



Islamic Education Media in Hadith

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Abstract

The educational media utilized by Prophet Muhammad (SAW) reflects a holistic approach in delivering Islamic teachings. Prophet Muhammad employed various media, including two-dimensional and three-dimensional visual aids such as charts, graphs, posters, images, and maps, as well as projected aids like films, slides, and PowerPoint presentations. Furthermore, he distinguished media based on their material nature, comprising tangible items such as the Qur'an, elements of nature, depictions of the worldly and afterlife scenes, and intangible elements like exemplary behavior, directives, and rewards or punishments. Educational media not only varies in form but also encompasses observable objects, images, lines, and the evolution of modern educational media like video, audio, and films. In the context of learning, the presence of media plays a crucial role in facilitating material delivery, simplifying complex concepts, and aiding the understanding of learners. This approach, as applied by Prophet Muhammad, provides insights for the development of improved and relevant Islamic educational media within the modern educational context.

Keyword: *Islamic Educational Media, Hadith Rasulullah*

PRELIMINARY

Education is a very important aspect in a person's life because through education, a person can achieve the aspirations he dreams of. To achieve these goals, individuals need guidance from educators to help them realize their life goals. Considering that educators play a key role in achieving the goals desired by each individual, it is necessary to make hard efforts on the part of educators. This hard

effort must be supported by the competencies possessed by an educator.

In the Islamic education process, one of the most important factors to achieve educational goals is good and appropriate educational media. Therefore, it has been detailed that educational media is very important in the learning process. Effective media is that which can be seen, heard and felt, with the aim of evoking feelings and emotional responses. This point reflects the understanding that the formation of human

personality is very dependent on what they experience through the senses of sight, hearing and feeling. Therefore, the use of media that stimulates the senses is considered crucial in supporting the learning process and personality development.

Rasulullah SAW was the most sincere teacher in teaching all lessons, because Rasulullah received education directly from Murabbi Allah SWT, all the lessons conveyed by Rasulullah, whether using any method, were able to be conveyed to his friends or people who listened to him, even those of us who did not know his face. SAW alone was able to understand the media taught by the Prophet through the Kalamullah content and hadith that he taught.

Methods

This type of research includes library research, namely research carried out in libraries and using reading materials in the form of books, magazines or others. Meanwhile, when viewed in terms of the method and level of discussing the problem, this type of research is descriptive research. Namely research that attempts to describe a symptom, event that is happening now or an actual problem. The data source for this research is that the author uses several pieces of literature as reference material for the completeness and validity of this paper. The researcher's data collection technique uses

documentation research, namely a qualitative data collection method by viewing or analyzing documents created by the subject himself or by other people about the subject.

Research And Discussion

A. Understanding Islamic education

Islam is a religion that came from Allah SWT through the medium of the Jilbril with the delivery of revelations to the Prophet Muhammad, where the delivery of this revelation began with surah al-alaq verses 1 to 5. This shows that Allah SWT educates his servants through kalamullah, from not knowing anything to understand a meaning. So Allah SWT made Rasulullah SAW as a role model for mankind, after completing the education that Allah SWT gave to His Messenger. So Allah says in the Qur'an in surah al-maidah verse 3 which reads:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Meaning: on this day I have perfected your religion for you, I have fulfilled My blessings for you and I have approved Islam as your religion. (Q.S Al-Maidah:3)

Thus Allah SWT educated his apostles until they reached religious perfection. So the essence of Islamic

education is to make human resources obedient servants of their Khaliq.

Islamic education has a broad and deep meaning, covering spiritual, moral, social and intellectual aspects. In the opinion of education experts, Islamic education is an effort to guide and nurture students so that after completing their education they can understand and practice the teachings of the Islamic religion and make it a way of life. (Zakiah Daradjat, 1995) According to Abuddin Nata "Education Islam is an effort to guide, direct and develop students which is carried out consciously and in a planned manner so that they develop a main personality in accordance with the values of Islamic teachings.

The following are several dimensions and opinions regarding the meaning of Islamic education:

1. Holistic education: Islamic education is not limited to intellectual aspects alone, but covers all aspects of human life. Islamic education teaches a balance between spiritual, moral, intellectual, social and physical aspects.
2. Religious education: Islamic education specifically teaches the teachings of the Islamic religion, including beliefs, worship and morals. The main goal is to form a
3. Character education: One of the main goals of Islamic education is the formation of good and moral character. This education emphasizes values such as honesty, patience, justice, and compassion.
4. Knowledge education: Islamic education also includes aspects of knowledge and general knowledge. Islam encourages its followers to pursue knowledge and knowledge in various fields.
5. Social education: Islamic education teaches social values, including compassion, mutual respect, and contributing positively to society. Muslims are invited to become responsible members of society and care about the needs of others.
6. Independence education: Islamic education also develops independence and self-responsibility. Muslims are taught to develop their potential and contribute positively to society.
7. Environmental awareness education: Islam teaches courage in protecting the environment and natural resources. Muslims are invited to

become guardians of the earth and treat nature responsibly.

8. Justice education: Islam teaches the concept of justice in all aspects of life. Social, economic and political justice are important focuses in Islamic education.

It is important to remember that the concept of Islamic education can vary depending on the interpretation and understanding of each individual or Islamic community. However, in general, Islamic education seeks to form individuals who are balanced and beneficial to themselves, society and the universe.

B. Islamic Education Media

Definition of Learning Media The term "tool" refers to objects or objects used to achieve certain goals. Meanwhile, the word "media" comes from the Latin "medius," which literally means middle, intermediary, or introduction. In Arabic, media is defined as an intermediary (وسائل) or messenger of a message from the sender to the recipient of the message. According to Gerlach and Ely, the definition of media generally includes people, materials, or events that form conditions that enable students to acquire knowledge, skills, or attitudes. In this context, teachers, textbooks, and the school environment are considered as media. More specifically, in the context of learning, media is defined as graphic,

photographic, or electronic tools used to capture, process, and reorder visual or verbal information.

Thus, if there is religious teaching technology, this will discuss how we use media and tools in carrying out the religious teaching and learning process. The discussion will involve aspects such as skills, attitudes, actions n, and religious teaching strategies.

Gagne I, Wilkinson, stated that media refers to various types of components in the student environment which have the potential to stimulate students to learn (Sudjarwo, 1989, p. 166). Furthermore, according to the NEA (National Education Association), media is defined as all objects that can be manipulated, seen, heard, read, or recited together with the instruments used for these activities.

According to the Association For Education and Communication Technology (AECT: 1977), media is defined as all forms used in an information distribution process (Usman & Asnawir, 2002, p. 11).

Media can be objects that can be manipulated, seen, heard, read, or talked about, along with instruments that can be used effectively in teaching and learning activities. Apart from that, the media can also act as a message channel that is able to stimulate the thoughts, feelings and desires of the audience (students), so that it can

encourage the learning process in themselves (Basyiruddin).

Educational media has an important role in the learning process, especially media that can provide experiences through the senses of sight, hearing and feeling. In other words, this media can stimulate students' feelings and emotions. This is because the formation of human personality is very dependent on the experiences gained through what is seen, heard and felt.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ الْأَبْصَرَ الْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٥﴾ [سورة السجدة،]

Meaning: Then He perfected and breathed into it His spirit (creation) and He made for you hearing, sight and hearts; (but) you are very little grateful. (QS.AS-Sajadah:9)

This verse indicates that since the beginning of human creation, Allah has equipped them with the abilities of hearing, sight, and heart or feelings which continue to develop and expand to reach perfection. Included in the educational context, these abilities are developed to master knowledge using educational media.

Rasulullah, in his time, implemented educational media that was adapted to educational needs and continued to develop in line with developments in Science and Technology (IPTEK). This applies to

learning Islamic Religious Education from that time to the present.

According to Zakiah Daradjat, educational or learning media is defined as objects that can be felt, especially through the senses of sight and hearing. This object can be found both inside and outside the classroom, and functions as a tool in the teaching and learning interaction process with the aim of increasing the effectiveness of student learning outcomes. Apart from that, educational media is also considered as something that conveys messages and has the ability to stimulate students' thoughts, feelings and desires, so that it can encourage the learning process in these students.

Thus, it can be understood that Islamic educational media is a tool or means used as a communication intermediary to convey scientific material or information to students. The aim of using Islamic educational media is to achieve the target of Islamic education, namely creating "perfect humans."

Educational Media Directions of the Prophet Muhammad

The Prophet conveyed Islamic teachings through an educational process that involved various components, including educators, students, educational materials, methods and educational objectives, which were complemented by the use of media. In the learning process with his friends, the

Prophet Muhammad saw. using himself as a medium. Through their words, character and behavior, friends can understand Islamic teachings and practice them effectively.

1. The Prophet's behavior as a medium

The educational media used by the Prophet to ensure that Islamic teachings were easily accepted by his followers involved the use of the Prophet's own personal education. He gave a direct example known as "uswah hasanah" (good example). All of the Prophet Muhammad's behavior serves as a positive example, acting as a medium for education. As stated in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
وَدَكَرَ اللَّهَ كَثِيرًا ۗ

Meaning: Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot.

According to Azhar Arsyad, human-based media is the oldest form of media used to convey and communicate messages or information. One famous example is the Socratic tutorial style. This system can of course be combined with other visual media. Human-based media uses two effective techniques: problem-centered design and modeling. Problem-centered learning design

is built based on problems that students must solve. The technique of giving an example is the one that was applied by the Prophet Muhammad. in the hadith above. The use of techniques like this directs the friends' attention to focus on understanding the core of the lesson being taught.

2. Use of Body Parts as Media

- Hand and Nose Media

From Ibn Abbas, there was a question to the Prophet SAW. regarding the implementation of the Hajj. Someone asked, "I slaughtered the animal before throwing the grove." He gave a signal with his hand, which meant no problem. Then the man said, "And I shave my head before slaughtering." Prophet saw. once again gesturing with his hand, which means no problem (HR. Al-Bukhari). (Al-Bukhary, Sahih Bukhari, 453)

In the context of the Hajj pilgrimage, the Prophet saw. asked about two things: slaughtering the animal before throwing the jumrah and shaving the hair before slaughtering. He answered the two questions sequentially with hand signals which meant there was no problem or nothing wrong. In this case, he uses his hands as a learning medium.

Likewise, the next hadith from Abdullah bin Umar r.a. when Rasulullah saw. was on the pulpit and talked about alms, zuhudan, and begging. He stated that the

hand above (the one who gives, gives alms) is better than the hand below (the one who asks). The hand above is the hand that gives alms, while the hand below is the hand that asks (HR. Al-Bukhari and Muslim).

- Tongue and Finger Media

In the education and teaching process, educators' body parts can be used as a medium to focus students' attention and facilitate understanding of lessons. In the hadith it is explained:

عن سفیان بن عبد الله الثقفي قال قلت يا رسول الله حدثني بامر اعصم به قال قل ربي الله ثم استقم قلت يا رسول الله ما اخوف ما تخاف علي فاخذ بلسان نفسه ثم قال هذا

From Sufyan bin Abdillah Ats Tsaqafi, he said, "I once said, "O Messenger of Allah, tell me something that I will always hold on to." He said, "Say, my Lord is Allah, then make istiqamah (be consistent with that confession)." I asked again, "O Messenger of Allah, what are you worried about about me? He held his tongue then said, here." (HR. At-Tirmidhi and Ahmad).

In this history, the Prophet was asked two questions, namely regarding the main principles that must be emphasized and the things that worried him about his people. To respond to the second question, he gave a short answer using his tongue as a means of communication. By pointing to his own tongue, the Prophet gave a clear answer to his friend's question. The explanation is

considered clear because the tongue generally functions as a tool for speaking.

عن انس قال قال رسول الله صلى الله عليه وسلم من عال جاريتين دخلت انا وهو الجنة كهاتين و اشار باصبعيه

From Anas he said, Rasulullah saw.. said, "Whoever helps two girls, then me and him will enter heaven like these two (fingers). He was gesturing with his two index fingers." (HR. At-Tirmidhi). (Abu Isa bin Surah al-Tirmidhi, 2005)

Rasulullah SAW taught that those who provide protection and care for orphans have a noble position in Islam and will occupy a place of honor in heaven. This priority and honor was illustrated by him as two fingers (index finger and middle finger joined together). In this context, the Prophet used his two middle fingers as a way to illustrate his close connection with the protectors of orphans. By using this metaphor, friends can quickly and easily understand the lessons conveyed by him.

3. Natural Media

- Heaven and earth

Heaven and earth, including mountains, are two large elements in the mini universe that can be observed by humans. In connection with this, the Prophet used it as a learning medium. Rasulullah saw said which means:

From Anas bin Malik, he said, Rasulullah saw. managing Busaisah as a spy

to pay attention to what Abu Sufyan's vehicle was doing. He came and there was no one at home apart from me and Rasulullah saw... Then Rasulullah saw. came out and said, "In fact we have a need. Whoever has a vehicle available please go with us." Then the Messenger of Allah, peace be upon him, set out with his companions, so that they preceded the polytheists at Badr. After that, the polytheists came. He said, "Don't let any of you go ahead with something before I give permission. When the polytheists were near, Rasulullah saw. said, "Arise, you, to attain Paradise, the extent of which is the same as the heavens and the earth." Umair bin Al-Humam Al-Ansari asked, 'O Messenger of Allah, heaven is all s heaven and earth? He answered, "Yes, that's right, that's right." (HR. Muslim and Ahmad)(Abu al-Husain Muslim al-Hajjaj bin Muslim an Naisabury)

The hadith above that is relevant to this theme is when the Messenger of Allah. motivating the spirit of jihad of friends by getting up, standing, and inviting them to reach heaven. In an effort to explain the beauty of heaven, the Prophet used heaven and earth as media or parables to provide an inspiring picture.

The Prophet also used mountains as a medium to understand the rewards of caring for corpses to his friends, with his words:

Meaning: Whoever pays tribute to the corpse, he will get a reward of one qirath, and whoever witnesses it until it is buried, will get a reward of two qirath. Companions asked about qirath, Rasulullah answered as big as Mount Uhud.

This hadith conveys an explanation from the Prophet about the rewards for those who mourn the corpse, using Mount Uhud as a comparison. In this context, Mount Uhud is used as a medium of comparison to describe the magnitude of the reward that will be received by people who participate in the funeral prayer. The use of Mount Uhud in this hadith aims to provide a strong and significant picture of the magnitude of the rewards for people who do good deeds.

Educational media can be classified into two main categories, namely two-dimensional and three-dimensional teaching aids, and projected teaching aids. Two-dimensional and three-dimensional visual aids involve various forms such as charts, graphs, posters, pictures, base maps, raised maps, globes, and the like. Meanwhile, projected props use a projector to display images, including films, slides, filmstrips and PowerPoint. (Aswanir)

In terms of the nature of objects, learning media can be divided into two, namely objects and non-objects.

a. Educational media in the form of objects includes written media (such as the Koran,

Hadith, Tauhid, Fiqh), natural objects (animals, humans, plants), designed images, projected images (video and the like) , as well as audio recording (tape, cassette).

b. Educational media that are not objects include example, commands or prohibitions, and rewards or punishments. (Ramayulis, 2003)

From this explanation, it can be seen that today's learning media is not much different from the media used by the Prophet. Starting from objects that can be observed, pictures and lines, to development into charts, graphs, writing, posters, maps, globes, as well as projected media such as video, audio and film. Apart from that, examples, commands and prohibitions are also part of educational media.

In the context of the teaching and learning process, media plays an important role in helping convey material, especially when the material feels complex. The existence of media as an intermediary can simplify material, help concretize abstractions, and enable students to understand information more easily. As a result, the presence of media has a significant impact in increasing students' understanding and acceptance of the material.

Conclusion

The concept of Islamic education can vary depending on the interpretation and understanding of each individual or Islamic educator. However, in general, Islamic education seeks to form individuals who are balanced and beneficial to themselves, society and the universe.

The Prophet Muhammad SAW, as a true educator chosen by Allah SWT to convey His message, has set an example from the start in implementing correct Islamic education methods to his friends. He became a role model for future educators, providing a strong foundation for learning and spiritual and moral development.

In several situations, the Prophet used hand signals as a non-verbal communication medium. These gestures are used to provide answers or show approval of an action, adding an expressive dimension to communication.

Even though his ability to write at that time was limited, the Prophet sometimes used written media in the form of letters to communicate with leaders and rulers of his time. Even though it is not as intensive as the use of oral media, written media is still part of his communication strategy.

Rasulullah SAW used various media to convey Islamic teachings, such as verbal, action, visual and written. He gave lectures, gave examples with behavior, used hand

signals, and sometimes used writing, and by using natural media. This holistic approach allows him to effectively communicate religious messages and guide Muslims to understand and practice Islamic teachings in everyday life.

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