method, like the Messenger of Allah, who was ordered to perform salat as he prayed.

Methods of warning and advice

Islam teaches Muslims to give each other warning and advice. This is mandatory in Islam given the importance of warning and counseling in upholding truth and goodness. Therefore, Islamic educators must be able to function as a warning and good advice to learners in accordance with Islamic teachings. Teaching the good by giving advice and inviting others to do good is included the method of Islamic education. While the principal method of warning and advice is widely contained in the Qur'an. Among these are the words of Allah in QS. Az-Zariyat verse 55: *And remind, for indeed, the reminder benefits the believers (QS. Az-Zariyat:55).*

This method of warning and advice is quite important in Islamic education, so the Qur'anic verse also often repeats the importance of warning. It can also be seen from the word of Allah QS. Ghasiyah: 21: *So remind, [O Muhammad]; you are only a reminder (QS. Ghasiyah:21).* The verse shows that Islam sees every human being as an educator and is able to become an educator and capable of having the obligation to invite other human beings to the truth by giving warning to others with kindness.

Methods of reward and punishment

The term reward in the Qur'an shows what one does in life or in the Hereafter, because of good deeds (Abdullah, 1987). While Purwanto (1989) said that reward is a tool to educate children to be happy because their deeds or jobs are rewarded (Purwanto, 1989). Reward is a fun action given by educators who have good performance, craft and behavior. The educator's actions can lead to other children's desire to emulate them, while punishment in education is an act that has been brought down to the conscious and deliberate learners, thus raising awareness. This makes the child aware of his actions and promises in his heart will not repeat his wrongdoing (Anshari, 1983). The punishment in education is the final act given to the learners after warning and advise to improve the attitudes and behaviors of the learners. Because punishment can occasionally cause displeasure from learners, it can even lead to resistance from learners. Al-Ghazali argued the use of punishment and reward as a method of Islamic Education. As quoted by Fathiyah Hasan Sulaiman that if the child does good deeds and praiseworthy morals, and if possible by giving him a good reward, be praised in front of the important people and domiciled as a motivation for him (Sulaiman, 1986). The Qur'an as the basis of Islamic Education also includes the principles of remuneration and punishment in Islamic Education, among which is the word of Allah QS. Al-An'am: 160:

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged (QS. Al-An'am:160).

The methods of reward and punishment are used as one way to educate and achieve the goals of Islamic education that is to create humanity who believes in Allah, works well, is good and is a noble person. One of the forms of rewarding use in education is to praise the child who can answer the teacher's question well, so the child will feel happy and passionate and eager to follow the lesson given by the teacher. Examples of penalties in Islamic Education can be seen from the hadith of Prophet Muhammad. From Amr bin Syu'aib from his father, from his grandfather, he said: The Messenger of Allah said: *Have your children pray at the age of seven, and beat them when they are neglected at the age of ten, separate them from your beds* (Narrated by Authar, 1982). The Hadith gives an understanding that punishment includes methods and tools of Islamic Education. However, in giving rewards and penalties to learners cannot be excessive, so it does not fit with the true purpose and purpose of Islamic education.

Conclusions

The Qur'an contains principles of lecture methods and story, question and answer, discussion, practice, warning and advice, reward and punishment methods. All the principles of the methods contained in the Qur'an can be used as a means to achieve the goal of Islamic Education, namely the formation of noble character and the main personality of Islam according to the Qur'an and the Prophet Muhammad.

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