

# Educational Media in the Perspective of the Qur'an and Al-Hadith

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## Abstract

This study endeavors to delineate the utilization of media through the lens of Islamic teachings. Within the realm of academia, educators are mandated to adeptly employ instructional materials that are in accordance with contemporary standards and tailored to students' needs. Employing the descriptive approach, this scholarly article expounds on the correlation between pedagogical media theory and the utilization of media as elucidated in the Qur'an and Hadith. Through critical analysis, numerous verses from the Qur'an and sayings of the Prophet Muhammad were discovered to resonate with modern theories regarding the integration of various forms of media, ranging from audio and visual aids to technology-driven multimedia platforms, in educational settings. It is envisaged that upon perusing this publication, educators will gain insights into the significance of media incorporation from an Islamic perspective, recognizing that the strategic use of media can significantly enhance the attainment of educational objectives.

*Keywords:* Learning Media, Quran, Hadith

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## 1. Introduction

Education is a multifaceted journey that spans across an individual's lifetime (Dhuha et al., 2020). The process of learning is initiated by the dynamic interplay between an individual and their surroundings. Consequently, the acquisition of knowledge is not bound by time or location. An indicator of successful learning is manifested through alterations in an individual's actions, potentially stemming from enhancements in their cognitive capacity, competencies, or perspectives (Jayawardana & Gita, 2020; Pratiwi et al., 2020). The dynamics observed in the educational journey are shaped by the surrounding milieu, encompassing students, educators, librarians, school administrators, instructional materials (such as textbooks, instructional guides, periodicals, audiovisual materials), as well as an array of educational tools and amenities (e.g., projectors, radios, televisions, computers, libraries, among others) (Astuti, 2022).

In the educational context, the utilization of tools and media holds substantial importance in the facilitation of the teaching and learning experience (Agustina et al., 2023; Jagat et al., 2022). In the context of these activities, the lack of clarity in the transmitted material can be mitigated through the utilization of media as an intermediary. Nevertheless, despite the significance of tools/media in attaining educational objectives, numerous academic institutions fail to recognize their importance. Research indicates that numerous educators do not integrate media in the instructional content, resulting in challenges for students in comprehending and internalizing lessons in Islamic religious education. Educators encounter obstacles in effectively delivering the subject matter, while students often exhibit disinterest in the lessons on Islamic religious education. This issue can be attributed to educators' insufficient comprehension of how to effectively employ media in the educational process (Azizah, 2021; Suib et al., 2022).

On the contrary, the advancement of science and technology is progressively promoting reformation endeavors by incorporating technological outcomes into the educational procedures (Hawa, 2023). Educators must possess the capability to utilize the educational resources provided by the institution, which are often influenced by contemporary advancements and requirements. Moreover, educators are obliged to cultivate proficiency in creating educational materials in cases where the existing resources are inadequate. Hence, educators need to acquire a substantial level of knowledge and comprehension regarding educational resources. Despite the noble intentions behind the educational process, the absence of suitable resources may hinder the attainment of desired outcomes. The effectiveness of education is contingent upon the availability of appropriate resources that facilitate accurate and comprehensive

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information delivery, consequently impacting the overall learning outcomes. During the era of the Prophet Muhammad (PBUH), educational practices were prevalent, indicating the early existence and utilization of educational resources by the Prophet. In imparting scientific knowledge to his companions, the Prophet's instructional methods were closely intertwined with the utilization of educational resources as a vehicle for disseminating Islamic teachings.

Drawing from the aforementioned insights, it is evident that educational resources play an integral role in the pedagogical process aimed at fulfilling Islamic educational objectives. This paper aims to delve into the topic of educational resources from the standpoint of the Qur'an and Hadith. To ensure a focused discourse, this paper outlines specific parameters for discussion, encompassing: 1) Defining educational resources, 2) Establishing the theoretical framework for employing educational resources, 3) Analyzing educational resources through the lens of the Qur'an and Hadith, and 4) Exploring the advantages associated with educational resources.

## 2. Research Method and Materials

This research is a qualitative descriptive research with a content analysis approach. Data sources, namely 1) primary data (verses of the Qur'an and Hadith of the Prophet Muhammad PBUH related to education and learning media) and 2) secondary data (literature, commentaries on the Qur'an, Islamic educational books, scientific journals, and related articles). The research steps are 1) Data collection through literature studies and supporting literature; 2) Data analysis, namely coding, classification, and interpretation; 3) Presentation of data, namely description, discussion, conclusion and recommendation. Meanwhile, the data validation techniques are 1) source triangulation and 2) credibility test.

## 3. Results and Discussion

### 3.1. Definition of Learning Media

The term "media" originates from the Latin language and represents the plural version of the term "medium", denoting an "intermediary" or an introduction (Hadimiarso, 1994). As per the Association For Education and Communication Technology (AECT), media encompasses any programmed form utilized for the dissemination of information. As outlined by the Education Association, media constitutes an entity that is manipulated, observed, listened to, read, or discussed, in conjunction with tools aptly employed in educational and instructional endeavors, consequently influencing the efficacy of educational programs (Sabri, 2005).

According to Zakiah Daradjat, educational or learning media is an object that can be perceived, particularly through sight and hearing, both within and beyond the classroom. This object serves as a communication medium in the context of teaching and learning interactions, aimed at enhancing the effectiveness of students' learning outcomes (Zakiah, 2011). Meanwhile, Asnawir and Basyiruddin Usman, in their publication titled "Learning Media," elucidated that media serves as a conduit for messages and possesses the capability to elicit cognitive, affective, and volitional responses from the recipients (specifically students), thereby fostering the educational journey within them (Asnawir & Usman, 2002). Gerlach and Ely posit that in a broad sense, media encompasses individuals, substances, or occurrences that cultivate the circumstances facilitating the acquisition of knowledge, competencies, or dispositions by students. Particularly, the characterization of media within the educational context is often construed as encompassing visual, tactile, or digital instruments utilized for the depiction, manipulation, and organization of auditory or written content (Arsyad, 2010).

The term "learning" originates from the root word "learn". Learning constitutes a foundational process essential for the realization of every educational tier. Moreover, certain individuals perceive learning merely as a practice, exemplified by activities like reading and writing exercises (Rosyidi, 2012). Hintzman asserts that the process of learning involves a modification in the organism as a result of exposure to stimuli, which has the potential to influence the behavior of the organism. This alteration takes place in various organisms, whether human or animal, triggered by encounters that have the capacity to impact the behavior of the organism (Munadi, 2013).

The concept of learning media encompasses a range of interpretations, spanning from broad to more specific definitions. Learning media refers to any entity, whether it be a person, object, or occasion, that facilitates the acquisition of knowledge, skills, and attitudes among students. A narrow perspective views learning media as impersonal tools utilized by educators to advance educational objectives within the instructional process.

In contrast to its colloquial usage, the National Education Association (NEA) offers a distinct interpretation of the term "media." Here, media is defined as a channel of communication encompassing both written and visual elements, in addition to the necessary tools for transmission. These channels of media are intended to be engaged with through

various sensory modalities, including sight, sound, and reading (Rosyidi, 2012). Several disparities exist in the interpretation of learning media, highlighting the commonality that lies in the efficient and effective delivery of messages or information that can be absorbed and retained by students. Therefore, it is apparent that learning media serves as a conduit or tool employed for communication to transmit knowledge from diverse origins to message recipients, facilitating the accomplishment of learning objectives.

### 3.2. Learning Media in the Perspective of the Qur'an and Al-Hadith

When examining learning media initially, the author will differentiate it from educational media and tools. Learning media constitutes a component of educational media and tools as it represents one of the two pivotal elements of educational media. Educational media and tools encompass two categories, specifically:

- a. Educational practitioners, often referred to as educators, engage in a variety of actions that are categorized as instructional or non-material, such as providing guidance, illustrating concepts, setting limitations, giving directives, expressing commendations, delivering criticisms, issuing warnings, and implementing consequences.
- b. Items such as aids (hardware or materials), such as study desks, chairs, whiteboards, erasers, chalk, books, maps, OHP, and other similar objects (Ramli, 2012).

In alignment with the aforementioned viewpoint, the discussion pertaining to learning resources in this context emphasizes the latter segment of the instructional instrument. Nevertheless, the initial section will provide a succinct overview of educational instruments. The delineation of various categories of learning materials as identified in the Qur'an and al-Hadith includes the following:

#### 3.2.1 Audio Learning Media

Audio learning media is a medium that can solely be perceived through auditory means, presenting sound in various forms to transmit voices originating from both individuals and groups (Ramli, 2012). Propositions concerning sound as a vehicle for communication can be derived from terms such as "read," "explain," "tell," and other semantically rich expressions. Within this context, various passages within the Qur'an shed light on the presence of auditory educational tools, as evidenced in verses from surah al-'Alaq (96): 1, Al-Isra' (17): 14, Al-Ankabut (29): 45, and Al-Muzammil (73): 20.

From the verb "read, explain, and tell", undoubtedly, it elicits an auditory response facilitating comprehension of the conveyed content. Some educators may opt for a didactic approach solely through verbal narration using designated textbooks. Nevertheless, the pivotal focus lies in the vocalization that transmits educational information. As educational practices progressed, audio media evolved alongside a diverse array of auditory instruments, including:

- a. The radio is an electronic apparatus utilized for the reception of informative and timely news, updates on significant occurrences, insights into societal issues, and more. It serves as a highly efficient tool for educational purposes.
- b. Audio tapes: The focus of discussion is solely on audio tapes frequently utilized in educational institutions. The correlation between this form of audio medium and the educational objectives of Islamic studies is notably intimate. In terms of cognition, these audio tapes serve as a means to impart a diverse array of regulations and fundamental concepts. Regarding the affective dimension, they facilitate the cultivation of a conducive learning environment, while from a psychomotor perspective, they contribute to the enhancement of verbal proficiency. Being an auditory medium, this type of media exhibits a strong association with radio broadcasts, magnetic tape recorders, vinyl records, and language laboratories (Asnawir & Usman, 2002).

Certain benefits can be derived from the utilization of this medium:

- a. By utilizing a recording apparatus, audio programs can be tailored to suit the preferences of the listener or user.
- b. Audio media has the capacity to instruct students in cultivating their abilities to envision abstract concepts.
- c. Audio media has the ability to elicit engagement from listeners. An illustration of this is when students engage in supplementary activities that facilitate goal attainment whilst tuning in to broadcasts.
- d. Audio programs have the potential to pique students' interest in a subject, thereby fostering their creativity.
- e. Audio media has the capacity to impart positive values and attitudes to listeners, a feat that may prove challenging to accomplish through other forms of media.

In addition to certain benefits, this form of communication also presents several drawbacks, which are outlined below:

- a. The characteristics of unidirectional communication make it challenging for recipients to engage in conversations about complex topics.
- b. Audio media that employs an increased amount of auditory or verbal communication might exclusively be comprehended by individuals possessing a high level of proficiency in vocabulary and language skills.
- c. Audio media will solely cater effectively to individuals who possess the capacity for abstract thinking.
- d. The delivery of content via auditory means has the potential to induce verbalism among recipients.
- e. Audio media utilizing radio broadcast programs are typically executed in a concurrent and centralized manner, posing challenges in terms of control (Sanjaya, 2012).

### 3.2.2. *Visual Learning Media*

Visual learning media pertains to a collection of communicative instruments utilized in the educational context, allowing for the acquisition of information through the visual sense exclusively, devoid of auditory components. In Surah Al-Baqarah (2) 31 of the Qur'an, it is stated: "And He imparted knowledge of the names of all things to Adam, then He presented them to the angels, saying: "Inform Me of the names of these, if you are truthful." This verse elucidates how Allah imparted knowledge of the names of earthly entities to Prophet Adam (a.s.), subsequently challenging the angels to identify them, despite their prior unawareness. Allah, in His wisdom, directed Prophet Adam (a.s.) to designate the mentioned objects. Undoubtedly, Allah provided a comprehensive outlook regarding their nature. Within the Hadith literature, various terms are employed to denote the utilization of visual aids in the educational sphere, including depictions, symbols, and gestures.

#### a. *Using images*

Sodaqoh bin Fadhil informed us, conveying news from Yahya bin Sa'id from Sofyan. He recounted that his father, Mundzir, and Abdullah RA narrated from Robi' bin Khusein. They reported that the Prophet (peace and blessings of Allaah be upon him) once drew a square line with another in the middle extending beyond the boundary. Subsequently, he drew numerous small lines connecting to the middle line from the sides of the edge line. The Prophet then elucidated that the square line represents inevitable death, while the line extending out symbolizes one's aspirations, and the small lines indicate the diverse trials and tribulations destined to be encountered. Each trial succeeded by another, forming an unending cycle of challenges (HR. Imam Bukhaari). The Prophet PBUH clarified that the straight line signifies humanity, the encircling square image signifies the conclusion, and the line extending outwards represents hopes and dreams. Conversely, the minuscule lines surrounding the straight line depict the perpetual adversities that individuals confront throughout their existence.

In this exposition, the Prophet Muhammad (PBUH) delineated the core of human existence, characterized by aspirations, lofty dreams, and aspirations that may seem unattainable in the transient realm of mortal life. Simultaneously, the omnipresence of death looms over individuals, remaining an inevitable reality that one cannot evade. Counteractively, human beings continually encounter a myriad of adversities that jeopardize their survival. Mitigating one calamity merely sets the stage for the emergence of another catastrophe, underscoring the inherent unpredictability and inevitability of mortality (Ghuddah, 2017). Indirectly, the Prophet Muhammad (peace be upon him) counseled against prolonged indulgence in mere fantasies and instructed individuals in readiness to confront mortality. This narration illustrates the Prophet Muhammad (peace be upon him) as a pedagogue adept in the art of imparting knowledge to humanity, elucidating concepts through visual aids to facilitate comprehension and assimilation by the intellect and spirit.

#### b. *Using your fingers*

The significance of the narration involving Amrun and Naqid has been elucidated to me. Reference was made to Abu Ahmad Zubair by the narrator. This account was relayed by Muhammad bin Abdul Aziz, who traced it back to Ubaidillah bin Abu Bakr bin Anas, from Anas bin Malik r.a. In this narration, it is reported that the Prophet PBUH declared that one who raises two daughters until they reach maturity will be in his company on the Day of Resurrection, as he gestured with his finger (HR. Muslim Imam). The Prophet PBUH, through this hadith, highlighted the merit bestowed upon an individual who undertakes the responsibility of nurturing two daughters. By interlocking his fingers, the Prophet PBUH placed particular emphasis on the concept, indicating that the individual must care for his daughters until they mature or are married. Consequently, the Day of Resurrection will find such a person in close proximity to the Prophet PBUH (Al-mundziri, 2018).

The elucidation of the hadith indicates that the Prophet Muhammad (PBUH) utilized diverse and effective communication methods that were suitable for the prevailing circumstances during that era. During that period, the

Prophet Muhammad (PBUH) utilized the act of gripping fingers, aiming to symbolize a sense of intimacy between the Prophet (peace be upon him) and the individual mentioned in the hadith. Through this gesture of finger-grasping, comprehension of the teachings imparted by the Prophet Muhammad (PBUH) regarding shahabat became more accessible to the recipients.

*c. Using Gravel*

The aforementioned hadith elucidates that the Prophet Muhammad (peace be upon him) inquired the shahabat regarding the two entities he held and cast away, to which the companions responded that only Allah and His Messenger possessed the knowledge. He then revealed that the two entities were pebbles, serving as an educational tool conveyed by the Prophet PBUH. He drew a parallel between the two pebbles and wishful thinking as well as the inevitability of death. The essence conveyed here pertains to human existence in the temporal realm, with death representing the ultimate end of an individual. Both elements reflect the divine decree of Allah SWT in delineating the course of human life and mortality.

This hadith conveys the Prophet PBUH's utilization of the two pebbles as a pedagogical instrument to caution humanity that life is not limited to the worldly realm, but extends beyond into the hereafter. Consequently, educational media plays a pivotal role in facilitating comprehension and attainment of educational objectives by students. Various interpretations of the aforementioned hadiths suggest that the Prophet PBUH employed visual aids such as images, gestures, and pebbles to elucidate his teachings to his companions. This signifies that the Prophet PBUH leveraged these tools to provide illustrative examples and simplify the communication of the subject matter he imparted. When contextualized within the realm of education, these hadiths pertain to a fundamental aspect of education, namely instructional media. The exposition above underscores the utilization of visual media in instructional practices within Islam. Moreover, in contemporary times, these visual aids can be classified in the following manner.

*d. Unprojected media*

- 1) Reading materials or printed materials: Students will acquire knowledge by engaging with written texts, acquiring information through visual symbols, and comprehending content by utilizing the sense of sight. This educational tool operates at a conceptual level of learning, therefore necessitating the adaptation of content to match the student's language proficiency and cognitive mastery. Categorized by types, these materials encompass:
  - a. Al Qur'an and Al Hadiths
  - b. Religious instructional materials are appropriate for both students and educators.
  - c. Complementary reading materials and textbooks serve to enhance and enrich the religious reading experience.
  - d. Reading materials encompass a variety of sources such as newspapers, magazines, and other publications.
- 2) The medium of reality represents an actual entity. The specimen does not necessitate physical presence in the educational setting; however, learners have the opportunity to observe it directly. The benefit of utilizing this form of reality medium lies in its ability to offer students a genuine and immersive learning encounter. For instance, it facilitates the examination of biological diversity, taxonomy, ecosystems, and botanical structures.
- 3) A model is a three-dimensional artificial entity that serves as a representation or proxy for the actual object, allowing for the circumvention of specific limitations by using models as an alternative to reality.
- 4) Graphic media is categorized as a form of visual media that conveys messages using visual symbols. The primary purpose of graphic media is to capture the audience's attention, enhance the understanding of educational content, and depict information or ideas that may be easily overlooked when conveyed solely through verbal means. Various examples of graphic media include drawings, sketches, diagrams, charts, and graphs.
- 5) Whiteboard: this tool is a classic tool that people have never forgotten in the teaching and learning process. Teachers still use whiteboards and other boards because they are practical and economical tools (Sudjana, 2003).

*e. Projection media*

- 1) OHP transparency is utilized as a pedagogical tool in traditional classroom settings, enabling instructors to maintain direct interaction with students while adhering to the standard classroom arrangement. Media transparency tools encompass both software applications, such as Overhead transparency (OHT), and hardware devices like the Overhead projector (OHP).
- 2) Film/slide frame is a type of transparent film typically measuring 35mm and framed at 2 x 2 inches. Each package consists of multiple film frames that are distinct from one another. The advantages of frame film closely resemble

those of OHP transparency, with the exception of superior visual quality. Conversely, the drawback lies in the increased production expenses and less practical equipment. Presentation of this type of film necessitates the use of a slide projector.

- 3) LCD (Liquid Crystal Display) serves as a toolset utilized for the purpose of data presentation through crystal characters that become transparent within a specific electric field. In comparison to the Overhead Projector (OHP), LCD proves to be a more comprehensive tool for directly projecting information from a computer. LCDs play a pivotal role in converting electronic images on computer screens into projection displays. An intriguing aspect of utilizing LCD technology lies in its capacity to deliver image quality on par with traditional OHTs. Furthermore, LCD technology enables the showcasing of images, colors, and animations. By designing the desired message on a computer using LCD and projecting the outcomes onto a screen, users can interact by manipulating a "mouse" on the computer. The effective utilization of LCD necessitates the development of professionally tailored program designs to ensure optimal functionality and performance (Ramli, 2012).

*f. Technology-based Learning Media*

Communication in education is a precursor to the employment of technological means of communication. The account of Solomon and Queen Balqis is detailed in Surah An-Naml (27) 29–30. The following is true: "(28) Go with this letter of mine, drop it on them, turn away from them, and pay attention to what they are talking about." (29) Oh wonderful Itti-hadpem, a magnificent letter has been given to me, (30) Balqis said. By using the name of Allah the Most Merciful and the Most Mer-ciful, the letter claims to be from Sulaiman.

("Go and bring this surah, and drop it on them) to the queen of Balqis and her people (then turn away) and go (from them) not too far away (and pay attention to what they are talking about.") — that is, what they will say or do— is mentioned in the Tafsir Jalalain. Following this, Hud-hud, the bird, delivered the letter to the queen of Balqis, who was at the time encircled by her troops. Then the avian messenger from Hud-hud placed the surah authored by Prophet Solomon on his lap. Fear made Queen Balqis's body quiver and weaken as she read the surah, so she pondered its meaning. Then (He said), "O dignitaries! The queen of Balqis addressed the leader of her people." Actually, I am able to read the recitations of Al Mala-u Inni and Al Mala-u Winni in Tahqiq and Tas-hil, respectively, and I have been blessed with the ability to read a stamped surah called a magnificent surah. Without a doubt, Sulaiman is the author of the letter and its contents (which include the praise of Allah, the Most Merciful).

Based on what we know about the prophet Solomon and queen Balqis's narrative, advanced methods of communication were in use during that era. To ensure that a communication, like a letter sent to Queen Balqis, would be well-received at its intended destination, the prophet Solomon would use the Hud-Hud bird. Surah An-Naml (27) 44: Even the prophet Solomon displayed cutting-edge technology in his mansion, which Allah SWT immortalized: "Go into the palace," someone told him. Therefore, he exposed his two calves upon seeing the palace floor, which he mistook for a vast pool of water. Balqis declared: "O my Lord, indeed I have wronged myself, and I surrendered myself with Solomon to Allah, the Lord of hosts."

The Tafsir Jalalain explains that (And it was also whispered to him, "Enter the palace!") there is fresh water running under the floor of the palace, which seems to be constructed of glass. Upon learning that the queen of Balqis had calves and feet like donkeys, the prophet Solomon made a point to accomplish this. The floor of the palace seemed like a pool of water to him, so he exposed his two calves to cross what he believed to be a pond. It came out that the prophet Solomon saw the beauty of his calves and foot soles while seated on his throne at the end of the glass floor. Following Sultan Abdulaiman's statement to Balqis, the Prophet Solomon extended an invitation to Balqis to become a Islam. ("O my Rabb!," Balqis said.) "It is true that I have harmed myself by putting my faith in deities other than You; therefore, I will now submit (together with Solomon) to Allah, the Lord of hosts. After that, the prophet Solomon was interested in marrying him, but he had a problem with his calves' hair. Thus, the devils sent a light onto the prophet Solomon, and the feathers on his calves vanished along with it. After marrying and loving him, Prophet Solomon acknowledged his dominion. That is why the prophet Solomon held him for three days each time he turned around, once a month.

The prophet Solomon was named king at the tender age of thirteen, according to a story. His death occurred when he was 53 years old. Whoever rules over His realm is most holy because He has an infinite supply. An attractive feature of the communication technologies that the prophet Solomon installed in his palace at the time was its level of sophistication, which allowed it to function efficiently. She eventually created Queen Balqis the wife of the prophet Solomon so that she would feel at home in his palace and be interested in him. Another kind of communication in education is the interaction with the learning process. The Prophet Sulaiman's employment of the Hud-Hud bird as a messenger to Ratu Balqis was a technological advancement for its time as it allowed for more efficient and effective

communication. The two were able to meet in an environment that was both productive and pleasant because to the meeting's infrastructure and amenities, which made use of cutting-edge tech. Therefore, in order for learning to accomplish its aims to the best of its abilities, educators should be able to use media that can enhance communication throughout the process and uses that can make students comfortable.

Of course, there are distinct variations in the kind of technology used for learning in the current day. There is a lot of variety and sophistication in the technological learning medium available now, but there is room for much more in the future. Television, video compact discs, digital versatile discs, movies, computers, and the internet are all examples of technology-based learning technologies.

### 3.3. *Intangible Educational Tools*

Not all instruments and media take the shape of physical things. As we'll see below, examples, commands/prohibitions, prizes, and punishments are all forms of non-physical instructional media:

#### 3.3.1. *Example*

In order to find their way to the truth, humans seek for guiding figures, or *uswah alhasanah*. To help people achieve this goal, Allah sent Muhammad as an example. Next, we are told to follow the apostles as an example, among other things. Even here, the prophet served as a model for his people. Surah Al-Ahzab (33) 21: Allah says: "Indeed, the Messenger of Allah (may Allah be a good example for you (i.e., for those who hope in Allah's mercy) and the Day of Resurrection, and He has called Allah a lot."

Within the framework of Islamic education, education serves as *warasatu al-anbiya'*, with the overarching goal of *rahmatan li al-'amin*, or the invitation to submit to and follow Allah's commandments. Then, this goal was crafted to shape an individual's character in a way that promotes monotheism, creativity, virtuous generosity, and strong moral principles. A *warasah alanbiya*, or educator, is expected to possess admirable traits. As exemplary individuals, instructors should have certain qualities, according to Al-Ghazali, including:

- a. Faith and hard effort
- b. Treat pupils with kindness and love
- c. Capable of comprehending and maintaining an open mind toward information and those who contribute to it
- d. Not materialistic
- e. Fluent in, and
- f. *Istiqomah* and maintain purity of heart (Saebani & Ahmad, 2009).

In addition, al-Ghazali emphasized that pupils should absorb a number of important characteristics, including as humility, self-purification, obedience, and *istiqomah*. The instructor should model the final few attributes for the pupils to follow, as they are essential.

#### 3.3.2. *Orders and Prohibitions*

In order to do a task, an order is necessary. In this context, the spoken directive that others are obligated to carry out is known as a command. Included are suggestions, routines, and overarching regulations that students are expected to adhere to. There is a goal or orientation toward moral actions in every educational rule and regulation since they all include standards. Verses from surah Al-Maidah (5) that provide instructions or suggestions are as follows: "And assist you in being holy and righteous, and prevent you from falling into sin and disobedience. Because Allah's punishment is so harsh, commit yourself to Him.

If a teacher follows the rules and obeys them themselves, or if the things their students are supposed to do become second nature to them, then their students will follow orders with relative ease. Some things to keep in mind when issuing orders are as follows: (1) never issue an order unless absolutely required; (2) always issue an order with good intentions and determination; (3) never issue a second order if the first has not been executed; (4) always consider the consequences of your order; and (5) always issue an order that is general and not specific.

In addition to issuing directives, teachers often must also ban certain behaviors from their students. In most cases, the prohibition is imposed when the minor engages in behavior that might cause injury to himself. A command and a prohibition are synonymous. A prohibition is required to prevent damage from occurring if the instruction is required to accomplish a beneficial action. The use of an obnoxious or condescending tone of voice in conversation, the commission of wicked acts, the company of those who are capable of deceiving, and many more such prohibitions exist.

### 3.3.3. Rewards and Punishments

If a youngster does well in school and behaves appropriately, you may reward them with a nice present. The only criteria for the prize are the child's accomplishments. As a consequence, the child's heart and will may be shaped via education to be better and more sophisticated. Educators may use a variety of strategies to reward students, such as: (1) nodding one's head to indicate pleasure and enable a student to respond; (2) using positive reinforcement in the form of praise; (3) providing children with enjoyable and useful items; and so on. So, it's clear that punishment is meted out in response to transgressions, with the goal of discouraging such transgressions in the future. Two motives are used to carry out punishment in the sphere of education:

- a. A violation and an error both contribute to the imposition of punishment (*punitur, quina peccatum est*).
- b. The purpose of punishment is to deter wrongdoing (*punitur, nepeccatur*)

According to Islamic teachings on the subject of punishment, two things are evident: first, that it serves as a tool for guiding and correcting children, and second, that it gives them chances to make amends before facing punishment. Even if it's only permitted three times, children under the age of 10 should not be subjected to the procedure. (3) Teachers should be strong when it comes to discipline, but they should do it from a place of love and compassion if they think it's necessary attitude (Hamalik, 1989).

### 3.3.4. Benefits and Influence of Learning Media

The Prophet PBUH's use of visual aids like images, pebbles, and his fingers to illustrate his teachings is only one example of how the aforementioned hadiths suggest the use of learning media. The media helps the companions learn more about the teachings of the Prophet PBUH. On a broader scale, there are several advantages of incorporating learning media into the classroom, such as:

- a. Lesson materials will be defined more precisely to help students understand them and achieve higher learning outcomes.
- b. To keep students engaged and instructors from being exhausted from always delivering the same material, teaching techniques will be more diverse and not rely only on verbal communication.
- c. Through active listening, acting, watching, and exhibiting, among other things, students engage in additional learning activities.
- d. Increased student engagement and motivation to study will result from increased teaching attention.
- e. Avoid being too wordy by making sure the message is presented clearly.
- f. Time, space, and sensory power are allowing us to overcome obstacles like being too large, too tiny, too slow, too quick, or stuck in the past. We are also tackling complicated and vast ideas (Shah, 2014).

Incorporating learning media into the classroom, according to Hamalik, may have a profound effect on students' motivation, creativity, and overall well-being. When used at the learning orientation stage, learning media greatly enhance the efficacy of the learning process and the transmission of the learning's message and substance. Media for learning has several benefits, including piqueing students' interest and motivation, enhancing their knowledge, presenting facts in an appealing and trustworthy way, making data interpretation easier, and condensing information (Hamalik, 1989). The following are some common applications of learning media:

Clarify the presentation of the message so that it is not too verbal (in the form of written or mere oral words).

- a. We are transcending the constraints of physical location, temporal frame, and sensory capacity.
- b. Realities, pictures, frame films, videos, or models may stand in for gigantic items.
- c. Images, micro projectors, frame film, or film may help with little things.
- d. Using timelapse or high-speed photography may assist with motion that is either too sluggish or too quick-raphy was:
  - 1) Past events or occurrences may be reenacted using various media such as film recordings, videos, frame films, photographs, or oral histories.
  - 2) Models, dia-grams, etc. may be used to illustrate objects that are too complicated, such machinery.
  - 3) Films, frame films, photographs, etc., may help to visualize too wide subjects (earthquakes, climate, volcanoes, etc.).
- e. By using instructional media in a variety of ways, students may overcome their passive attitudes. Media for learning may be useful here for:
  - 1) Inspiring passionate interest in education.
  - 2) Makes it possible for pupils to engage with nature more directly.

- 3) Let each student study at his or her own pace and in accordance with his or her own interests and strengths.
- f. Despite the fact that the curriculum and learning materials are designed to be universally applicable, teachers may face challenges in adapting to their students' diverse backgrounds and experiences, compounded by the fact that each student is an individual with their own unique set of experiences and circumstances. The use of instructional media, namely the capacity to:
  - 1) Gives the same source of energy.
  - 2) I was trying to level the playing field.
  - 3) It's causing others to think the same thing (Rosyidi, 2012).

This is the incorporation of many forms of educational media into the classroom. Teaching and learning are greatly affected by the presence or lack of learning media. Students won't be engaged in their education if there isn't any kind of learning material available to them in the classroom. The medium or instrument is necessary for Islamic education. This is due to the fact that the medium or instrument used for instruction has a substantial effect in determining whether or not the intended learning outcomes are met. According to Abu Bakr Muhammad, some of the many applications of this medium include:

- a. Skilled in navigating challenges and providing clear explanations of complex topics.
- b. Capable of bringing teachings to life and facilitating easier comprehension.
- c. Instill a strong desire to learn anything in youngsters and motivate them to work while also appealing to their natural tendencies to love and study.
- d. It's useful for developing routines, coming up with ideas, paying attention, and reflecting on lessons.

The ability to focus one's attention and remember information helps one learn new things fast, sharpen one's senses, and ease painful emotions (Hasan et al., 2010).

#### 4. Conclusion

Educators and students work together using learning media, which consists of various tools and resources, to effectively and efficiently communicate information throughout the teaching and learning process. To foster effective communication and a positive learning environment, educators and students must utilize media in the classroom with caution and discretion. In terms of the material component, there are parallels between many forms of media used in education and learning, whereas the immaterial component is where the contrasts lie. From a Qur'anic and Hadith viewpoint, there are three main types of learning media: auditory, visual, and audiovisual. To accomplish educational objectives, learning media serve as a medium through which scientifically-based messages and information may be sent from a variety of sources.

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