



Advice Methods and Sayings in The Educational Perspective of The Quran

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Abstrak

Tujuan penelitian ini ialah menganalisis metode nasihat dan pepatah yang terdapat dalam Q.S Yusuf ayat 111. Penelitian ini bersifat penelitian pustaka (library research), yakni penelitian yang objek utamanya adalah literatur-literatur atau bahan-bahan kepustakaan yang terkait dengan permasalahan yang dikaji dari berbagai literatur lainnya yang mendukung penelitian. Artikel ini menerapkan metode analisis deskriptif. Hasil penelitian menunjukkan metode kisah dapat diambil dari kisah Yusuf dan juga nabi-nabi lainnya. Dari kisah inilah dapat diambil sebuah 'ibrah (pengajaran), yaitu peralihan dari yang jelas menuju kepada sesuatu yang tersembunyi. Sedangkan dalam proses pembelajaran diperintahkan untuk menggunakan tiga metode; pertama, hikmah yaitu meletakkan sesuatu pada tempatnya yang sesuai (bijaksana), kedua, mauidzah hasanah hendaklah disampaikan dengan niat yang tulus, tidak menyudutkan dan tidak disampaikan di depan umum, ketiga, jidal (diskusi/sharing) adalah perdebatan dalam satu masalah di mana setiap pihak menyampaikan argumennya dengan cara yang baik atau dengan lemah lembut dan tanpa nada yang keras.

Kata Kunci: Metode, Nasihat, Pepatah, Pendidikan

Abstract

The purpose of this research is to analyze the methods of advice and proverbs contained in Q.S. Yusuf, verse 111. This research is in the nature of library research, that is, research whose primary object is literature or library materials related to the problems studied from various literatures. This article applies the descriptive analysis method. The results of the research show that the story method can be taken from the story of Yusuf and also from other prophets. From this story, an "ibrah" (teaching) can be taken, namely the transition from the obvious to something hidden. While in the learning process, it is ordered to use three methods: first, wisdom, namely putting something in its appropriate (wise) place; second, mauidzah hasanah, which should be conveyed with sincere intentions, not cornering, and not conveyed in public; and third, jidal (discussion/sharing), which is a debate on one issue where each party conveys their arguments in a good way, or gently, and without a harsh tone.

Keywords: Method, Advice, Proverb, Education

Introduction

In fact, education has been an important issue throughout the ages because, with education, human civilization progresses. With the provision of science and technology, mankind is able to cultivate the nature that is bestowed by Allah SWT. As Allah's caliph on this earth, humanity will find it difficult to carry out the mandate in managing life if it is not founded on knowledge.

To deliver the educational activities that are aspired to, educators need the right method of transforming knowledge for students (Abdullah, 2010). In the book *Introduction to Science and Methodology of Islamic Education*, Armai Arief concludes that "Islamic education methodology is a path taken to make it easier for educators to form Muslim individuals who have an Islamic personality and comply with the provisions outlined by the Qur'an and Hadith." With the method, achieving goals in an educational activity will be more systematic and directed (Daradjat, 2008).

The Qur'an is a source of knowledge that explains various aspects of life, including education. Every verse mentioned in the Qur'an has significant meanings and values, and the values contained are those of learning and education for human life.

The Qur'an is a holy book that is rich in historical treasures. History of the stories of past people who are full of moral messages. Moral messages are messages that refer to the merits of an act, which includes morals, manners, and morality (Mansur, 2015). In the Qur'an, stories can be used as a normative basis or as strategic steps in providing solutions to the problems of modern society in the form of self-alienation and a decrease in the level of morality (Tohirin, 2008).

From the description of the background of the problem above, it is interesting to write about the methods of Islamic education contained in the Qur'an. Recognizing the importance of the right method of conveying material in the teaching and learning process so that it affects the success of students, the author is compelled to compile an article entitled *Advice and Proverb Method; Qs Yusuf: 111 Methods of Stories and Stories*. This title was chosen because

of the author's interest in the scientific nuances of the world of Islamic education, which is minimal with the skills of teaching staff who are less professional in carrying out their teaching duties. The ability to use learning methods is one of the teacher skills that is perceived to be lacking in the teaching process; thus, the authors hope to be able to contribute in developing and providing alternative presentations of positive knowledge in the teaching and learning process through this paper.

Method

This research is library research, namely, research whose main object is literature or library materials related to the problems studied from various other literatures that support research (Afifudin, 2009). This article applies the descriptive analysis method. Descriptive analysis is a data analysis technique performed in order to gain an understanding of a complex study focus (Ali, 2000). While the descriptive intent of this study is to describe the story of the Prophet Yusuf in the Koran and the moral values contained therein,

Results and Discussion

Terminology Method, story and content in Surah Yusuf verse 111

"Surely in their stories there is a lesson for people who have sense." "The Qur'an is not a fabricated story, but justifies the previous books, explains everything, and is a guide and a mercy for those who believe." (Q.S. Yusuf: 111) The verse explains that in the story of Yusuf and his brothers or in the stories of previous prophets, there are lessons for people who have smart minds (Qutub, 1981). And it is also explained that the story in the Qur'an is about an event that actually happened to earlier humans and is a historical event whose truth can be proven physiologically and scientifically through the testimony of silent witnesses in the form of the relics of previous people such as the Kaaba in Mecca, the Aqsa Mosque in Palestine, the Pyramids and the Spinx in Egypt, and so on.

Whether it's the story of Yusuf and his brothers or the stories of other messengers revealed by Allah in the Qur'an, they're all "a parable for people with a heart of mind." It becomes a mirror for comparison and a parable

that everywhere, even though a truth appears weak at the beginning, the final victory is still in the truth (Shihab, 2002). And a stance that is wrong, even though it looks strong at first, must be destroyed in the end. The only issue is one of time.

Abu Ja'far said: Allah swt. said, "In the story of Joseph and his brothers there is teaching and advice that can be taken by people who have reason and mind, because after Joseph was thrown into the well, he was sold as a slave at a low price." After a long detention, Allah also gave him a kingdom in Egypt and a position and protected him from his brothers who were bad to him. Allah then brought him together with his parents and siblings with His power after a long time lapse, and Ya'qub came with them to him at a great distance.

Allah said to the polytheists of Quraysh from the Prophet Muhammad's people: "They have told you their stories, O people, teaching you, if you can bear it, that what was done to Yusuf and his brothers should not be done to the Prophet Muhammad." Then he took it out from before you; henceforth he appeared before you and established himself in the country and strengthened it with soldiers and leaders from among the Tabi'in and companions, even though he went through difficult times that lasted days, nights, and years.

These stories are instructive because they contain true news, despite the fact that the time span between the Prophet Muhammad's time and the Apostles' time is very long (Sya'rawi, 2007). Included in this are Yusuf, his brothers, and his father, even though he never knew their news and never had contact with their monks. Mujahid, as explained by Abu Ja'far, said, "The meaning is that in their stories there is teaching for Yusuf and his brothers." This is based on several histories, including:

- a. Muhammad bin Amr told us; he said: Abu Asim told us; he said: He told us from Ibn Abi Najih, from Mujahid, about His words: "Surely in their stories there is teaching" for Yusuf and his brother, his brother.
- b. Al-Hasan bin Muhammad told us, he said: Syababah told us, he said: Warqa told us from Ibn Abi Najih, from Mujahid, he said, "teaching for Yusuf and his brothers."

Abu Ja'far commented that, while Mujahid's opinion contains takwil, our opinion is more important because the verse fragment comes after news about the Prophet Muhammad and his people, who are polytheists, and threats against them for disbelief in Allah and His Messenger (Muhammad), and after they have been cut off from news about Yusuf and his brothers. Apart from that, this verse is also general news for all people who have sense, in that these stories are teaching for them and are not specific to some people.

Content of Surah Yusuf Verse 111

The contents of Surah Yusuf verse 111 are as follows:

- a. This verse explains that there is *ibrah* (teaching) for those who understand the story of Yusuf and his brothers or the stories of the previous prophets.
- b. In this verse, it is emphasized that the stories told in the Qur'an are about events that really happened and are not made-up stories.
- c. The Qur'an came to justify the previous holy books, such as the Torah, the Bible, and the Psalms. The Qur'an also explains the laws that are still global but need to be specified, because Allah swt. did not miss anything in the Qur'an.
- d. The Qur'an positions itself as guidance and mercy for believers. The guidance here means preventing immorality that has not yet occurred and treating or curing it if it has already occurred.

Educational Values In Surah Yusuf Verse 111

After the author has carried out an in-depth analysis of the character education values contained in Surah Yusuf in the Koran, at least more than 10 points out of the 18 character values mentioned by the Ministry of National Education are as follows:

1. Religious, namely attitudes and behaviors that obey in carrying out the teachings of the religion to which they adhere, are tolerant of other religious worship, and live in harmony with adherents of other religions (Djamarah, 2005).
2. Honesty, namely behavior based on efforts to make himself a person who can be trusted in words, actions, and work.
3. discipline, namely, actions that show orderly behavior and comply with various rules and regulations.
4. Hard work, namely behavior that shows genuine effort in overcoming various learning and assignment

obstacles and completing assignments as well as possible. 5. Love Peace, namely attitudes, words, and actions that cause other people to feel happy and secure in their presence. 6. social care, namely attitudes and actions that always want to provide assistance to other people and communities in need. 7. friendly and communicative, namely actions that show pleasure in talking, socializing, and working with other people. 8. The spirit of nationalism is a way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests. 9. Tolerance Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves 10. Curiosity, namely, attitudes and actions that always try to find out more deeply and broadly from something that is learned, seen, or heard. 11. Responsibility, namely the attitude and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the environment (of a social and cultural nature), the state, and God Almighty

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Conclusion

The Qur'anic terminology for the method of Islamic education contained in Surah Yusuf verse 111 is the story method (telling), the expression contained in their story (Joseph and his brothers), and the ibrah (teaching) method contained teaching for people with sense. In the perspective of Tafsir Sya'rawi, the author concludes that the story method can be taken from the story of Yusuf and other prophets. From this story, an "ibrah" (teaching) can be taken, namely the transition from the obvious to something hidden. While in the learning process, it is ordered to use three methods: first, wisdom, namely putting something in its appropriate (wise) place; second, mauidzah hasanah, which should be conveyed with sincere intentions, not cornering, and not conveyed in public; and third, jidal (discussion/sharing), which is a debate on one issue where each party conveys their arguments in a good way, or gently, and without a harsh tone.