

## **Learning Media In The Perspective of The Qur'an And Hadith**

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### **Abstrack**

The development of science and technology is increasingly encouraging renewal efforts in the use of technological results in the learning process, and it is possible that the media must be adapted to the developments and demands of the times. Because of the right media support, learning objectives can be achieved well too. Therefore, a learning media will affect whether or not the information is complete and on target, and affects the final outcome of the learning this process.

At the time of the Prophet SAW, teaching and learning activities were known, so if we look back at the time of the Prophet SAW, actually the learning media itself already existed and had been applied by Rasulullah SAW. He is in teaching science to his friends cannot be separated from the existence of the media as a means of conveying Islamic religious teachings.

**Keywords :** Media Pembelajaran, Al-Qur'an, Al-Hadits

## **A. Introduction**

Learning is a complex process that occurs in every person throughout his life. The learning process occurs because of the interaction between a person and his environment. Therefore, learning can happen anytime and anywhere. One sign that a person has learned is a change in behavior in that person which may be caused by a change in the level of knowledge, skill or attitude.

In the process of teaching and learning, the presence of tools/media has an important meaning. Because in this activity, the lack of clarity in the material presented can be helped by presenting the media as an intermediary. However, despite the importance of tools/media for achieving educational goals, there are still many educational institutions that are less concerned with a tool/media..

It has been proven that there are many cases of educators who do not use media according to the material being taught, so that in learning Islamic religious education, students experience many difficulties in absorbing and understanding the lessons delivered, educators have difficulty conveying lesson material, many students feel bored with educational lessons Islam. This can be identified as a problem of the lack of understanding of educators in the application of media in learning

On the other hand, the development of science and technology is increasingly encouraging renewal efforts in the use of technological results in the learning process. Educators are required to be able to use the media that can be provided by the school, and it is possible that the media is in accordance with the developments and demands of the times. In addition, educators are also required to be able to develop skills in making learning media that will be used if the media is not yet available. For this reason, educators must have sufficient knowledge and understanding of learning media.

At the time of the Prophet SAW, teaching and learning activities were known, so if we look back at the time of the Prophet SAW, actually the learning media itself already existed and had been applied by Rasulullah SAW. In teaching science to his friends, he cannot be separated from the existence of the media as a means of delivering Islamic religious teaching material.

Based on the information above, it can be said that the media is an integral part of the teaching and learning process in order to achieve the goals of Islamic education. In this paper, we will discuss learning media in the perspective of the Qur'an and al-Hadith. In order for the discussion in the writing to be directed, the limitations of the discussion are put forward, namely;

1. Definition of learning media
2. Rationale for Using Learning Media
3. Learning media in the perspective of the Al-quran and al-Hadith
4. Benefits of Learning Media

## **B. Definition of Learning Media**

The word "media" originates from Latin and is the plural form of the word "medium," which literally means "intermediary" or "carrier" (Yusufhadi Mirso, 1986; 25). According to the Association for Education and Communication Technology (AECT), media refers to any form that is programmed for the process of disseminating information. According to the Education Association, media is an object that is manipulated, viewed, heard, read, or discussed, along with the instruments used effectively in teaching and learning activities, which can influence the effectiveness of instructional programs (Ahmad Sabri, 2005; 112).

Gerlach and Ely (1971) stated that media, in a broad sense, can be understood as humans, materials, or events that create conditions enabling students to acquire knowledge, skills, or attitudes. More specifically, in the context of the teaching and learning process, media is often interpreted as graphic, photographic, or electronic tools used to capture, process, and rearrange visual or verbal information (Azhar Arsyad, 2003; 3).

The term "media pembelajaran" has several broad and narrow definitions. In a broad sense, media pembelajaran refers to any person, material, or event that provides opportunities for students to acquire knowledge, skills, and attitudes. In a narrow sense, it refers to non-personal means (non-human) used by teachers that play a role in the teaching and learning process to achieve objectives.

From the various differences in the definitions of media pembelajaran, there is a commonality among them, which is the effective and efficient delivery of messages or information that can be received and remembered by learners. Thus, it can be understood that media pembelajaran serves as a tool or means used as an intermediary or communication device to convey messages or information, such as knowledge, from various sources to the recipient of the message or information in order to achieve learning objectives.

### **C. The Basic Concepts of Using Learning Media**

Learning media plays three roles, namely the role of attracting attention (intentional role), communication role, and retention role (Umi Rosyidah et al., 2008; 96). Learning media serves as a channel or container for instructional messages. Learning media plays a crucial role in the teaching and learning process. Besides capturing students' attention, learning media also conveys the intended message in each subject. In the implementation of

learning in schools, teachers can create an engaging learning environment by utilizing creative, innovative, and varied learning media. This allows the learning process to be optimized and focused on learning achievements.

In carrying out their duties as educators, teachers need to be guided by steps with religious teachings as their source, as stated in the verse of Surah An-Nahl, verse 44, from the Holy Qur'an, which says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

It means: "We have sent down the Quran to you so that you may explain to the people what has been revealed to them and that they may reflect."

Similarly, in the matter of implementing learning media, educators must pay attention to the spiritual development of the students, as this is precisely the target of learning media. Without considering and understanding the spiritual development or the level of thinking ability of the students, it would be difficult to expect the teacher to achieve success.

As mentioned in the verse of Surah An-Nahl, verse 125, from the Holy Qur'an, it says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ﴾

It means: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

In the Tafsir (exegesis) of the Quran titled Hidayatul Insan, it is mentioned:

1. The way of your Lord: The straight path that contains beneficial knowledge and righteous deeds.

2. Wisdom: It means to be precise and position things in their rightful place. This includes preaching with knowledge, prioritizing the most important aspects, considering the condition of the recipient, speaking in accordance with their understanding and ability, using easily understandable words, providing examples, and preaching with gentleness and kindness. Some interpretations also include using the Qur'an as a form of wisdom.

3. Good instruction: It refers to good advice and impactful words. This also includes commanding and prohibiting with encouragement and warning. For example, explaining the benefits and rewards of following commands and clarifying the harms and punishments for engaging in prohibitions.

4. Argue with them in a way that is best: If the person being preached to believes that what they hold is the truth or they are calling to falsehood, they should be debated in the best manner. This means using logical and evidential arguments that can convince them both intellectually and through evidence. It is important to use arguments based on their beliefs and understanding, as that is more likely to achieve the intended purpose. The aim should not be to win arguments or engage in quarrels and insults, as that would defeat the purpose and yield no benefit. The goal is to guide people to the truth rather than to defeat them. Ibn al-Qayyim said, "Allah has made the level of preaching correspond to the level of individuals: for those who accept and understand without resistance, they should be preached with wisdom. For those who accept but are negligent and procrastinate, they should be advised with good counsel, commanding and prohibiting with encouragement and warning. And for those who reject and deny, they should be debated in a good manner." (Abu Yahya Marwan bin Musa, n.d.; 360).

Furthermore, in more detail, learning media plays a crucial role in enhancing the effectiveness of the teaching and learning process, as follows:

- a) Enriching students' learning experiences
- b) Economical
- c) Increasing students' attention towards the subject matter
- d) Preparing students better for learning
- e) Engaging multiple senses in the learning process
- f) Minimizing differences in perception between teachers and students
- g) Increasing students' positive contributions in acquiring learning experiences
- h) Assisting in resolving personal differences among students (Asnawir and Basyiruddin Usman, 2002; 101).

#### **D. Learning Media in the Perspective of the Qur'an and Hadiths**

First, let's differentiate learning media from educational media/tools. Learning media is essentially a part of educational media/tools since learning media is a significant component of the two parts of educational media. Educational media/tools consist of two types:

1. The actions of the educator (commonly referred to as software or immaterial) include advice, role modeling, prohibitions, commands, praises, reprimands, threats, and punishments.
2. Objects as aids (also known as hardware or material) include study desks, chairs, whiteboards, erasers, chalk, books, maps, overhead projectors, and so on (M. Ramli, 2012; 1).

According to the aforementioned opinion, the focus of this discussion on learning media is on the second part of educational tools. However, I will

also provide a brief explanation about educational tools in the first part mentioned above.

Several clusters of learning media mentioned in the Qur'an and Hadiths are as follows:

## 1. Audio Learning Media

Audio learning media is a medium that can only be heard, consisting of sound delivered through various devices, whether human or non-human (M. Ramli, 2012; 17). Evidence related to sound as a means of conveying messages can be found in words such as "read," "explain," "narrate," and similar terms. In this regard, there are several verses in the Qur'an that provide indications of the existence of audio learning media, including Surah Al-'Alaq (96):1, Al-Isra' (17):14, Al-Ankabut (29):45, and Al-Muzammil (73):20. Here is the translation of Al-Muzammil (73):20:

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا [الإسراء 14]

It means: "Read your book. Sufficient is yourself against you this Day as accountant." (Al-Isra' 17:14)

Another word that indicates the use of audio media is "to explain" (from the verb "jelas" in Indonesian). It can be found in several verses, including Surah Al-An'am (6):97 and 165, and Surah At-Taubah (9):11. Here is the translation of At-Taubah (9):11:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴾  
(التوبة:11)

It means: "But if they repent, establish prayer, and give zakat, then they are your brothers in religion; and We detail the verses for a people who know." (At-Taubah 9:11)

Another word that indicates the use of audio media is "to narrate" (from the word "cerita" in Indonesian). It can be found in several verses, including Surah Al-Baqarah (2):76 and Surah Yusuf (12):5. Here is the translation of Yusuf (12):5:

قَالُوا أَنْحَدِثُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ البقرة 76

It means: "...then they said, 'Have you informed them of what Allah has revealed to you so they can argue with you about it before your Lord?' Do you not understand?"

From the verbs "to read," "to explain," and "to narrate" mentioned above, it is evident that they involve producing sounds or voices to convey the content. It is likely that there are educators who deliver instructional materials by simply reading from books or references during a lesson. However, the emphasis of these verbs lies in the generation of sound that effectively communicates the learning content.

In further development, audio media has been enhanced with various audio devices, such as:

a) Radio: It is an electronic device that can be used to listen to good and up-to-date news, stay informed about important and new events, life issues, and more. Radio can be utilized as an effective learning medium.

b) Audio cassette tapes: In this context, we specifically refer to audio cassettes commonly used in schools.

The relationship between audio media and the goals of Islamic religious education is very close. From a cognitive perspective, audio media can be used to teach various rules and principles. From an affective

perspective, audio media can create a conducive learning atmosphere. From a psychomotor perspective, audio media can be used to teach verbal skills. As an auditory medium, it is closely related to radio, magnetic tape recorders, vinyl records, or even language laboratories (Asnawir and Basyiruddin Usman, 2002; 101).

## 2. Visual Learning Media

Visual learning media refers to a set of tools that convey messages in the learning process, which can be perceived through the sense of sight without the presence of sound. In the Qur'an, Surah Al-Baqarah (2):31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

(البقرة: 31)

It means: "And He taught Adam the names - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.'" (Al-Baqarah 2:31)

From that verse, Allah taught Prophet Adam the names of all things that exist on Earth. Then, Allah commanded the angels to mention those names, which were actually unknown to the angels. The objects mentioned by Prophet Adam were instructed by Allah, and it can be understood that Allah had provided a description of their forms.

In the Hadith, there are several terms used to indicate the use of visual media in learning, such as "gambar" (picture), "krikil" (pebble), and "jari tangan" (finger).

### a. Using pictures

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ : أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي

أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُنَيْمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مَرَبَعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ،  
وَخَطَّ خُطُوطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ،  
وَقَالَ: (هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مَحِيظٌ بِهِ - أَوْ: قَدْ أَحَاطَ بِهِ - وَهَذَا الِ الَّذِي  
هُوَ خَارِجٌ مِنْهُ، وَهَذِهِ الْخُطُوطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَتْهُ هَذَا،  
وَإِنْ أَخْطَأَهُ هَذَا نَهَشَتْهُ هَذَا) (رواه البخاري)

(Ibnu Hajar Atsqalani, t.t., Hadits ke 6054)

"Sodaqoh bin Fadhil narrated to us, Yahya bin Sa'id informed me from Sofyan, he said: My father narrated to me from Mundzir from Robi' bin Khusein and Abdullah (may Allah be pleased with them), they said: The Prophet (peace be upon him) once drew a square and drew a line in the middle that extended beyond the square's boundary. Then he drew many small lines that converged towards the middle line from the sides of the square. Then he said: This is the representation of a human being. The square represents the inevitable event of death that will befall him, while the line that extends beyond represents his hopes and aspirations. And the small lines surrounding the central line represent the trials and calamities that are ready to confront him. If he is saved from one trial, he will be tested with another, and if he is saved from that, he will be tested with yet another trial" (Narrated by Imam Bukhari).

In this hadith, the Prophet (peace be upon him) explained that the straight line within the drawing represents a human being. The square surrounding it represents his certain death (ajal). The line extending beyond the square represents his hopes and aspirations, while the small lines surrounding the central line represent the trials and calamities that constantly come into a person's life. If one trial is overcome, another will follow, and if that is overcome, another trial will come.

Indirectly, the Prophet (peace be upon him) advised them not to indulge in long daydreaming without realization and taught them to prepare themselves to face death. This hadith shows us how Prophet Muhammad (peace be upon him) was an educator who deeply understood effective methods of delivering knowledge to people. He explained information through visuals (a drawing) to make it easier to comprehend and internalize by the mind and soul.

حَدَّثَنِي عَمْرُو النَّاقِدُ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عُبيدِ اللَّهِ بْنِ أَبِي بَكْرٍ  
بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَتَلْعَا  
جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَصَمَّ أَصَابِعُهُ

(رواه مسلم)

"Amrun and Naqid narrated to me. Abu Ahmad Zubair narrated to us. Muhammad bin Abdul Aziz narrated to us from Ubaidillah bin Abu Bakar bin Anas, from Anas bin Malik (may Allah be pleased with him): The Prophet (peace be upon him) said, 'Whoever raises two daughters until they reach the age of maturity, they will be a source of protection for him on the Day of Judgment.' He (the Prophet) clenched his fingers" (Narrated by Imam Muslim).

In the above hadith, the Prophet Muhammad (peace be upon him) explains the special status of those who provide support or care for two daughters, using his fingers as a visual representation. The act of clenching his fingers is intended to emphasize a particular point. It can be understood that if someone nurtures and supports their two daughters until they reach maturity or are able to get married, they will be close to the Prophet Muhammad (peace be upon him) on the Day of Judgment (Shinqithy Djamaluddin and H.M. Mochtar Zoemi, 2002; 125).

From the explanation of the hadith, it can be understood that when the Prophet Muhammad (peace be upon him) conveyed his teachings, he utilized diverse and communicative media that were suitable for the circumstances at that time. In this particular instance, the Prophet (peace be upon him) explained by clenching his fingers, intending to symbolize a closeness between himself and the person described in the hadith. By using this gesture of clenching the fingers, it made it easier for the companions to comprehend and internalize the explanation from the Prophet (peace be upon him).

b. Using pebbles

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَأَخْبَرَنَا خَلَّادُ بْنُ يَحْيَى حَدَّثَنَا بِشِيرُ بْنُ الْمُهَاجِرِ  
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَرَيْدَةَ عَنْ أَبِيهِ. قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هَلْ  
تَذُرُونَ مَا مَثَلُ هَذِهِ وَهَذِهِ؟ وَرَمَى بِحَصَاتَيْنِ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ  
هَذَاكَ الْأَمَلُ وَهَذَاكَ الْأَجَلُ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ  
هَذَا الْوَجْهِ. (سنن الترمذي)

"Muhammad bin Isma'il narrated to us, Khollad bin Yahya informed us, Basyir ibn al-Muhajir narrated to us, Abdullah bin Buraidah reported from his father, he said: 'The Messenger of Allah (peace be upon him) asked the companions, 'Do you know what this is?' while throwing two pebbles. The companions answered, 'Allah and His Messenger know best.' Then the Prophet (peace be upon him) said, 'This is an illusion (daydreaming) and this is death.'" Abu 'Isa said, "This hadith is hasan (good) but appears strange" (Narrated by At-Tirmidhi).

In this hadith, the Prophet Muhammad (peace be upon him) used pebbles as a visual aid to convey a lesson. By throwing the pebbles, he

engaged the companions and asked them if they knew the meaning behind it. The answer given by the companions led to the Prophet (peace be upon him) explaining that the pebbles represented daydreaming (illusion) and death. This hadith is considered hasan (good) but may appear unfamiliar to some.

### 3. Technology-based Learning Media

The early origins of using technology in communication, including communication in learning, are reflected in the story of Prophet Solomon and the Queen of Sheba mentioned in Surah An-Naml (27), verses 29-30:

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْفَهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ (28) قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ (29) إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"(28) Go with this letter of mine and throw it down to them, then turn away from them and see how they respond." (29) She said, "O eminent ones, indeed, to me has been delivered a noble letter. (30) Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Most Gracious, the Most Merciful.'"

In the Tafsir Jalalain, it is mentioned that "Go with this letter of mine and throw it down to them" refers to the Queen of Sheba and her people. Then it says, "then turn away from them" means to go away from them but not too far, "and see how they respond" to observe their reaction or response. Subsequently, the hoopoe bird brings the letter and approaches the Queen of Sheba, who was in the midst of her army. The hoopoe bird then drops Prophet Solomon's letter into her lap. When the Queen of Sheba reads the letter, her body trembles and weakens out of fear, and she contemplates the content of the letter.

Next, (she said), referring to Queen Balqis addressing the leaders of her people, "O eminent ones! Indeed, a noble letter has been delivered to me." The term "a noble letter" refers to a distinguished or esteemed message.

(Indeed, the letter is from Solomon, and indeed, its content is) the content of the letter is, (In the name of Allah, the Most Gracious, the Most Merciful). (Jalaluddin Asy-Syuyuthi & Jalaluddin Muhammad Ibn Ahmad Al-Mahalliy, 2009).

From the mentioned story of Prophet Solomon and Queen Balqis, advanced communication technology was evident during that time. Prophet Solomon utilized the hoopoe bird to deliver a written message to Queen Balqis, ensuring that the message reached its intended recipient successfully. Furthermore, Prophet Solomon demonstrated sophisticated technology in his palace, as Allah SWT mentions in the subsequent verse, Surah An-Naml (27) verse 44:

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (44)

"It was said to her: 'Enter the palace.' But when she saw the flooring of the palace, she thought it was a body of water and uncovered her shins. Solomon said, 'Indeed, it is a palace made smooth with glass.' She said, 'My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, the Lord of all worlds.'"

In the Tafsir of Jalalain, it is explained that: "And it was also said to her, 'Enter the palace!' (And she saw it) the floor of the palace made of clear glass, and beneath it there was flowing water with fish. Prophet Sulaiman intentionally did this upon hearing the news that the feet of Queen Balqis resembled those of a donkey. (So when she saw the floor of the palace, she thought it was a body of water) a pool of water (and she uncovered her legs)

in order to cross what she assumed was a pool. However, Prophet Sulaiman was sitting on his throne at the edge of the glass floor, and he saw her beautiful legs and feet. (Sulaiman said to Balqis)"

Indeed, it is a slippery and smooth palace made of glass." Then Nabi Sulaiman invited her to embrace Islam. Balqis said, "O my Lord! Verily, I have wronged myself by worshipping others besides You, and I submit myself to Allah, the Lord of all the worlds." Then Nabi Sulaiman intended to marry her, but he disliked the hair on her legs. So the devils made a light for Nabi Sulaiman, and with that light, the hair on her legs disappeared. Nabi Sulaiman married her and loved her, and he acknowledged his kingdom. It is mentioned in a narration that Nabi Sulaiman became a king at the age of thirteen. He passed away at the age of fifty-three. Exalted is Allah, who has an endless kingdom. (Jalaluddin Asy-Syuyuthi & Jalaluddin Muhammad Ibn Ahmad Al-Mahalliy, 2009).

Nabi Sulaiman telah memperkenalkan istananya dengan berbagai kecanggihan pada saat itu, hal ini merupakan salah satu daya tarik dalam Teknik komunikasi agar dapat berjalan dengan baik. Sehingga Ratu Balqis dapat tertarik dan merasa nyaman berada di istana Nabi Sulaiman, akhirnya beliau menjadikan Ratu Balqis sebagai isteri.

It is related to the learning process, which is also a form of communication within the realm of education. The use of the bird Hud-Hud by Nabi Sulaiman to deliver a letter to Queen Balqis is an implementation of technology during that time, as it made the communication process more effective and efficient. Moreover, their meeting was facilitated with advanced technological tools and infrastructure, creating a comfortable and conducive atmosphere. Therefore, in education, the use of media that enhances

communication should be employed, along with providing a comfortable learning environment, in order to maximize the learning objectives.

The use of technology in modern education has significantly evolved compared to the past. Nowadays, technology-based learning media have become highly advanced and diverse, with the potential for even more sophisticated developments in the future. There are various technology-based learning media available, including:

1. Television
2. VTR (Video Tape Recorder)
3. VCD (Video Compact Disc)
4. DVD (Digital Versatile Disc)
5. Film
6. Computer/Internet

#### **E. Non-material Educational Tools**

In addition to tangible tools and resources, there are also non-material educational tools that are not physical objects. Among these non-material educational tools are:

- a. Exemplary behavior

"Certainly, you have in the Messenger of Allah an excellent example for whoever seeks Allah and the Last Day and remembers Allah often."  
(Quran, Al-Ahzab 33:21)

This verse highlights the role of Prophet Muhammad (peace be upon him) as an exemplary figure for humanity. As a messenger of Allah, he serves

as a model for those who seek guidance and righteousness. The verse emphasizes that following the Prophet's example is essential for individuals who strive to please Allah and prepare for the Hereafter.

Prophet Muhammad's life, character, and teachings provide a comprehensive example for Muslims to follow. His actions, words, and decisions were guided by divine revelation and served as a source of guidance for all aspects of life. Through his exemplary behavior, he demonstrated the values of mercy, justice, kindness, humility, and devotion to Allah.

As believers, Muslims are encouraged to study and emulate the Prophet's actions and teachings in their daily lives. By following his example, they seek to align their behavior with the teachings of Islam and fulfill their obligations to Allah and fellow human beings.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا (21)

"Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often."  
(Quran, Al-Ahzab 33:21)

This verse emphasizes that Prophet Muhammad (peace be upon him) serves as an excellent example and role model for believers. For those who have hope in Allah's mercy and believe in the Day of Judgment, the Prophet's life and teachings provide guidance and inspiration.

By following the Prophet's example, believers strive to emulate his character, behavior, and devotion to Allah. His actions and teachings serve as a source of inspiration for living a righteous and fulfilling life. Remembering

Allah frequently and adhering to the Prophet's guidance enable individuals to align their lives with the principles of Islam and prepare for the Hereafter.

In the context of Islamic Education, education functions as "warasatu al-anbiya'," which essentially carries the mission of being a source of mercy and guidance for all. It aims to invite humanity to submit and obey the laws of Allah. This mission is further extended to the formation of individuals with a strong sense of monotheism (tauhid), creativity, righteous deeds, and high moral character. As a "warasah al-anbiya'," an educator should possess praiseworthy qualities (mahmudah).

According to Al-Ghazali, as quoted by Ramayulis, there are several important qualities that a teacher should possess as a role model, namely:

1. Trustworthiness and diligence in work.
2. Gentle and compassionate towards students.
3. Understanding and open-minded in knowledge and those who pursue it.
4. Not greedy for material possessions.
5. Well-versed in knowledge.
6. Consistent and firmly upholding principles (Ramayulis, 2002; 207).

Al-Ghazali also added that there are several important qualities that should be internalized in students, namely humility, purifying oneself from all vices, and obedience and consistency. Since the latter qualities need to be possessed by students, the teacher should become an exemplar of these traits.

#### **b. Commands and Prohibitions**

Commands are obligations to do or perform something. In this context, commands are not limited to what someone utters and others must obey, but

they also include recommendations, customs, and general rules that students must adhere to. Each command and rule in education contains moral norms, directing or aiming towards virtuous actions. An example of a Quranic verse regarding commands/recommendations is found in Surah Al-Maidah (5): 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

[المائدة:2]

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

This verse from Surah Al-Maidah (5): 2 emphasizes the importance of mutual cooperation among believers in performing righteous deeds and acts of piety. It encourages individuals to assist and support one another in actions that are good, morally upright, and in line with God's commands. At the same time, it warns against cooperating in sinful acts or transgressions. The verse reminds believers to maintain consciousness and fear of Allah, as He is severe in punishment for those who engage in disobedience and wrongdoing.

## **F. Benefits and Impact of Learning Media**

The hadiths of the Prophet Muhammad (SAW) mentioned earlier imply the benefits of learning media, such as using pictures, pebbles, and hand gestures to explain his teachings. With these media, the companions gained a better understanding of what the Prophet (SAW) was conveying. On a broader scale, there are many benefits derived from using learning media in teaching, including:

1. The learning materials will have clearer meanings, making them more easily understood by students and enabling them to better grasp the learning objectives.

2. Teaching methods will be more varied, not solely relying on verbal communication through teacher lectures, preventing student boredom and reducing teacher fatigue in delivering instructional content.
3. Students engage in more active learning, as they are not only listening to the teacher's explanations but also participating in various activities such as observing, practicing, demonstrating, and more.
4. Instruction becomes more attention-grabbing for students, fostering their motivation to learn.
5. Presenting messages through learning media helps clarify information, reducing reliance on verbal communication alone.
6. Overcoming limitations of time, space, and sensory capacity, such as dealing with concepts that are too large, too small, slow-paced, fast-paced, events from the past, complex ideas, or expansive concepts (Darwyn Syah, 2007; 125 – 126).

## **G. Conclusion**

Media pembelajaran refers to a set of tools (materials) that can convey messages in the teaching and learning process, from the message sender (educator) to the message receiver (learners), aiming to achieve the predetermined goals effectively and efficiently. The foundation of using media in education should be implemented with wisdom and purpose, so that educators and learners can establish good communication, creating a conducive educational atmosphere.

Media in teaching and education have similarities and differences. The similarities can be seen in the material aspect, while the differences can be seen in the immaterial aspect. In the perspective of the Qur'an and Hadith, media for learning can be viewed and classified into audio, visual, and audio-visual media

Learning media is beneficial as a tool or means used as an intermediary or communication device to convey messages or information in the form of knowledge from various sources to the message recipients in order to achieve learning objectives.

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