Quranic Methodology Of Teaching And Learning: Analytical Study

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Abstract

When Allah designated Prophet Muhammad as an apostle, the first mandate he received from Allah was to read, as reading is a symbol of scientific competence. Everything he undertakes as an educator for Allah's Messenger is guided directly by Allah SWT through the scriptures (Quran) revealed to him. This article's background is based on his accomplishments in human education. The Prophet Muhammad S.A.W educated people by referring to the Quran for information and references and through verse 125 of Surah an-Nahl of the Quran, describing the three overarching concepts of education: Al-Hikmah, Al-mau'izah Al-hasanah, and Al-mujadalah. More this article highlight the Prophet Muhammad's approach to these three concepts as the most effective model for human education. Its success has been recognized by Muslims and non-Muslims alike. Critics of Islamic studies teaching and learning techniques, in particular, have failed to successfully address the problems provided by contemporary demands of the modern world throughout the last century. As a religion practised by one-fifth of the world's population, Islamic studies urgently need to enhance their methodologies and approaches to maintain their relevance as a reaction to globalization and modernity. Islamic academics have debated this problem since the late 1970s and have proposed several solutions to address it. This article examines Islamic academics'
differing perspectives on the subject and recommends strategies to enhance how Islamic studies are taught and studied.

**Keywords**
The Prophet Muhammad, Islamic, Quran, Allah

**Introduction**
The phrases "method" and "hodos," respectively, are derived from the Greek words meta and hodos. Hodos means way or path, while metha indicates through or across (Hackett, 2014). As a result, this strategy implies the sense of the road or means that must be followed or surpassed to accomplish a goal. A method can also be defined as a technique for doing something in general. It may or may not be beneficial, as various elements can influence whether or not a procedure is applicable (McGrath and Whitty, 2015). When using established methods, these elements could include the circumstances and situations and the users' lack of comprehension of the approach. As a result, methods are some techniques that must be employed to achieve a goal (Johnson et al., 2013). The tools and strategies utilized to achieve educational goals are called "pedagogical methods." Education is based on particular ideas and components that help students attain Islamic educational objectives. Islamic educational methods are instruments or approaches used in the Islamic educational process to mould learners' attitudes and personalities by Islamic teachings and principles (Putra et al., 2021). The educational methods must also be tailored to the fundamental concepts of Islamic teachings found in the Quran and Hadith. Using a teaching technique is to improve the approach's effectiveness.

On the one hand, the educator's carrying skill can be rated, and on the other hand, the emergence of the learner's interest and attention to learning may be judged (Ahmed et al., 2022). There must be changes to all aspects of educational activities, both from the learner's and the educator's point of view. Islamic studies must be able to adapt, theoretically and practically, to the difficulties of modernity (Widiawati, 2019). Therefore, Islamic studies should be developed as a related discipline of teaching and learning. The modern world must adapt to the needs of the contemporary world according to the principles contained in the Qur'an and Hadith.

Islam has to be part of global modernity and keep pace with the times. The stagnation of the generation of new ideas practically in early Islamic civilization prevented Islam from being considered an essential subject in the modern world (Muhtifah et al., 2022). All the ideals of Islam should be upheld in Islamic studies while inspiring all human beings how to coexist and live peacefully in today's world. Unfortunately, the current state of the Muslim world shows that Islamic studies have not adequately addressed these issues. As a result, Muslims associate Islam with stagnation and backwardness. Scholars believe that critical thinking skills are not taught in Islamic schools, resulting in stagnant Islamic education and a lack of ability to deal with current difficulties. Scholars have been debating this failure since the late 1970s, and a conference was
held in Mecca in 1977 to identify critical questions and provide answers (Kuran, 2018). However, several panel recommendations were implemented, such as establishing the International Islamic Universities of the world. This article discusses how to improve the teaching and learning of Islamic studies.

**Objectives**

This article aims to assess the level of understanding of improving the teaching and learning of Islamic studies. This study is essential for understanding learning and teaching methods according to the perspective of the Quran and sunnah. As a result, the following research objectives guided this study:

- Check the extent to which Islamic laws and rules practices are implemented in our educational institution.
- Investigate the problems and challenges of effective teaching and learning methods.
- Examine how important education is for all human beings according to the perspective of the Quran and Sunnah.
- Consider how patriarchal practices and religious beliefs undermine.

**Research method**

The study is primarily qualitative. A Quranic investigation Methodology of Teaching and Learning analytical study is critically examined to address specified research questions. Existing literature such as books, reports, research articles, electronic and print media stories, and editorials is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and researchers from universities have also been arranged as part of the project. This is done by extrapolating the Prophet's storey from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap. A grounded theory approach aims to generate a theory from evidence inductively.

**Participant**

During collecting data to produce theories through the collection, compilation, and analysis, the theoretical samples for this study were gathered from the noble texts of the Quran, Hadiths of the Prophet, and stories of the Prophet. The theory progressively emerges in tandem with the data.

**Tool**

To construct a theory, the researchers analyzed the noble text of the Quran and the content of the Prophet's Hadith. They deduced suitable management methods and the procedures required to manage these contents based on Islamic methodologies. The Quran and Hadith texts were collected from the Prophet's Hadiths, then organized and classified, qualitatively analyzed their content, extracted topics and answered research questions. The research findings were presented by the
Book of God and the Prophet Muhammad's Hadiths. Because the researchers in this study offered a rich and complete account of the research setting and methodology, qualitative research's transferability indicates that the data discovery and interpretation can be transplanted to other similar circumstances. As a result, readers of the study may profit from disseminating this research's findings in similar situations.

Analysis of data

The researcher of this study uses a theoretically valid method. Using this method, they collect and assess data at the same time. The information is divided into two parts; the first includes Quranic texts and hadith materials from the Prophet's Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The second volume offers analysis ideas. The researchers in this study keep going until they reach theoretical saturation, which implies that there is no new information in the data and that the concepts that have been recognized clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

Islamic education's challenges

Pagans were exposed to Islamic education, which spawned a vast civilization and culture (Sahin, 2013). Opposing the economic and political superpowers of the moment brought Muslim society to the fore. Scholars and scientists who contribute to human society and people's well-being are nurtured here (Abd Razak et al., 2017). Islamic education was the source of sophisticated discoveries in different domains such as geometry, mathematics, geography, medicine, optics, physics, and extensive contributions to theology, philosophy, and encyclopedias, especially throughout the middle ages. At least 60 renowned centres of study across the Islamic Empire, from Baghdad and Isfahan in the east to Cordoba in the west, attracted the brightest and most influential intellectual leaders (Meri, 2018). Medieval Spain was an Islamic-influenced city with a plethora of educational institutions. The University of Cordoba is the highest educational institution in the world. These Muslim institutions have given Europe its educational heritage, values, techniques, and content (Alvares and Faruqi, 2014). Muslim texts on science, philosophy and other subjects were translated into Latin, particularly by Spain, and benefited Western education. Muslims were victorious in their scientific experiment. In the West, Arabic symbols and the decimal system were introduced. Until the mid-seventeenth century, their translations, particularly those of medical experts like Avicenna, were used as textbooks in higher education classes. They sparked the Renaissance by reconnecting European thought with Greek and other classical cultures. When pagan civilizations were no longer tolerated in Europe, Greco-Persian ideals were retained. Students returning from Muslim institutions in Europe bring fresh teaching approaches with them. They brought hospitals, hygiene, and food expertise to Europe (Gunn, 2021).
On the other hand, Islamic education has lost favour globally. He is unable to prepare people to meet the demands of modern society. These difficulties and Islamic education, teaching techniques, and curriculum fail to create scholars and students capable of meeting current challenges. She has been accused of producing militants and terrorists, particularly since 9/11, describing Islamic education as "lost." According to her, poverty, illiteracy, and lack of access to education are also difficulties in the undeveloped Muslim world.

Furthermore, social evils connected with modernization affect economically developed and rich Muslim countries: hedonism, criminality, drug usage, deviant sexual habits (e.g., homosexuality, lesbianism, adultery, and premarital sex) and associated illnesses (e.g., STDs, HIV, and AIDS). Even abandoned babies born outside marriage have found a place in Muslim nations' social fabric.

Islamic education has suffered from a lack of resources and has failed to tackle these problems. It's critical to read the Qur'an without addressing today's issues, to study classic books traditionally, and to avoid making a fuss over Islamic ideas (Howard, 2016). We propose that Islamic education be rethought in light of the following key questions: Is it true that modern Islamic education produces pupils who can think critically and develop innovative and creative ideas? Will he be able to generate pupils who are kind-hearted and believe in Islamic values? Are today's young Muslims well-educated and prepared to face the issues they will confront? What changes are needed in Islamic education teaching and curriculum in the twenty-first century?

**Importance of education and learning according to Quran and Hadith:**

The word "knowledge" is used here for the benefit of Islam, Muslims and all of humanity, or it is directly related to the Quran and Hadith, such as the science of the Quran, the science of Hadith, or it will be a tool for any advantage, such as language, medicine or arithmetic. Acquiring knowledge is considered the best act of Islam. The verses of the first book of Revelation also show the importance of reading and writing. Allah Almighty says:

(Read with the name of your Lord, who created and created man from a clot. Read, your Lord is most generous; he taught with a pen: teach man what he does know not.)

Furthermore, the Quran says:

(He educated them with wisdom and knowledge.)

The Holy Prophet said:

(Only two men should be proud. The first is the person to whom Allah has given some wealth; then he spends it in good deeds. The second is the one whom Allah has given wisdom, and He decides according to it and educates people with it.)

On another occasion, the Holy Prophet said:
(A scholar is as superior to the worshiper as I am to a commoner among you. He added that Allah Almighty Himself, the holy angels and the creatures of the heavens and the earth, even the ants and fish in his hole pray for him who teaches them.)

**Effective learning and teaching method**

Wisdom, instruction, and the debating method are described in the Quran as three critical guidelines for effective teaching. Students should be taught in a way that allows knowledge and wisdom to mature in their hearts and minds and become ingrained in their personalities (Huda et al., 2017). They may notice a favourable difference in themselves after learning. Their intelligence is seen in their speech and their demeanour. They may have a distinct sense of accomplishment after studying and learning. Can students feel fulfilled when their lecturers demote them to their psychological level and teach them to accommodate their specific interests and differences? Ibn-e-Khaldun describes the following natural teaching strategies to make the teaching enjoyable and conceptually clear:

The fundamental principles of which art should be taught first should be described and artistically, and the psychological abilities of students should be actively regarded during this process (Alhamuddin et al., 2018). And how far should the surroundings be scrutinized? Things can be used to show instances and precedents. As a result, the first criterion of successful teaching is appropriate for students' mental capacities. The second is that it contains usable objects, examples, and events that may be employed from time to time. Muslims recognize the value of the media in their educational techniques and make effective use of it. So that he can choose a major without trouble, the student must teach according to his ability. To be successful, one must specialize in their chosen field. Wise teaching approaches will only succeed if based on the students' psychological levels and needs. As a result, the students will be content with what they already know. The students' features will show an apparent lack of satisfaction if the teaching does not satisfy them. As a result, the teacher must explain each country's options. Students must also comprehend the country's wealth and power and its people's customs, interests, religion, governance, and war strategies (Engel et al., 2013). The guidance approach is the second type of instruction. This is possibly the essential source of character development for the learner. The teacher's job is to impart the majority of the information to the student, keep him safe from harm, and encourage him to do well. To do so, the teacher should employ prescribed strategies, which he must implement. Even a single thing he says will impact the kids in this scenario. The teacher will successfully teach and train the students in this manner. To get what he desires, the teacher must demonstrate his exceptional character. The desired outcome is critical. The consultant's style determines the effectiveness of advice (Wankat and Oreovicz, 2015). If a teacher decides to be motivating, he will almost surely achieve the desired result in less time than if he chooses to be stern and inflexible.
As a result, teachers must speak softly when providing recommendations to kids. It will be a highly effective strategy in this case, and it will also build the student's respect. According to Imam Ghazali, the first criterion for good teaching is positive attitudes toward students. The discussion approach is the third teaching method. Teachers should use conversation to involve students in learning (Koenig and Shohaib, 2014). Every kid should be given a chance to present their views and be supported throughout the process. This method has been employed in Islamic religious schools for generations. Mutual questioning and answering in the classroom fosters an atmosphere where students feel comfortable participating in debates and expressing their opinions. As a result, students will be more interested in the course and will be able to study more and develop their skills. Various methods, such as reading, lectures, dictation, question-and-answer, and discussion, have been employed in Islamic religious schools. These methods are in keeping with the necessities and educational requirements of the period.

Similarly, adopting an apostolic approach to education in our educational institutions will undoubtedly bring fruit today. The Prophet Muhammad's remarks reached the hearts of all who heard them. Love, sympathy, and kindness are the foundations of his teachings. His demeanour was not stern. He never received a teaching honour. He used to converse with people based on their skills. He constantly referred to grading norms and passed the material with suitable gaps and intervals when lecturing (Andrae, 2012). They frequently maintain the audience's attention by using various materials to provide students with a friendly and enjoyable environment. He repeated it several times so that everyone in the crowd could hear it. He gently asked and answered questions from the public while speaking. In today's world, these educational approaches are a beacon. We must acknowledge Muhammad as a teacher and emulate his successful teaching methods. He is the source of true enjoyment and progress for teachers and pupils.

Conclusions

The ideas of lecture and story, questionnaire, discussion, advice, reward and punishment method are all included in the Qur'an. Modern Islamic studies teaching techniques are a great complement to current science instruction. According to the Qur'an and the Prophet Muhammad, all of the thought of the methodologies provided in the Qur'an can be applied to attain the intention of Islamic education, which is the building of noble character and personality of Islam. Academic study is needed to determine the success of an eclectic approach to conducting Islamic studies that allow students to be significant in Islamic studies while mentoring other subjects. The underlying foundation of teaching methods must be changed to improve Islamic studies. Hadith learning, for example, should not be related to the study of academics and ancient texts but should be combined with modern rational and critical thinking. The student will accomplish this by following the methods outlined below. The formalized paraphrase student is asked to appreciate the Hadith without consulting the canonical text. They then consult the canonical text to understand the various interpretations. They then compare their understanding of the Hadith with that of the traditional Ulema, looking for similarities and differences. They read its meaning in different
historical contexts. They finally conclude that it has no place in the contemporary world. As a result, the student will be completely oblivious that he is a part of modern society.

References


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