

**THE IMPLEMENTATION OF ISLAMIC EDUCATION
LEARNING METHODS BASED ON QUR'AN SURAH AN-
NAHL 125 IN SMP NURIS JEMBER**

THESIS

Written by:
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**ISLAMIC EDUCATION DEPARTMENT
FACULTY OF TARBIYAH AND TEACHING LEARNING
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG
MAY, 2019**

**THE IMPLEMENTATION OF ISLAMIC EDUCATION
LEARNING METHODS SOURCED FROM QUR'AN SURAH
AN-NAHL 125 IN SMP NURIS JEMBER**

THESIS

To Present *Skripsi* of Undergraduate Program (S-1) of Islamic Education Program

Faculty of Tarbiyah and Teaching Training

Maulana Malik Ibrahim State Islamic University, Malang

Written by:

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Proposed to:

ISLAMIC EDUCATION DEPARTMENT

FACULTY OF TARBIYAH AND TEACHING LEARNING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

MAY, 2019

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**THE IMPLEMENTATION OF ISLAMIC EDUCATION LEARNING
METHODS SOURCED QUR'AN SURAH AN-NAHL 125 IN SMP NURIS**

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NURIS JEMBER**

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as the requirement for the degree of Sarjana Pendidikan Islam (S.Pd)

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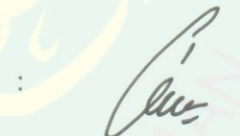
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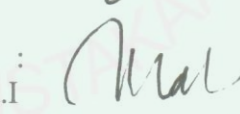
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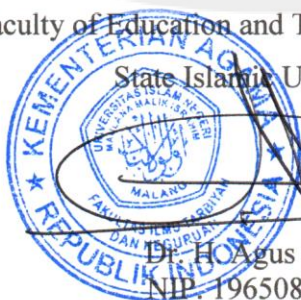
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DEDICATION

Great thanks to Allah SWT for the overflow of His grace and guidance so this thesis can be finished. Shalawat and Salam always delegated to the Prophet Muhammad SAW who has brought us from the darkness to the lightness of Islam.

Writer dedicate this thesis to the most meaningful people in my life both my parents, Mr. KhasnarArroni and Mrs. MariyatulQibtiyah who always provide moral and material support and prayer that never ceased for my success. May always be in the protection of Allah SWT.

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Thank you to all my friends especially my classmate PAI ICP English 2015 who has provided support and assistance when I have difficulty in resolving this thesis.

MOTTO

مَا فِي الْمَقَامِ لِنَدِي عَقْلٍ وَذِي أَدَبٍ مِنْ رَاحَةٍ فَدَعِ الْأَوْطَانَ وَاعْتَرِبْ

**Orang berilmu dan beradab tidak diam
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Assalamu'alaikum Wr. Wb

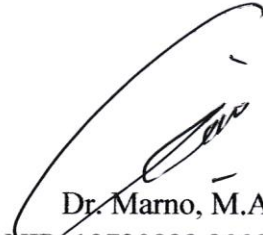
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consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr.Wb

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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Dalila Khoirin, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), faculty of Education and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 22th, 2019

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise and great gratitude submitted to Almighty Allah SWT who always give His gracious mercy and tremendous blessing that has help the writer finished this thesis, entitled: “The Implementation of Islamic Education Learning Methods Based on Qur'an Surah An-Nahl 125 in SMP NURIS Jember” on time. Shalawat and Salam always presented to our Prophet Muhammad SAW, the last messenger of Allah who have save the human’s life from the destruction to safety namely Islam is the true religion.

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Malang, April^{1th}, 2019

Author

TRANSLITERATION GUIDELINES OF ARAB LATIN

Transliteration of Arab latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ح	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أُو	=	aw
أَي	=	ay
أُو	=	û
إِي	=	î

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ABSTRACT

Khoirin, Dalila. 2019. The Implementation of Islamic Education Learning Methods Based on Quran Surah An-Nahl Ayah 125 in SMP NURIS Jember. Thesis, Islamic Education, Faculty of Tarbiya and Teaching Science, Universitas Maulana Malik Ibrahim Malang, Malang. Advisor: Dr. Marno, M.Ag.

Keywords: Implementatation, Method, Islamic education learning.

Educational problems nowadays are getting complicated. It is due to various educational components and teachers are also involved in the problems. Some teachers are not able to implement correct learning method and their method is not inline with students' condition or characteristics. The fact is that education in Indonesia is still a lot that uses and adopts learning methods from the West, meanwhile the methods derived from the Qur'an and have been demonstrated by the Prophet are very varied and are considered effective to implement. For example, the method comes from Q-an-Nahl: 125. SMP NURIS Jember has used a method derived from Q-an-Nahl: 125 since three years ago, according to the guidance of the Qur'an and the Hadith of the Prophet.

From the background of the study, the focus of the research will be on how to implement Islamic education learning method and to find out the supporting and inhibiting factors on the implementation of Islamic education based on Surah An-Nahl ayah 125 in SMP NURIS.

The study is a qualitative research and it employs a descriptive qualitative approach. It is also a field study. To collect the data, the researcher uses the method of interview, observation, and documentation in order to get a valid data to analyse using existing theories.

The result of the study shows that the implementation of al-Hikmah, Maudotul Hasanah and Mujadalah methods is well accepted by the students and gives them a better understanding on the Islamic education materials. The three methods are used since their implementation are encouraged by Allah and are exemplified by the Prophet Pbuh. The implementation also aims to gives students a better understanding on the materials and their postulates. However, their implementations are supported with other methods and proper media. So, during the the process, the Islamic education teachers of SMP NURIS conduct planning, implementation, and evaluation stage to have a better implementation and to find out the learning result.

مستخلص البحث

خير، دليل. 2019. تنفيذ أساليب تعليم التربية الإسلامية على أساس القرآن (سورة النحل : 125) في مدرسة نوريس (NURIS) المتوسطة بجمبر. البحث الجامعي، قسم التربية الإسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. مارنو، الماجستير.

الكلمات الرئيسية: تنفيذ، أساليب، تعليم التربية الإسلامية.

أصبحت المشاكل في التعليم أكثر تعقيدا اليوم، وهذه المشكلة تنجم عن مكونات التعليم المختلفة، ويدخل فيها المعلمون أيضا في هذا العصر. لا يزال بعض المعلمين غير قادرين على تنفيذ أساليب التعليم الصحيحة، والأساليب المستخدمة لا تتوافق مع ظروف أو خصائص الطلبة. والحقيقة هي أن التعليم في إندونيسيا لا يزال يستخدم الكثير ويعتمد أساليب التعلم من الغرب ، وفي الوقت نفسه فإن الأساليب المشتقة من القرآن والتي أظهرها الرسول متنوعة للغاية وتعتبر فعالة للتنفيذ. على سبيل المثال ، تأتي الطريقة من Q-an-Nahl: 125. يستخدم SMP NURIS Jember طريقة مشتقة من Q-an-Nahl: 125 منذ ثلاث سنوات ، وفقاً لتوجيهات القرآن الكريم وحديث النبي.

من تلك خلفية البحث، فتركيز هذا البحث هو كيفية تنفيذ أساليب تعليم التربية الإسلامية و ما العوامل المدعمة والمعوقة لتنفيذ أساليب تعليم التربية الإسلامية على أساس سورة النحل: 125 في مدرسة نوريس (NURIS) المتوسطة.

وقد استخدم هذا البحث منهج البحث الوصفيالكمي بنوع دراسة ميدانية. وللحصول على البيانات، استخدمت الباحثة طريقة المقابلة، الملاحظة والوثائق. الهدف من استخدام هذه الطريقة هو الحصول على معلومات صحيحة ومناسبة لواقع الحالة التي سيتم تحليلها بعد ذلك بالنظرية الموجودة.

نتائج البحث التي تم الحصول عليها هي تطبيق أسلوب الحكمة، موعظة حسنة ومجادلة وجد قبولاً جيداً من قبل الطلبة ويجعلهم أكثر معرفة وفهما عن مادة التربية الإسلامية. تم استخدام الأساليب الثلاثة عمداً لأنها قد أوصاها الله سبحانه وتعالى وتمثل بها النبي صلى الله عليه وسلم، حيث أن استخدامها لغرض معرفة الطلبة وفهمهم عن المادة الدراسية والأدلة الشرعية المتعلقة بها بشكل أكثر فهماً. ويساهم في تنفيذ هذه الأساليب الثلاثة أسلوب آخر والوسائل التعليمية الملائمة. إذ أن معلمي التربية الإسلامية في مدرسة نوريس (NURIS) المتوسطة قبل تنفيذ تلك الأساليب الثلاثة مروا بمرحلة التخطيط، التنفيذ والتقييم مما يجعل تنفيذ تلك الأساليب أفضل ويعرف نتائج التعليم باستخدامها.

ABSTRAK

Khoirin, Dalila. 2019. *The Implementation of Islamic Education Learning Methods Based on Qur'an Surah An-Nahl 125 in SMP NURIS Jember*. Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim Malang, Malang. Pembimbing Skripsi: Dr. Marno, M.Ag.

Kata Kunci: Implementasi, Metode, Pembelajaran PAI.

Permasalahan dalam pendidikan pada masa sekarang semakin kompleks, permasalahan ini disebabkan dari berbagai komponen pendidikan, guru juga terlibat dalam permasalahan pendidikan saat ini. Beberapa guru masih belum mampu menerapkan metode pembelajaran yang tepat, metode yang dipakai tidak sesuai dengan kondisi atau karakteristik siswa. Faktanya pendidikan di Indonesia masih banyak sekali yang menggunakan dan mengadopsi metode pembelajaran dari Barat, Sementara itu metode yang bersumber dari al-Qur'an dan telah di contoh kan oleh Nabi sangat variatif dan dinilai efektif untuk di terapkan. Misalnya metode yang bersumber dari Q.S an-Nahl: 125. SMP NURIS Jember telah menggunakan metode yang bersumber dari Q.S an-Nahl: 125 ini sejak tiga tahun lalu, sesuai dengan tuntunan al-Qur'an dan Hadits Nabi SAW.

Dari latar belakang di atas, maka fokus peneliti nya adalah bagaimana cara mengimplementasikan metode pembelajaran PAI dan apa faktor pendukung dan penghambat penerapan metode pembelajaran PAI yang berbasis pada Q.S an-Nahl 125 di SMP NURIS.

Penelitian ini menggunakan penelitian kualitatif dan menggunakan pendekatan kualitatif deskriptif, sedangkan jenis penelitiannya adalah penelitian lapangan. Untuk memperoleh data, peneliti menggunakan metode wawancara, observasi dan dokumentasi. Tujuan peneliti menggunakan metode ini agar mendapatkan informasi yang valid dan sesuai dengan realita dilapangan yang kemudian dianalisis dengan teori yang telah ditemukan.

Temuan penelitian yang didapatkan adalah penerapan metode al-Hikmah, Maudotul Hasanah dan Mujadalah sangat diterima oleh siswa dan menjadikan siswa SMP NURIS Jember lebih mengerti dan memahami materi pelajaran PAI. Tiga metode ini sengaja digunakan karena telah dianjurkan oleh Allah SWT dan dicontohkan oleh Nabi SAW, penggunaan metode ini juga dimaksudkan agar siswa lebih dapat memahami materi pelajaran dan memahami dalil yang berkaitan dengan materi pelajaran. Penerapan tiga metode ini juga di bantu dengan penggunaan metode-metode lain dan juga dengan media yang tepat. Jadi sebelum penerapan metode, guru PAI SMP NURIS melakukan tahap perencanaan, pelaksanaan dan evaluasi, hal ini dilakukan agar penerapan metode dapat lebih baik dan mengetahui hasil dari pembelajaran.

CHAPTER I

PRELIMINARY

A. Background of the Research

Education has important components that are useful for achieving the expected educational goals. The education component is a set of educational systems that support the achievement of a predetermined educational mission at the beginning of the learning process. The components that enable the occurrence of the educational process consist of at least six components, namely: learning objectives, learning methods, subject matter, educators, students, and the environment.

This study will discuss about one component of education, namely learning methods. Learning method is a presentation technique that is controlled by a teacher to present lesson material to students in the classroom either individually or in groups so that the subject matter can be absorbed, understood and utilized by students well.¹

Thus in carrying out the educational process, a teacher must be able to educate with the right and correct methods, so that the knowledge provided can be conveyed properly. Inappropriate ways of learning in the process of knowledge transfer can make students not understand the intent or essence of the lesson delivered.

¹Abu Ahmadi danJoko Tri Prastya, *Strategi Belajar Mengajar*(Bandung: CV Pustaka Setia, 2005), hlm. 52.

Indonesia in the ranking of education in the ASEAN is still ranked lower, as reported by Tirto.id, Indonesian Education ranks 6 out of 9 countries according to Global Talent Competitiveness Index (GTCI). The many failures of students in education are also the main things studied by (GTCI) in determining the ranking of education in the world. One reason why many students fail in their education at school is because the learning methods used are still not right.

Many teachers in an educational institution still do not use the right method, so students often feel uncomfortable and do not understand the subject matter at school. This caused them to fail the National Examination, which ended in stopping continuing education. Failure makes these students choose not to continue their education because they are ashamed of their classmates.

Actually, the failure of students in understanding the lessons delivered by the teacher is not entirely due to the mistakes of students, but the teacher also plays a major role in this problem, one of the causes is because the method or method of learning used by the teacher is not appropriate so students are unable to understand the lessons presented. The nature and character of students must also be used as a fulcrum in method retrieval,² so that each individual with a different character can understand the material presented clearly.

²Janawi, *Metodologi dan Pendekatan Pembelajaran* (Yogyakarta: Ombak, 2013), hlm.78.

The fact is that education in Indonesia is still a lot that uses and adopts learning methods from the West, meanwhile the methods derived from the Qur'an and have been demonstrated by the Prophet are very varied and are considered effective to implement. For example, the method comes from *Q.S an-Nahl: 125*, as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (humans) to the path of your Lord with good wisdom and lessons and argue them in a good way. Verily your Lord He who knows more about who has gone astray from His ways, and He who knows better those who get guidance.

Rasulullah SAW also gave us an example about the method of delivering knowledge that can be accepted by every individual, namely by means of gentle teaching. Indeed tenderness in teaching is good and beauty. Teaching without tenderness is very bad for teachers and dangerous for students.³ As the *Rasulullah* said: *"Indeed tenderness is not in something unless it will decorate it, and not be revoked from it unless it will worsen It"*⁴

At the time of the *Rasulullah SAW*, this method was applied in conveying the teachings of Islam to friends who have different characters, the Prophet also used this method to invite the *Quraisy* infidels to enter Islam.

³Dr. Abdul Karim Akyawi, *Metode Nabi dalam Mendidik dan Mnegajar* (Mesir: Darussalam, 2007), hlm.36.

⁴ Shahih Muslim, Kitab Al-Bir wa Ash-Shilah, *bab keutamaan bersikap lembut.*

And it was proven that by using a gentle method, *Rasulullah* succeeded in inviting his people to convert to Islam and understand the teachings of Islam.

In the reality of this era, many teachers were wrong in using learning methods, some of them considered the method they used was right, so that their students could understand the lesson, namely the method of arguing loudly. This method makes students feel restrained and cannot learn comfortably. News on social media and print media that leads to violence committed by teachers in schools towards their students, which is caused by none other than because the teacher considers his students not to pay attention to the explanation that is conveyed properly, so that the student does not understand his subjects.

Therefore, it is not good if the teacher acts rudely on his students in the learning process, because it will only cause bad things, for example students who are harshly treated for revenge against their teacher, such as what happened to a teacher in one school to be exact in Sampang Madura, where the teacher was persecuted to death. Dr. Setyo Mulyadi, S.Psi., M.Sc as a child psychologist said that this happened because the child's personality had been damaged by being nurtured by the practice of violence so that they imitated what they had acquired in their daily lives.

Not only bad for others, but it will also have an impact on the student, which is a bad character and violence that is embedded in him. The biggest danger due to the teacher's violence is the destruction of the morality of the

next generation, so that learning should be delivered with a principle that highly upholds the value of love, gentle and caring towards students.

Al-Qur'an and the teachings of the Prophet should be used as a guideline that is always applied in doing every work in daily life, because the Qur'an and *Hadits* are the source of the Islamic law that is *Haq*. There is no exception in the learning process which also must apply the ones written in the Word of God and the *sunnah* of the Prophet so that the expected learning objectives can be achieved.

There have been many methods offered by experts to educators, with the aim that students can understand and understand the subject matter presented, for example lecture methods, debate methods, discussion methods and much more, but the authors want to examine more deeply about the application of methods that Allah has offered to His people contained in QS-Nahl verse 125, which in the letter there are three methods at once, namely: al-Hikmah, Mauidhotul Hasanah and Mujadalah.

The method contained in Q-an-Nahl verse 125 will be applied in Islamic Religious Education (PAI) lessons. Islamic Education is a conscious effort to prepare students in believing, understanding, living and practicing Islam through the activities of guidance, teaching and training by paying

attention to the demands of respecting other religions in the relations of harmony between religious groups in society to create national unity.⁵

Therefore, the author will discuss more deeply the learning method in Al-Qur'an surah An-Nahl 125 according to the interpreters and will discuss the application of these learning methods to students of Nurul Islam Jember Middle School. Learning methods contained in Q.S An-Nahl 125 are expected to be a good and appropriate method for all student characters, and also to achieve the expected educational goals.

Based on the background above, it is necessary to conduct a study on **“The Implementation Of Islamic Education Learning Methods Sourced From Qur'an Surah An-Nahl 125 In SMP NURIS Jember”**

B. Focus of the Research

The focus of this research is intended to limit the problems that will be examined and discussed, so that they become directed and clear. As for some of the problems as follows:

1. How the implement of learning Islamic education methods sourced from *Q.S-Nahl* 125 in SMP Nurul Islam Jember?
2. What are the supporting and inhibiting factors for the implementation of Islamic education learning methods sourced from *Q.S an-Nahl* 125 in SMP Nurul Islam Jember?

⁵Muhaimin, *Paradigma Pendidikan Islam*(Bandung, Remaja Rosdakarya, 2001), hlm. 75-76

C. Objectives of the Research

Based on the research focus, the purpose of this research is as follows:

1. Knowing and describing the implementation of the method of learning Islamic education sourced from Q.S an-Nahl 125 in SMP Nurul Islam Jember.
2. Knowing and describing the supporting and inhibiting factors of the implementation of Islamic education education learning methods sourced from *Q.S an-Nahl 125* in SMP Nurul Islam Jember.

D. Significances of the Research

The results of the study on “Implementation of Islamic Education Learning Methods sourced from Qur'an Surah An-Nahl 125 in SMP NURIS Jember” are expected to have benefits for some parties as follows:

1. Educational Institutions
 - a. Can be used as a reference and reference in improving the quality of education in educational institutions.
 - b. Can be used as a guide for educators in the learning process which can then contribute to the development of the education world, especially Islamic Education.
2. Development of Science

As a contribution to science, references and means of information for further research.

3. Author

- a. Can add new knowledge, especially about the implementation of learning methods sourced from the Qur'an surah An-Nahl 125 in SMP Nurul Islam Jember.
- b. This research becomes an exercise for writers to be smarter in writing scientific papers.

E. Previous Research

This section will describe previous research related to the research that will be carried out. This section aims to explain the similarities and differences in the focus of previous and future thesis research, so that the reader will easily find out what object to study.

First, the research conducted by Buhariyanto's explained about the relationship between the involvement of educational values in the method; *Hikmah, Mauizhah Hasanah and Mujadalah*.⁶

Second, research conducted by Muhammad Fajrin explained about the educational method contained in *Q.S an-Nahl 125* of the Quraish Sihab thought in his book the interpretation of *al-Misbah*.⁷

Third, this research was conducted by Yasin Ahmad Fatah's, who explained the content of *Q.S an-Nahl 125* concerning the method of *da'wah* in

⁶Buhariyanto, *Implikasi Pedagogis al-Qur'an Surah an-Nahl Ayat 125 Tentang Metode Hikmah Mauizhah Hasanah dan Mujadalah (Analisis Pendidikan Islam)*. Thesis, (Program Pascasarjana Universitas Islam Negeri Sunan Gunung Djati Bandung, 2014)

⁷Muhammad Fajrin, *Metode Pendidikan Dalam Q.S. An-Nahl Ayat 125 (Telaah Pemikiran Quraish Shihab Dalam Tafsir Al-Misbah)*. Skripsi, (Program Sarjana UIN Alauddin Makasar, 2017)

Islam. This surah *an-Nahl* interpretation is taken from *Tafsir fi Dzilal al-Qur'an and Tafsir al-Misbah* then comparable.⁸

NO	Researcher's name, Title, Form, Publisher and Year of study	Similarity	difference	Originality of Research
1.	Buhariyanto, Implikasi Pedagogis al-Qur'an <i>Surah an-Nahl</i> Ayat 125 Tentang Metode Hikmah Mauizhah Hasanah dan Mujadalah (Analisis Pendidikan Islam), Thesis, digilib.uinsgd.sc.id, 2014.	Discusses about: content of Q. An-Nahl verse 125 about its relation to the learning process.	Discuss about: the application of learning methods contained in Q- an-Nahl verse 125 at SMP Nurul Islam Jember.	From a number of previous studies, none of them are the same as the research
2.	Muhammad Fajrin, Metode Pendidikan Dalam Q.S. <i>An-Nahl</i> Ayat 125 (Telaah	Discussing: Quraish Shihab's thoughts on the	Discuss about: Implementatio n of learning methods	that will be conducted.

⁸Yasin Ahmad Fatah, *Penafsiran Surah al-Nahl Ayat 125: Studi Komparatif antara Tafsir fi Dzilal al-Qur'an dan Tafsir al-Misbah*. Thesis, (Program Pascasarjana UIN Sunan Ampel Surabaya, 2010)

	Pemikiran Quraish Shihab Dalam Tafsir Al-Misbah), Skripsi, digilib.uinalauddin.ac.id 2017.	method of education in Q-an-Nahl: 125	contained in Q-an-Nahl verse 125 at SMP Nurul Islam Jember.
3.	Yasin Ahmad Fatah, Penafsiran <i>Surah al-Nahl</i> Ayat 125: Studi Komparatif antara Tafsir fi Dzilal al-Qur'an dan Tafsir al-Misbah, Thesis, digilib.uinsby.ac.id, 2010.	Discuss: Fill in the contents of Q-An-Nahl verse 125 according to some interpreters	Discuss about: The results of the interpretation of Q.S-Nahl 125 were implemented at SMP Nurul Islam Jember.

F. Definition of Key Terms

In order for the reader to have a clear picture before reading the results of this study, the writer will give the keywords and understanding operationally in this study:

1. **Implementation**, a form of action carried out in accordance with a plan that has been prepared in order to achieve a goal, or can also be interpreted as the application of an information that is already available.

2. **Learning Methods**, how to deliver lessons used by the teacher so that students can understand and understand the lessons conveyed by the teacher. Learning method is a strategy that must be chosen according to possible to be applied in the learning process so that students more easily understand the lesson.
3. **Islamic Education**, in the form of teaching that teaches about the teachings of Islam, Islamic behavior and everything related to Islam. Islamic religious education will make students become human beings, who have faith, Islam and broad knowledge. So they can live in God and in society.
4. **Bil-Hikmah**, Derived from the Arabic word, which means by wisdom, wisdom can be interpreted as knowledge or knowledge.
5. **Mau'idhatil Hasanah**, This sentence also comes from Arabic which means good and soft words. This sentence is also often used as a term for people who preach because they convey good things.
6. **Mujadalah (Jadil)**, Derived from Arabic and is *fi'il amar* which is the command word which means to argue, this word in *QS an-Nahl 125* is connected with *bi al-alti hiya ahsan* which then means to be a command to debate well in other words argue not in a rough way.
7. **Planning of learning**, an effort carried out by the teacher before the learning process so that learning runs effectively efficiently.
8. **Implementation of learning**, an attempt by the teacher to carry out learning plans that have been made before.

9. **Evaluation of learning**, an effort to find out the results or the learning process has been carried out well or not maximally.

G. Composition of Research Findings

In order to make it easier for readers to understand the results of this study, it is necessary to have a systematic discussion. The results of this study will be divided into two main parts, namely theoretical and empirical. The two topics will be translated into several chapters, with the following details:

CHAPTER I: INTRODUCTION

This chapter contains "Introduction" which consists of: a) Background, b) Focus of Research, c) Research Objectives, d) Benefits of Research, f) Originality of Research, g) Definition of Terms, h) Systematics Discussion. The description in this chapter can give the reader an idea of why this research was conducted, the limitations of the problem and the urgency of this study.

CHAPTER II: LITERATURE STUDY

In this chapter the author presents the opinions of education experts related to the subject matter under study. The author will also briefly describe the results of previous research related to the problem to be studied.

CHAPTER III: RESEARCH METHODOLOGY

This chapter describes the "Research Methodology" used, which is divided into several sub-chapters, namely: a) Approach and Type of Research, b) Presence of Researchers, c) Research Locations, d) Data and Data Sources, e) Data Collection Techniques, f) Data Analysis, g) Research Procedures, h) Temporary Library.

CHAPTER IV: EXPOSURE TO DATA AND RESEARCH FINDINGS

In this chapter contains "Exposure to Research Data and Findings". Beginning with the general description of the object of research, then proceed with describing the research data.

CHAPTER V: DISCUSSION OF RESEARCH RESULTS

This chapter contains the "Discussion of Research Results" in which researchers will discuss the results of the study in detail.

CHAPTER VI: CLOSING

This chapter is "Closing" which concludes the results of the research and ends with constructive suggestions for the development of further research.

REFERENCES

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Learning of Islamic Education

Learning is a translation of the word "instruction" which in Greek is called *instructus* or "*intruere*" which means conveying thoughts, thus the meaning of instructional is conveying thoughts or ideas that have been processed meaningfully through learning.⁹

Islamic education must look for formulas to anticipate dangerous events for "possible" interpretations not profitable for Islam itself, because it will damage the joints of religious life. Islamic education must be able to image himself is not even just an image but develops character humans with values that are *rahmatan lil alamin*, moderate, are not easyangry, logical, spiritual, and moral.¹⁰

Learning is an activity where the teacher performs a certain role so that students can learn to achieve the expected educational goals. Teaching strategies are all methods and procedures that focus on the activities of students in the teaching and learning process to achieve certain goals.¹¹

⁹Bambang Warsita, *Teknologi Pembelajaran: landasan dan Aplikasinya*, (Jakarta: Rineka Cipta, 2008), hlm. 265.

¹⁰Abdul Malik, Reformulasi Pendekatan Pendidikan Islam dalam Problem Kontemporer. *Jurnal Ulul Albab*, UIN Malang. No. 1 th. 2016.

¹¹Oemar Hamalik, *Proses Belajar Mengajar*, (Jakarta: Bumi Aksara, 2014), Cet. 16, hlm. 201.

In addition, learning is a process of teaching students to be able to learn something that is relevant and meaningful to themselves, in addition, also to develop learning experiences where students can actively create what they already know with the experience gained. And this activity will cause students to learn something in a more effective and efficient way.¹²

In other studies, learning is a system that aims to assist the learning process of students, which contains a series of events that are designed, arranged in such a way as to influence and support the occurrence of learning processes that are internal.¹³

While Islamic Education is a conscious effort carried out by educators in order to prepare students to believe, understand and practice the teachings of Islam through the activities of guidance, teaching or training that has been determined to achieve the stated goals.¹⁴

Zakiyah Darajat argues that Islamic religious education is an attempt to foster and nurture students so that they can always understand the teachings of Islam as a whole. Then live up to the goals that ultimately can practice and make Islam a view of life.¹⁵

Islamic religious education as an effort to educate Islam or Islamic teachings and values, so that students become the way of life. Islamic

¹²Muhaimin dkk, *Strategi Belajar Mengajar*, (Surabaya: Citra Media, 1996), hlm. 157.

¹³Bambang Warsita, *Teknologi Pembelajaran...*, 266

¹⁴Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis kompetensi (Konsep dan Implementasi Kurikulum 2004)*, (Bandung: Ramaja Rosdakarya, cet. III, 2006), hlm. 132.

¹⁵Zakiyah Darajat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, Cet. VII, 2008), hlm. 87.

religious education is also a conscious effort to obey the provisions of Allah as a guideline and basis for the students to be knowledgeable of religion and reliable in carrying out the provisions of God as a whole.¹⁶

B. Learning Methods

1. Learning Methods According to Experts

Literally the method comes from Greek (Greek) which consists of two vocabulary words, namely metha and hodos. Meta means going through and dealing with the road. The method means the path that is passed, Runes in technically explains that the method is: (1) a procedure used to achieve a goal; (2) a technique of knowing that is used in the process of finding knowledge from a particular method; (3) a science that formulates the rules of a procedure.¹⁷

The following is the understanding of learning methods according to experts:

- a. According to Nana Sudjana the method of learning is the method used by the teacher in making relationships with students during teaching.¹⁸
- b. According to M.Sobri Sutikno learning methods are ways of presenting learning material conducted by educators so that learning processes occur in students in an effort to achieve goals.¹⁹

¹⁶Aidil Saputra, *Aplikasi Metode Contextual Teaching Learning (CTL) dalam Pembelajaran PAI*, (Jurnal At-Ta'dib Volume VI, No. 1, April-September 2014), hlm. 17.

¹⁷Noor Syam, *Filsafat pendidikan Filsafat pendidikan pancasila*, (Surabaya: Usaha Nasional, 1986), hlm. 24.

¹⁸Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algensindo, 2005), hlm. 74.

- c. According to WJS. Poerwadarminta in the Indonesian Dictionary of Large Languages

The characteristics of a good method for teaching and learning are as follows:²⁰

- a. Flexible, flexible and has the power to suit students' character and material.
- b. Functional in uniting theory with practice and delivering students to practical abilities.
- c. Do not reduce material, even instead develop material.
- d. Provide discretion to students to express opinions.
- e. Able to put the teacher in the right position, respectable in the whole learning process.

The above opinion explains that the learning method should be adapted to the character and abilities of students so that students feel comfortable during the learning process and can succeed in achieving learning goals.

In another opinion trying to explain the properties of a good teaching method is; must be artistic, where the teacher must have a sense of conformity or disagreement, then a good method must also be

¹⁹M.Sobri Sutikno, *Belajar dan Pembelajaran*(Bandung: Prospect, 2009), hlm. 88.

²⁰ Pupuh Fathurrohman dan M. Sobry Sutikno, *Strategi Belajar Mengajar melalui Penanaman Konsep Umum dan Islami* (Bandung: Rafika Aditama, 2007), hlm.56.

personal, without further ado or just routine activities, and a good method must relate itself to student experience.²¹

In the use of Islamic education methods that need to be understood is how an educator can understand the nature of the method and its relevance to the main purpose of Islamic education, namely the formation of a faithful person who is always ready to serve Allah SWT. Besides that, educators need to understand the actual instructional methods addressed in the Koran or which are deduced in the Koran and can provide motivation and discipline in the terms of the Qur'an called gift giving (*tsawab*) and punishment (*'iqab*).²²

In addition to these two things, how can educators encourage their students to use their minds in examining and studying the symptoms of their own lives and the surrounding environment (*Q.S Fushshilat: 53, al Ghasyiyah: 17-21*), encouraging students to practice their knowledge and actualize faith and piety daily life (*al-Ankabut: 45, Thaha: 132, al-Baqarah: 183*). An educator also needs to encourage students to investigate and believe that Islam is the true truth, as well as providing students with the right practices and sufficient knowledge and intelligence.²³

²¹Abdul Azis Wahab, *Metode dan Model-model Mengajar* (Bandung: Alfabeta, 2008), hlm. 38

²²Abd Rahman Shaleh 'Abd Allah, *Teori-teori Pendidikan berdasarkan al-Qur'an*, terj. Arifin HM, judul asli: *Educational Theory, a Qur'anic Outlook*, (Jakarta: Rineka Cipta, 1991), hlm.198.

²³Arifin HM, *Filsafat Pendidikan Islam*, (Jakarta: Bina Aksara, 1987), hlm.118

Islamic education must be directed to actual problems faced in real life in society. Educational processor the learning experience of students in the form of learning activities groups that prioritize cooperation, both among students, participants students with teachers, as well as between students and teachers with resources other learning resources. Therefore, in compiling a curriculum or program Islamic education can depart from the problems faced in society as the contents of the educator, while the process or learning experience of students are by way of playing the sciences and technology, and working in a way cooperative and collaborative, trying to find solutions to problems by studying the Qur'an and the hadiths then students must be able to reflect the results of the dialogue between the Quran and hadith with reality what happens in the community, these reflections are in the form of conclusions and recommendations for solutions that must be made to overcome the problem.²⁴

2. Various Learning Methods

Successful teaching requires the use of the right method. A teacher certainly has a method and a good teacher will understand well the method that will be used because as has often been heard that there is no one method that is good for all subjects. Actually there isn't a single method that is truly new in the present, because everything has long been

²⁴Abdul Malik, op.cit., No. 1 th. 2016.

discovered and used. Every teacher has his own method and they arrange it day by day in various proportions from the basic methods.²⁵

The following are some methods that already exist and are often used by educators in the learning process:

a. Lecture method

The lecture method is a method of teaching or presenting material through speech and oral application by teachers to students. so that students are effective in the teaching and learning process that uses the lecture method, then students need to be trained to develop thinking skills to understand a process by asking questions, giving responses and recording their reasoning systematically.²⁶

This method has long been and is widely used by educators, this method has been chosen for many reasons, some are caused by time constraints, teachers lack control over other methods and other causes. This shows a tendency to consider the lecture method as an easy-to-use teaching-learning method.

b. Discussion Method

Discussion is a group activity to solve a problem in order to get a clearer and more thorough understanding of something, or to complete a joint decision. In the discussion each person is expected

²⁵ Abdul Azis Wahab, *op.cit.*, hlm. 37.

²⁶ Hafni Ladjid, *Pengembangan Kurikulum Menuju Kurikulum Berbasis Kompetensi* (Ciputat: Quantum Teaching, 2005), hlm. 121.

to contribute so that the whole group returns with the same understanding in a decision or conclusion.²⁷

This method also gives students the ability to communicate properly and correctly to friends who are friends in discussion. This method is used so that students can know the opinions of others about what is discussed, so that the knowledge gained is more and more extensive.

c. Demonstration Method

The demonstration method is a method of learning by demonstrating and showing students about a particular process, situation or object, whether it is real or just an imitation. Regardless of the method of presentation, it cannot be separated from the teacher's explanation. Although in the demonstration method students only pay attention.²⁸

According to Drajat, the demonstration method is a method that uses demonstration to clarify or understand or to show how to do something to other participants. Demonstration is an effective

²⁷ Ahmad Sabri, *Strategi Belajar Mengajar Micro Teaching* (Jakarta: Quantum Teaching, 2005), hlm. 56.

²⁸ Ahmad Mujin Nasih dan Lilik Nur Kholidah, *Metode dan Tehnik Pembelajaran Agama Islam* (Bandung: PT Refika Aditama, 2009), hlm.49.

learning method, because students can know directly the application of the material in their daily lives.²⁹

d. Refutation Method (*al-Mujadalah*)

Actually this method is almost the same as the method of discussion except that this method is followed by heterogeneous participants, which may differ in ideology, religion, principle, philosophy of life or other differences. According to al-Nahlawi, this method has the following advantages:³⁰

1. Educate students to be passionate about finding the truth and to present the truth with strong and rational arguments, so that this method is able to develop potential.
2. Avoid students from thinking that is inspired and shirk.
3. Educate students to use a healthy mind that can obtain the essence of truth.

e. The Problem Solving Method (*Hill al-Musyilat*)

This method is training students who are faced with various problems in a branch of science with a solution. This method can be developed through simulation techniques and critical incidents. In this method the way to feel skills is more dominant than mental-intellectual development, so there are weaknesses, namely the

²⁹ Miftahul Huda, *Model-Model Pengajaran dan Pembelajaran* (Yogyakarta: Pustaka Belajar, 2013), hlm.233.

³⁰ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu pendidikan Islam* (Jakarta: Prenada Media, 2006), hlm. 190.

development of the minds of students may be limited to the fixed frame and eventually are mechanistic.³¹

3. Purpose of the Learning Method

The purpose of using the method is to make the teaching and learning process more efficient and also successful and raise the awareness of students to practice the provisions of Islamic teachings through motivational techniques to foster a passionate learning enthusiasm. Based on the previous sentence, the function of the method is to direct the success of learning, to facilitate students, to learn based on interest, and to encourage cooperative efforts in the practice of teaching and learning between educators and students.

In addition, the function of the method of education is to inspire students through a harmonious process of relationships between educators and students, along with the educational goals to be achieved.³²

Mulyani Sumantri suggested the purpose of using learning methods is as follows:³³

- a. Explain the meaning of each teaching method discussed;
- b. Explain the purpose of the use of each teaching method;
- c. Reveal the relative use of each teaching method in teaching;

³¹ Abdul Mujib dan Jusuf Mudzakkir, *op.cit.*, hlm. 181.

³² Abdul Mujib dan Jusuf Mudzakkir, *op.cit.*, hlm. 167-168.

³³ Numan Sumantri, *Pembaharuan Pendidikan IPS* (Bandung: Rosda Karya, 2001), hlm.116.

- d. Mention various strengths and limitations of each use of teaching methods;
- e. Explain the procedure for using each method in teaching;
- f. Design learning activities using each teaching method.

It can be concluded that the main objective of the learning method is the achievement of educational goals effectively and efficiently.

C. Steps of the Learning Process

In carrying out the learning process there are several stages or phases that must be passed, namely:

1. Learning planning

According to Cunningham planning is to select and connect knowledge, facts, imagination and assumptions for the future with the aim of visualizing and formulating the desired results, the sequence of activities needed and behavior within acceptable limits that will be used in completion.³⁴ Planning is also often defined as a way to anticipate and balance change. In this case it is assumed that changes will definitely occur.

While what is meant by Degeng's learning planning is an effort to teach students. In this sense implicitly in teaching there are activities to choose, establish, develop methods to achieve the desired teaching

³⁴Amiruddin, *Perencanaan Pembelajaran* (Yogyakarta: Parama Ilmu, 2016), hlm. 1.

results.³⁵ Learning planning is very important to do before starting the learning process, some basic reasons why learning planning needs to be carried out are to improve the quality of learning, design a learning process that works well and improve the results of the learning process.

According to Clark and Lampert, teacher planning is the main determinant of what is taught at school. The curriculum published, transformed, adapted in the planning process with the addition, deletion, interpretation and decision of the teacher about speed, sequence and emphasis (teaching).³⁶

In learning planning, planning is also carried out in making learning methods. The following are some steps taken by educators before determining what method to use is first to pay attention to teaching preparation (Lesson Plan) which includes an understanding of the objectives of Islamic education, mastery of subject matter and understanding of educational theories. In addition, educators must understand the teaching principles and models and principles of evaluation, so that in the end Islamic education takes place quickly and precisely.³⁷

³⁵ *Ibid.*, hlm. 3.

³⁶ Nur Ali dkk, *Keterampilan Dasar Mengajar* (Malang: Ar-Ruzz Media, 2017), hlm. 40.

³⁷ Abdul Majid dan Jusuf Mudzakkir, *op.cit.*, hlm. 168.

The following are some of the factors that must be considered in determining the use of methods in the learning process:³⁸

- a. The purpose of education, this factor is used to answer questions for what education is carried out. The purpose of education includes three aspects, namely cognitive (mind building, intelligence, intelligence and reasoning), affective aspects (heart development such as developing feelings, awareness, sensitivity of emotions and spiritual maturity) and psychomotor aspects (physical formation, such as a healthy body and having skills).
- b. Students, this factor is used to answer questions for what and how the method is able to develop students by considering the various levels of maturity, ability, ability that they have.
- c. Situation, this factor is used to answer the question of how and the environmental conditions that affect it.
- d. Facilities, this factor is used to answer questions where and when including various facilities and quantity.
- e. Personal educator, this factor is used to answer questions by whom and different professional competencies and abilities.

³⁸ Winarno Surakhmat, *Dasar dan Teknik Interaksi Mengajar dan Belajar*, (Bandung: Tarsito, 1973). Hlm. 19-93.

2. Implementation of learning

The implementation of learning is a process that is arranged in such a way according to certain steps so that implementation reaches the expected results.³⁹ According to Syaiful Bahri and Aswan Zain (2010: 1) the implementation of learning is an activity that has educational value, educative values color the interactions that occur between teachers and students. Educative value interaction is caused by the implementation of learning that is directed towards achieving certain goals that have been formulated before the implementation of learning begins.

In the implementation of learning, the teacher carries out several stages of learning implementation, including:

a. Open the Lesson

The activity of opening lessons is an activity carried out by the teacher to create a learning atmosphere that allows students to be mentally prepared to take part in learning activities. In this activity the teacher must pay attention to and meet the needs of students and show great care for the existence of students. In opening the lesson the teacher usually opens with greetings and student presence, and asks about the previous material, The purpose of opening the lesson is:

³⁹ Nana Sudjana, *Op.cit.*, hlm. 74.

1. Cause attention and motivate students
2. Inform the scope of the material to be studied and the limitations of the tasks that will be done by students
3. Provide an overview of the methods or approaches that will be used as well as learning activities that will be carried out by students.
4. Perform apperception, namely linking material that has been studied with the material to be studied.
5. Associate actual events with new material.

b. Delivering Learning Materials

Submission of learning material is at the core of a process of implementing learning. In delivering the material the teacher delivers the material sequentially from the easiest material first, to maximize student acceptance of the material delivered by the teacher, the teacher uses teaching methods that are in accordance with the material and uses the media as a tool to deliver learning material.

The purpose of delivering learning material is:

1. Helps students understand clearly all problems in learning activities.
2. Helping students to understand a concept or proposition.

3. Engaging students to think
4. Understanding the level of understanding of students in receiving learning.

c. Closing of Learning

The activity of closing the lesson is an activity carried out by the teacher to end the core learning activities. In this activity the teacher evaluates the material that has been delivered. The purpose of the activity to close the lesson is:

1. Knowing the level of success of students in learning material.
2. Knowing the level of success of the teacher in carrying out learning activities.
3. Make a chain of competencies between the material now and the material to come.

Based on some of the discussion above, it can be concluded that the implementation of learning is the ongoing process of interaction between students and teachers in a learning environment.

3. Evaluation of Learning

Evaluation includes two activities at once, namely measurement and assessment, which will then determine a decision. Ordinary measurements are carried out by using tests or non-tests that produce learning outcomes scores, while ordinary assessments are

carried out using PAP (benchmark reference assessment) or PAN (norm reference assessment) to process scores into learning outcomes that will be used as a basis for making "decisions" "About: graduation, increase in class, placement or remedial."⁴⁰

The benefits of evaluating are as described previously, namely to facilitate the teacher in deciding several things, namely the increase in class, graduation, prospective student selection and management of learning. In addition this evaluation will also be used to determine the ability of students to enter class levels such as class A or B where in some schools students will be classified according to their abilities.

A good learning program (eg RPP) is a learning plan that results in student learning gains according to predetermined learning goals. To find out the goodness of such a program, checking is needed by testing students. If student learning outcomes are consistent with learning objectives, the program is considered good.⁴¹ Conversely, if the student's learning outcomes are not as intended, the program must be revised.

There are several important terms related to evaluation, as follows:

- a. Assessment, according to Wallace and Larsen is a means to gather information about students so that appropriate learning

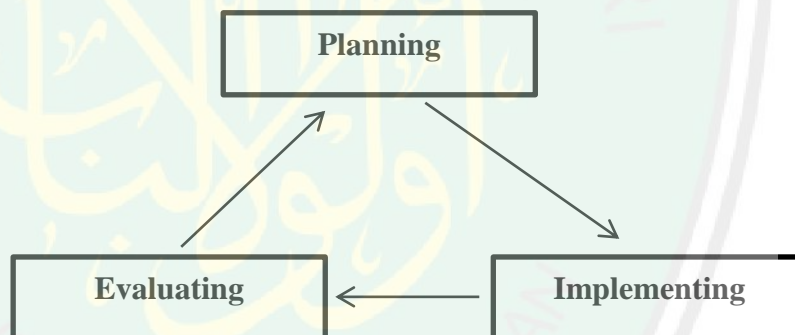
⁴⁰Edy Purwanto, *Evaluasi Proses dan Hasil dalam Pembelajaran* (Yogyakarta: Ombak, 2014), hlm. 2.

⁴¹*Ibid.*, hlm. 5.

strategies can be designed. Usually assessment is used to measure learning outcomes or give certificates to student achievement

- b. Evaluation, an effort to determine the price (value) of the results achieved by students after completing learning tasks
- c. Measurement, an effort to gather information about learning outcomes
- d. Grading, an attempt to determine the rank of each individual student, so that the ranking of each can be known

Picture 2.1 Steps of Learning



D. Concept of Learning Methods in Q.S An-Nahl 125

Al-Qurthubi said in the interpretation of *Al-Aisar* that *Surah An-Nahl* 125 descended on Mecca when there was peace (ceasefire) with the *Quraysh*, then *Allah* ordered him to call upon the religion of *Allah* and His *Shari'a* in a gentle and gentle manner without being rude and harsh. Thus it is

recommended for Muslims to call upon the religion of *Allah* until the Day of Judgment.⁴²

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (humans) to the path of your Lord with good wisdom and lessons and argue them in a good way. Verily your Lord He who knows more about who has gone astray from His ways, and He who knows better those who get guidance.

The following table is obtained from the book Aisar interpretation by Shaykh Abu Bakr Jabir ibn Musa ibn Abdul Qadir ibn Jabir al-Jazairi, which explains the interpretation of word by word:

Table 2.1 The Meaning of Ayat

Verse		Interpretation
إِلَى سَبِيلِ رَبِّكَ	Ilaa sabili rabbik	Untuk taat kepada-Nya. Karena taat kepada Allah mengantarkan seseorang menuju keridhaan dan karunia-Nya.
بِالْحِكْمَةِ	Bil hikmah	Dengan Al- Qur'an dan perkataan yang bijak lagi benar serta memiliki dalil untuk menjelaskan kebenaran.

⁴²Syaikh Abu Bakar Jabir Al-Jazairi, *Terjemah Tafsir Al-Qur'an Al-Aisar jilid 5* (Jakarta: Darus Sunnah Cet.1 2008), hlm.285-288.

وَالْمَوْعِظَةُ الْحَسَنَةُ	Wal mau'idhat ul hasanah	Pelajaran- pelajaran dari Al- Qur'an dan perkataan yang lembut lagi benar.
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ	Wajadilhu m billati hiya ahsan	Membantah dengan cara yang lebih baik dan itu lebih baik dari yang lain.

God commands to argue in a good way, by explaining the truth gently and calmly. In the interpretation of *Adhwa'ul Bayan Q.S An-Nahl: 125*, *Mujahid* say that you should keep away from words that can hurt them as explained in His words *Al-Qur'an surah Al-Ankabut verse 46*:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ سَوْفَ قُولُوا
أَمَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَيْكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

Meaning: "And do not argue with the People of the Book, but in the best way possible, except with the wrongdoers among them, and say:" We have believed in (the books) which were sent down to us and revealed to you, Lord we and your Lord are one, and we are only to Him surrender "

The same thing, namely the command to argue in a good way, we also get on His words which were shown to Moses and Aaron when both were asked to face the Pharaoh in *Surah Thaha* verse 44:

فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

Meaning: "Then speak to both of you with soft words, hopefully he will remember or fear".

In the interpretation of Ibn Kathir the Surah An-Nahl 125 is explained as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ 125 يقول تعالى امرأ رسوله محمدا صلعم أن يدعو الخلق إلى الله (بالحكمة). قال ابن جرير: وهو ما أنزله عليه من الكتاب والسنة (والموعظة الحسنة) أي: بما فيه من الزواج والوقائع بالناس ذكرهم بها، ليحذروا بأس الله تعلقز وقوله (وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ) أي: من احتاج منهم إلى مناظرة وجدال، فليكن بالوجه الحسن برفق ولين وحسن خطاب، كما قال: (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ) >العنكبوت: 46< فأمره تعالى بلين الجانب، كما أمر موسى وهارون، عليهما السلام، حين بعثهما إلى فرعون فقال: (فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى) >طه: 44<. وقوله: (إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ) أي: قد علم الشفي منهم والسعيد، وكتب ذلك عنده و فرغ منه، فادعهم إلى الله، ولا تذهب نفسك على من ضل منهم حسرات، فإنه ليس عليك هداهم إنما أنت نذير، عليك البلاغ، وعلينا الحساب، (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ) >القصص: 56<، و (لَيْسَ عَلَيْكَ هُدَاهُمْ) >البقرة: 272<.

“Call (men) to the path of your Lord with good wisdom and lessons, and argue them in a good way. Truly your Lord. He is the one who knows more about who is lost from His way. and He is the one who knows better the people who get the instructions. Allah SWT. ordered His Messenger - Prophet Muhammad. to call on people to worship God in a wise manner. Ibn Jarir said that the man is called upon him in the form of revelation of the Qur'an, the Sunnah, and a good lesson; namely all that is

contained in it in the form of prohibitions and events that befall human (in the past). That good lesson is to be used as a warning for them to repay Allah. (against those who are ungodly). The Word of Allah. {وَجَادِلْهُمْ بَاتِّبِي هِيَ} and argue with them in a good way. (An-Nahl: 125). Namely towards people who in order to call on them, debate and rebuttal are needed. So let this be done in a good way. that is, gentle, good words, and wise ways. This verse is the same as the other verse mentioned by His word: {وَلَا تَجَادِلُوا} {أهل الكتاب إلا بالتي هي أحسن إلا الذين ظلموا منهم} And do not argue with the scribes, but in the best way, except with the wrongdoers among them. (Al-Ankabut: 46), until the end of the verse. Allah SWT. ordered the Prophet. to be gentle, just as He had commanded Moses and Aaron, when both were sent by Allah. to Pharaoh, whose story is mentioned by Allah. through His word: {فَقُولَا لَهُ قَوْلًا لَيْنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى} then speak to both of you with gentle words, hopefully he will remember or be afraid. (Thaha: 44) As for the word of Allah: {إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} Verily your Lord, He who knows more about who has gone astray from His ways. (An-Nahl: 125), until the end of the verse. That is, God already knows who is wretched and who blessed them, and it has been noted in his side and has been finalized certainty. Then call upon them to worship Allah, and do not feel disappointed (grieving) towards the astray among them. Because actually it's not your job to give them instructions. Actually, your job is only to convey, and we are the ones who will reckon. In another verse mentioned by His word: {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ} Surely you will not be able to give guidance to the person you love. (Al-Qashash: 56) {إِنِّي لَأَنْتَ عَلَيْهِمْ هَادٍ} It is not your obligation to make them get directions (Al-Baqarah: 272)''

Based on the quote from Ibn Kathir's interpretation above, we can know that Allah SWT ordered the Messenger of Allāh u to call upon or invite his followers by way of *Bil Hikmah, Maudhatil Hasanah and Jadal*. Learning methods should be used in the learning process to follow this method, because it has been clearly explained by God through his word. This learning method is considered more effective because it can be applied to all student characters.

Following are some explanations about *an-Nahl* verse 125 of several commentaries:

a. *Tafsir fi Zilalil Qur'an*

Tafsir Zilalil Qur'an, surah *An-Nahl*: 125⁴³ explains that Indeed *da'wah* is preaching to the path of Allah. *Da'wah* with wisdom, mastering the conditions and conditions (*zuruf*) *mad'un* and the limitations that are conveyed every time he explained to them. Then by means of 'willing to be hasanah' good advice can gently penetrate the human heart and be absorbed by the conscience. Not by shouting and violence without any clear intention. Similarly, not by exposing mistakes that sometimes occur unwittingly or because they want to mean well. Preaching also has to debate in a better way. Without acting unjustly against people who oppose or behave in a way that is detrimental and harmful to him.

b. *Tafsir Muyassar*

Be gentle in calling on them and be polite when talking with them according to the Qur'an and the Sunnah. Don't be angry, be rude or say painful words. Give them convenience and do not complicate them. Give good news to them and don't make them run away from your fear. Encourage them to do good and warn them of

⁴³Sayyid Qutub, *Terjemah Tafsir Zilalil Quran jilid 7*(Jakarta: Gema Insani Press, 2003), hlm. 223-225.

doing evil. Advise them gently and debate them in a manner that is good, polite, and gentle. Discuss with them by giving ideas and responses, by avoiding criticism, and everything that can hurt them, and avoiding pride and pride.

c. *Tafsir Adhwa'ul Bayan*

Q.S An-Nahl: 125, mujahid said that should distance themselves from words that can hurt them as explained in the words of the *Qur'an surah Al-Ankabut* verse 46. The same thing, namely the command to argue in a good way, we also get on His word which was shown to Moses and Aaron when both were asked to appear before Pharaoh in *Surah Thaha* verse 44.

d. Interpretation of al misbah

This verse states: O Prophet Muhammad exclaimed, that is, continue your efforts to call on all that you can excite to the path shown by your God, namely Islamic teachings with good wisdom and teaching and refute them, whoever rejects or doubts the teachings of Islam in the best way.

This verse is understood by some scholars as an explanation of the three types of *da'wah* methods that must be on target. Against the intellectuals *al-Hikmah* is more suitable to use. *Al-Hikmah* which is dialogue with wise words according to the level of intelligence. Against the laity, they are instructed to apply

Mauidzhoh Hasanah which is to give advice and parables that touch the soul according to their simple level of knowledge. Thahir Ibn 'Asyur underlines that *al-Hikmah* is the name of the set of all sayings or knowledge which leads to continuous improvement of human condition and belief.

The mention of the sequence of the three types of methods is truly harmonious. It starts with *al-Hikmah* that can be delivered without conditions, followed by *mauidzhoh* with *hasanah* terms and the third is *jidal*. It cannot be denied that the Qur'an as well as the way of preaching the Prophet Muhammad contained the three methods above. It is applied to anyone in accordance with the conditions of each target.

Some scholars divide the three methods according to the level of intelligence of the missionary target, namely scholars who have high thinking skills are invited with wisdom. As for lay people who have not reached the level of perfection of reason nor have fallen into moral depravity, they are touched by *Mauidzhoh Hasanah*. Are adherents of other religions *jidal*.

This opinion was not agreed upon by some scholars, "It could be that these three methods are used in one situation". Scholars can be touched by *Mauidzhoh Hasanah* and it is not impossible for ordinary people to benefit from the best with the

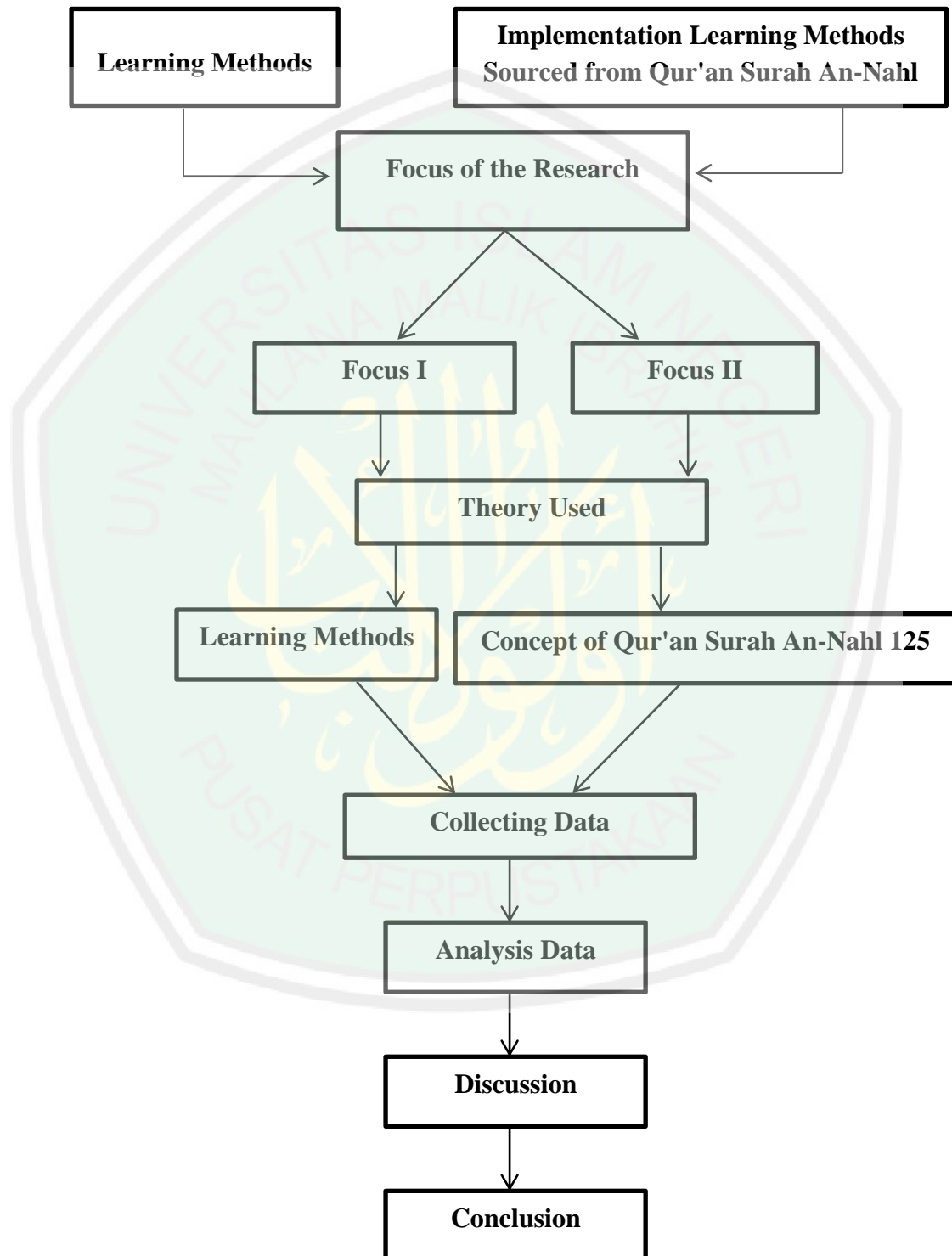
best. Thus Thabathaba'I, one of the scholars who refused to apply the method to the level of target intelligence.

Thahir Ibn 'Assyria who argued similarly by stating that it was not part of the *al-Hikmah* and *Mauidzhoh Hasanah*. It's just that the writing, because the goal is not straightening behavior or opinion, so that the target faced accepts the truth, so even though it is inseparable from *al-Hikmah* or *Mauidzhoh Hasanah*, this verse calls it side by side with both of them to remember the purpose of that *jidal*.

Some of the above interpretations explain that there are 3 methods contained in Q-an-Nahl 125 Which of these 3 methods have been used by the Prophet to his people with various characters, and proven effective in use. 3 of these methods are often used simultaneously but there are also scholars who say that this method has its own function as described by M. Quraish Shihab in his interpretation of al-Misbah.

Picture 2.3 Research Roadmap

E. Research Roadmap



CHAPTER III

METHODS OF THE RESEARCH

The research method is the way researchers complete their research, in this strategy there are several things that will be described, as follows:

A. Approaches and Research Design

The approach that will be used in this research is a qualitative approach. A qualitative research approach is an approach that produces descriptive data in the form of written words.⁴⁴ The author takes this qualitative approach because it will explain the implementation of the learning method based on the interpretation of *Q.S an-Nahl* verse 125 at SMP Nurul Islam Jember with a clear and detailed explanation. This qualitative research is also based on a phenomenological view that seeks to understand the meaning of events and their links to ordinary people in certain situations. The point is that this research is not subjective and can produce valid data.

In this research using a type of qualitative descriptive research, this study aims to collect data and information using various sources that exist in the research environment and relate directly or indirectly to the topic of research.

B. Attendance of the Researchers

In qualitative research, the presence of researchers in the field has an important role as the main instrument. The researcher acts as a data collector,

⁴⁴Lexy J. Moleong, *Strategi Penelitian Kualitatif*(Bandung: Remaja Rosdakarya, 2009), hlm. 9.

analyzer and reporter of results. In addition to the main instruments there are also supporting instruments, namely instruments in the form of data, can be in the form of documents, photographs, interview recording devices and others. Therefore, researchers as the main instrument must do research as well as possible and be serious in taking data so that the truth can be accounted for. Researchers and research are known by the subject because the researcher will give a research permit first.

C. Setting of the Research

This research was carried out at SMP Nurul Islam, precisely in the village of Antirogo, Sumber Sari district, Jember district. This school has 6 classes in which each class is joined by students. This SMP Nurul Islam is under the auspices of the Nurul Islam Jember boarding school foundation, so it is fitting if the learning process carried out is based on the four pillars of Islam, namely the *Qur'an, Sunnah, Ijma' and Qiyas*. So it is very logical if this research was conducted at SMP Nurul Islam Jember, by implementing the learning method contained in *QS An-Nahl* verse 125. Another reason why SMP Nurul Islam is right to be used as a research location is because it has very bright achievements in various fields, especially in the field religion has won the *Qur'an tahfidzil* race.

D. Data and Data Sources

Kuswadi and E. Mutiara interpret the data as a collection of information obtained from an observation, which can be in the form of numbers, symbols,

or traits. Data in research is needed to provide answers to the problems that will be examined. In this study the data was obtained from two sources, namely:

a. Primary data

Primary data sources come from the words and actions obtained by researchers during SMP Nurul Islam Jember. Primary data is also obtained from data sources directly, in this study conducted by means of observation, interviews, documentation with related parties without intermediaries. Related parties are: PAI teachers, school principals, some students and other parties related to this research at SMP Nurul Islam Jember.

To determine the relevant parties or informants, the researcher used purposive sampling to take samples, that is, data sampling with certain considerations. Certain considerations, for example the person is considered to know the most about the data or information needed.

The researcher also uses snowball sampling, which is the data collection technique which initially was few in number, over time became more and complete the data obtained. This is done because to get as much information as possible, if the data obtained is not able to answer the problems that will be examined.

b. Secondary Data

Secondary data sources are supporting data sources that are closely related to the research to be conducted, this source also aims to

confirm primary data. Secondary data is obtained from documents or books related to research. In this study secondary data used is the document of the achievement of students at SMP Nurul Islam Jember.

E. Data Collection Technique

So that the data obtained is valid and can be accounted for, it is necessary to have appropriate data collection techniques, so the researcher uses triangulation techniques. This triangulation uses different data collection techniques but still aims to get the same source. The following are triangulation techniques:

a. Interview Technique

According to Esterberg in Sugiyono (2013: 231) interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic. This interview technique researchers will involve school principals, Islamic Religious Education teachers and some students.

In this study interview techniques are also very important to do to students, so that researchers know the responses of students of SMP Nurul Islam Jember about implementing PAI learning methods sourced from *QS An-Nahl* verse 125. The interviews in this study focused on how to implement these methods from planning process, implementation until the evaluation process.

b. Observation / Observation Technique

Sutrisno Hadi in Sugiyono (2013: 145) suggests that, observation is a complex process, a process composed of various biological and psychological processes. Two of the most important are the processes of observation and memory. Researchers in this technique directly observe the object of research to obtain data, some of the objects studied are the PAI learning process in the classroom, school environment and student activities.

In this research, observation techniques were used to collect data on how the implementation of Islamic education education methods sourced from *Q.S An-Nahl* verse 125 at SMP Nurul Islam Jember.

c. Documentation Technique

According to Sugiyono (2013: 240) documents are records of past events. Documents can be in the form of writing, pictures, or monumental works from a person. In this research at SMP Nurul Islam researchers used documentation techniques to retrieve data in the form of school profiles, photographs when the learning process took place and the students' achievement.

F. Data Analysis

In this study, there are several data analyzes used, which aim to find and formulate working hypotheses based on these data. Data analysis in

qualitative research can be done both during the data collection process and after the data collection is complete, through the following analysis stage:⁴⁵

a. Data reduction

Reducing data means summarizing, choosing key things, focusing on important things. Thus, the purpose of this data reduction is to simplify the data obtained during data extraction in the field and dispose of data that is deemed unrelated or out of scope of research.

b. Presentation of Data

The presentation of the data is done by compiling the results of the reduction, namely by describing verbal sentences so that it is possible to make conclusions and subsequent actions. At this stage the researcher attempts to classify and present data in accordance with the subject matter that begins with coding in each sub-problem.

c. Withdrawal of Conclusions or Verification

Conclusion withdrawal is the activity of drawing conclusions on the results of interpretation of the data obtained. While verification is a stage to test the correctness of the data and the suitability of library data and field data to reach conclusions.

G. Data Validity Check

Checking the validity of the data is the effort of the researcher to find out the data obtained during the field research can be accounted for or not. In this

⁴⁵Sugiyono, *Strategi Penelitian Kuantitatif dan Kualitatif* (Bandung: Alfabeta, 2008), hlm.246.

study, several methods were used to prove the validity and validity of the data obtained, among others:

1. Extension of observation period
2. Triangulation (data validity technique that utilizes other sources to be compared with findings from field research data)
3. Peer discussion
4. Adequacy of data references
5. Detailed data description

H. Research Procedures

This study uses several stages so that it becomes a research report, there are 4 stages used as follows:

a. Pre-Research Stage

At this stage the researcher will prepare various things that are needed in conducting research, for example proposing research objects in order to get validation and feasibility. After the title is received and received approval, then the researcher makes the background why the research is conducted, then formulates the problem and writes the research objectives, the benefits of the research are also important at this stage so that the reader knows why they are important to read the research report. In this stage researchers also prepared a permit to the SMP Nurul Islam Jember to conduct research.

b. Field Work Phase

This stage is the stage where researchers conduct research and search data in the field, here are some ways to do the research:

1. Direct observation, documentation of all activities related to research and interviews with principals, PAI teachers and some students to find out their responses as informants about the research conducted at SMP Nurul Islam Jember.
2. Review theories that are relevant to the research conducted.

c. Data Analysis Phase

In this stage the researcher analyzes the data obtained from references from both primary and secondary data sources. This analysis is carried out to solve the problems studied. The following are some ways to analyze data:

1. Understanding the theoretical concept of the method of learning Islamic Education sourced from *Q.S An-Nahl* verse 125
2. Checking the completeness of the data, whether the data is lacking or enough to answer the research problem
3. Synchronize between theoretical studies and data obtained, several ways to synchronize are:
 - a. Read carefully the field notes obtained from various sources

- b. Provide a code for the conversation that is considered important, then put into the relevant paragraphs of the discussion
- c. Reading literature that has to do with problems and research settings with the aim of comparing data obtained with the data contained in the literature.
- d. Report Phase

The end of this study is to report the results of research that has been done. This report is shown and corrected by the supervisor to find out whether the results are as expected. If a deficiency is found in this study, the researcher will revise and add to the deficiencies.

CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDINGS

A. School Overview

1. The history of the establishment of the Nurul Islam Jember Islamic boarding school⁴⁶

Nurul Islam Jember Islamic boarding school was founded by KH. Muhyiddin Abdusshomad in 1981. The establishment of the pesantren was inseparable from the efforts of penetration of da'wah carried out by Kiai Muhyid, his nickname. At that time, Kiai Muhyid "only" helped manage the pesantren which his father cared for, KH. Abdussomad, at Jalan mawar, Jember namely Islamic Boarding School Darussalam. For the intention to widen the reach of da'wah, this alumnus of the Sidogiri Islamic Boarding School decided to move to Antirogo a year after ending his bachelor period.

This pesantren is also known as NURIS. This abbreviation is inspired by the name of a famous action film star named "Chuck Norris". Because the name "NORIS" or "NURIS" is very popular, people easily memorize. And this is part of a strategy to attract public interest.

A boarding school that is truly rooted in society, does not necessarily immediately morph as a famous and large institution. Need a natural process. Because, the community cannot be forced to come to

⁴⁶Gambaran ini didasarkan pada dokumentasi pesantren di Kantor PP. Nurul Islam, Jember 10 April 2014

attend. They came alone one by one, benefiting from the existence of the kiai and his pesantren. It was felt that there were benefits, other people were also interested in attending, then others were followed. And so on. Little by little, the existing santri multiplied.

As a boarding school located in the suburbs, PP. Nurul Islam Jember actually has quite a challenge. Because, generally city residents prefer formal institutions whose facilities and facilities are more complete. While not so far from the pesantren it has crowded various favorite educational institutions, such as high schools, junior high schools, vocational schools and so on, which are all countries. From that basis, it actually whipped up the spirit of Kiai Muhyid to establish a pesantren. The goal, so that students who take general education can attend the PP. Nurul Islam Jember to be fostered and equipped with knowledge of religion. Until today, the PP students. Nurul Islam Jember was free to choose a school outside the pesantren, with a note that it still follows the rules and regulations of the pesantren, including participating in various recitations and so on.

In fact, not a few students of PP. Nurul Islam Jember is a school outside the pesantren, for example, SMF (Pharmacy Middle School), High School and Middle School, even University of Jember. For Kiai Muhyid, the most important thing is that they are willing to be fostered in Islamic boarding schools with all the rules. The problem of choosing a school outside or inside a pesantren is not a problem.

Nevertheless, this pesantren does not only serve "outsiders". The boarding school which occupies a 5 hectare area also provides formal education services to santri and surrounding residents. That is why, in 1983 PP. Nurul Islam Jember founded a junior high school. This is the first formal institution owned by this pesantren. The establishment of this institution is only based on passion and confidence. At that time SMP Nuris did not yet have a school building, so had to borrow the class room of Antirogo IV Elementary School around the pesantren for the process of teaching and learning activities. Not only that, the teachers also recruited from outside the pesantren by functioning the alumni of the Islamic Boarding School Darussalam.

Slowly but surely SMP Nuris continues to stretch along with the appreciation of the increasingly high society. The next six years (1989), PP. Nurul Islam Jember founded high school. The people's response also did not disappoint. Shortly after standing up, these two institutions have won "recognized" status (now accredited). Besides that, Bina Anaprasa Kindergarten was established in 1988.

Evaluation continues. Passion is always stirred up. And changes are also being rolled out. The result, really proud. In 2007, three SMP Nuris students entered the top five in the highest number of regencies in Jember. Middle School Nuris won the overall champion of private schools with the best value of funds in Jember Regency. Along with that, Islamic boarding schools began to develop their

wings, by establishing Vocational Schools complete with adequate practice facilities and infrastructure in 2002.

Interesting thing, seven years ago (2008) PP. Nurul Islam Jember also founded the Superior Madrasah Tsanawiyah (MTs). Followed by the establishment of the Ibtida'iyah (MI) Madrasah Fullday, precisely in 2010. Later also established the Aliyah Madrasah (MA) the following year (2011). Featured Nurses MTs and MA have excellent programs, namely Aswaja lessons and intensive book yellow guidance. The selection of this program is inseparable from the concern of Kiai Muhyid for the increasingly widespread threat that has the potential to erode the practices and traditions of NU. In the past few years, groups that are anti-tahlil, yasinan, and so on, have increasingly been spreading in various regions, including Jember. They no longer clandestinely declared anti-tahlil but had dared to push in the pockets of NU and openly called the practice of tahlil and so on were bid'ah and misguided. That is why preparing young people who are selective about such movements is the great ideal of Kiai Muhyid.

In addition, MTs and MA students are "quarantined". They are placed in special blocks. Not as dormitory as santri in general. This is so that they can be more focused on learning without having to be bothered by things that are not necessary. The result is really proud.

The number of formal education institutions in PP. Nurul Islam Jember, of course requires a lot of skilled and professional personnel to

manage it. Moreover, it is not possible for this educational institution to be handled by only one person (caregiver). Therefore, in addition to establishing the Nurul Islam Foundation, Kiai Muhyid also formed a "NURIS" Board. This council is responsible for turning the wheels of the organization of educational institutions in this pesantren. Technically, both bad and backwardness of all institutions are under the control of the NURIS Board. The NURIS Board is responsible to the Nurul Islam Foundation, chaired by Kiai Muhyid himself.

This system of management and control of educational institutions is very good for the acceleration of the development of formal education institutions in this pesantren. Apart from being handled by capable people in their fields, this institution is also given full authority to regulate matters relating to the technical implementation of education. In essence, in PP. Nurul Islam Jember there is a clear job description between caregivers and the NURIS Board. The caregiver's duties only concern general policy, and of course guide morality and provide religious knowledge for students / students. While the NURIS Council's task domain is related to the operation of educational institutions. Thus, the modern management principle "The Right Man on the Right Job" has been applied in this pesantren.

2. The Founding History of Nurul Islam Jember Middle School

Right at 8 o'clock on 8 August 1981, KH Muhyiddin Abdusshomad founded the Nurul Islam Islamic Boarding School. In the first year of its establishment, there were only a dozen students. They only study religion directly to caregivers. One day, while walking in downtown Jember, KH Muhyiddin Abdusshomad saw many Muslim students studying at Christian schools from various regions, from Silo sub-district and others. The situation was very sad for him and for Muslims. So, it crossed his mind that it would be nice if the pesantren had public schools and the community could send their children to school in professional Islamic school institutions.

Following up on this desire, he asked for advice from several great kiai in East Java such as KH. As'ad Syamsul Arifin (Caregiver of the Sukorejo Islamic Boarding School in Situbondo), KH.Ahmad Siddiq (Caregiver for the Telangsari Jember boarding school), KH. Hasyim Zaini (caretaker of Nurul Jadid Probolinggo Islamic boarding school). The kiai agreed to KH Muhyiddin Abdusshomad's intentions. Then he discussed with the students who were UNEJ students, Muhammadun, Achmad Nur Salim, and several other students. He also gathered elementary school principals around the pesantren to ask for advice and input about the establishment of the public schools. They were enthusiastic and supportive, even the principal of the Antirogo 4

Elementary School at that time provided several rooms for the formal school to occupy.

He also discussed with Abu Bakar Bakhtir, the owner of the Al-Furqon foundation about the desire to establish a public education institution. Hearing this idea and background, Abu Bakar Bakhtir strongly supported the plan of KH Muhyiddin Abdusshomad. Hopefully, hurricane is not only a place for studying religion but also can be an expert in the field of general science.

Thus in 1983, KH. Muhyiddin Abdusshomad founded Nuris Middle School. For the first period, SMP Nuris was led by Mr. Hisham Balya (in 1983) and continued by Mr. Muhammadun (1984), Mr. Achmad Nur salim (1984-1989), Mr. M. Soleh Samroji (1989-2002), Mr. Hary Widyo utomo (2002-2006), Mr. Abdus Samak, S.Pd (2006-2014) and the current headmaster are Gus Rahmatullah Rijal, S.Sos. Currently, the number of Nuris Middle School students is 346 students. Expectations to educate students who are religious and scientific experts pay off. All graduates of SMP Nuris Jember are guaranteed to be able to read and write the Qur'an, and are experts in science. It is evident that SMP Nuris students have won many achievements in competitions at the district level. Like, champion 3 math olympiad in jember district (Khusnul Khotimah), champion 2 poetry (Faidiyahtul Hidayah Elbas), Champion hope 1 poem (Shofiatus Sholihah), hope

winner 2 speeches in Indonesian (Lu'lu'a Salsabila), 1st Place Scout Adventure Game in Jember district.

3. Vision and Mision of SMP Nurul Islam Jember

The vision and mission of SMP Nurul Islam Jember are:

Vision : Establish a generation that is noble, achievers, and has Islamic culture.

Mission:

- a. Increasing professionalism and fostering learning creativity,
- b. Familiarize behavior that has moral character
- c. Complete educational facilities and infrastructure
- d. Familiarize religious rituality in everyday life
- e. Grow Islamic creations and traditions.

4. Geographical location of Nurul Islam Jember Islamic boarding school

In the North, there is the Antirogo Village in Sumbersari District. This village has one river which is not prone to flooding. Besides that it also has the quality of springs, dug wells, public hydrant pump wells, which on average can be said to be good, even though the river conditions are starting to be polluted. The air is quite healthy, because it is located on a plateau.

The pattern of life of the people in this kelurahan has led to urban life which is characterized by a variety of billboards mounted on roadside. The majority of the population are Madurese. With the construction of educational institutions, such as pharmacy schools, vocational schools, etc., it has made the Antirogo village an urban village. Many of the student and student boarding houses have sprung up, so that not only ethnic Madurese live in this village, but also Javanese, Kalimantan, Sumatra, and others, in fact, also different religions.⁴⁷

In the middle of the neighborhood which is quite heterogeneous, the PP building is built. Nurul Islam Jember. This Islamic boarding school is not far from the town square of Jember, only about 5 kilometers to the north through the hotmix road, precisely on Jl. Pangandaran No. 48 Antirogo Village, Sumpersari District, Jember Regency.

The following are some institutions located within a 6 km radius to the South and East PP. Nurul Islam Jember, including:

a. Islamic Education Institutions that Are Different in Flow with PP. Nurul Islam Jember:

- 1) LDII (Indonesian Islamic Da'wah Institution), Jember Branch, is located in 4 Km South of PP. Nurul Islam Jember, namely at the address of Perum Batu Mountain

⁴⁷Peneliti melakukan observasi lingkungan sekitar dan terjun langsung ke lapangan, selama kurang lebih satu minggu, dari tanggal 20 sampai 27 April 2014

Campus Jember. This understanding had once been applied to mopping the floor of the mosque if there were people outside the stream carrying out prayers in the mosque; but over time, such cases have rarely been heard.

- 2) Ma'had Salafy which is in 6 Km south of PP. Nurul Islam Jember. Precisely, on Monginsidi Street Gg. 5 No. 99 Sumbersalak Jember. The leader is Ustadz Lukman Ba'abduh, a Wahhabi Yemeni, oriented to Shaikh Muqbil ibn Hadi al-Wadi'iy Yemen; and Ustad Lukman himself was a Laskar Jihad Veteran who had served in the Ambon riots.
- 3) Imam Shafi'i Foundation which is located in 6 Km South of PP. Nurul Islam Jember. Precisely, on Jalan MH. Tamrin Gg. Kepodang No. 4 Pakem Jember. This foundation is Wahabi. Not much different, both understanding and distance from Ma'had al-Salafiy.
- 4) Al-Hujjah educational institutions like pesantren that are still in one sub-district, but different kelurahan with PP. Nurul Islam Jember. Precisely, on Jalan Sriwijaya. Led by Ustad Ahmad Fathani, Kum Iran alumnus, and Syi'ah Imamiyah Ithna 'Ashr.

b. Formal education institutions around PP. Nurul Islam:

c. Formal education institutions around PP. Nurul Islam:⁴⁸

1) The east

- a. Antirogo I, II, III SDN, located 1 km from PP. Nurul Islam Jember.
- b. Open Middle School, located 1 km from PP. Nurul Islam Jember.
- c. SMP 14 Jember is located 1 km from PP. Nurul Islam Jember.

2) To the south

- a. SDN Antirogo IV, located 200 m from PP. Nurul Islam Jember.
- b. School of Pharmacy, located within 200 m of PP. Nurul Islam Jember.
- c. Pharmacy Academy, located within 200 km of PP. Nurul Islam Jember.
- d. Midwifery Academy, located within 200 km of PP. Nurul Islam Jember.
- e. Jember 2 Vocational School, located within 1 km of PP. Nurul Islam Jember.
- f. Trunojoyo Vocational School, located within 1 km of PP. Nurul Islam Jember.

⁴⁸Peneliti melakukan observasi lingkungan sekitar dan terjun langsung ke lapangan, selama kurang lebih satu minggu, dari tanggal 20 sampai 27 April 2014

- g. Muhammadiyah 3 Jember High School, located within 1 km of PP. Nurul Islam Jember.
 - h. Jember Polytechnic, located within 1 km PP. Nurul Islam Jember.
 - i. University of Jember, located within 2 km of PP. Islam Jember.
 - j. IKIP PGRI Jember, located within 2 km of PP. Nurul Islam Jember.
 - k. STIE Mandala Jember, located within 3 km of PP. Nurul Islam Jember.
 - l. Muhammadiyah University, located within 1 km of PP. Nurul Islam Jember.
- 3) To the west
- SDatan Baratan I and II, located within 200 m of PP. Nurul Islam Jember.

So, geographically PP. Nurul Islam Jember is not only located side by side with other educational institutions, but also side by side with various ethnic, ideological, sectarian and even religious institutions, both formal and non-formal institutions. A situation that really requires these pesantren to be able to 'live' side by side and be tolerant, moderate, and wise (which is characteristic of the teachings of ahlu al-sunnah wa al-jama'ah) amid diverse socio-cultural conditions.

B. Implementation Of Islamic Education Learning Methods Sourced From *Qur'an Surah An-Nahl 125* In SMP NURIS Jember

The learning methods contained in the *Surah Nahl 125* have been implemented at Jember Nurul Islam Jember approximately three years ago. This method is believed to greatly affect the success of students, especially in Islamic Education subjects. This method is not only applied to PAI subjects but also applied to other subjects, namely ASWAJA (Ahlussunnah wal Jama'ah) local content subjects. The application of the method in *Q.S-Nahl 125* in the ASWAJA subject is the same as the application in the PAI lesson.

Metode ini belum lama kami pakai di SMP Nuris ini, karena dulu kami memakai metode lain seperti ceramah dan diskusi saja, tanpa menekankan pada pembelajaran yang lemah lembut dan tanpa kekerasan, dan juga dulu ayat al-Qur'an yang berhubungan dengan materi hanya sekedar untuk di ketahui saja, akan tetapi sekarang ayat al-Qur'an atau hadits yang berhubungan dengan materi akan di bahas dan di oahami lebih dalam dengan tujuan agar siswa memahami materi sekaligus seruan atau Firman Allah yang terdapat dalam ayat al-Qur'an.⁴⁹

There are 3 learning methods contained in *Surahan-Nahl* verse 125, namely; *al-Hikmah* (Al-Qur'an), *Mauidhotul Hasanah* (soft and true words) and *Mujadalah* (Refute in a better way). A series of three methods have been applied in all PAI subject matter which include Akidah Akhlaq, Hadith Qur'an, Fiqh and History of Islamic Culture at Nurul Islam Jember

⁴⁹Hasil wawancara dengan Gus Rahmatullah, Selaku Kepala Sekolah, Pada hari Senin tanggal 21 January 2019 pukul 09.00 WIB.

Middle School. With this method students are expected to be more able to understand and understand easily the subject matter delivered by the teacher.

This method is more demanding for active students in the class, because with the *Al-Hikmah* method where each student is required to read the verses of the Koran smoothly and correctly, then the second stage of this method is *Mauidhotul Hasanah* where students must understand the material taught by the teacher, in this stage students not only get their knowledge from the material explained by the teacher, but also from other sources, for example the knowledge of students before, colleagues or senior students and student handbooks, the last stage requires students to be active in in the classroom by expressing their opinions and learning to refute and justify their friends' opinions which are deemed incorrect, the last method also teaches students to be able to respect the opinions of others in a good and gentle way according to the teachings of the Prophet Muhammad.

In implementing this method the teacher acts as a mentor or mentor not as an actor in the class, for example in the *mauidhotul hasanah* method the teacher is tasked to clarify and reinforce the material obtained by students from previous knowledge and from the student handbook. In the *Mujadalah* method, the teacher also acts as a mediator or *mushohih*, if there is an error or lack of what students say, but the class control is still fully held by the teacher.

Dalam menerapkan metode ini sebenarnya tugas seorang guru PAI menjadi gampang-gampang susah, gampangnya ketika tidak semua kegiatan didalam kelas terpusat oleh guru, jadi guru terkesan hanya memandu, tanpa harus intensive menerangkan materi berulang-ulang agar siswa lebih paham. Sedangkan susahnya ketika guru harus menyiapkan hal-hal yang kreatif didalam proses KBM untuk mendukung proses pembelajaran yang aktif dan menyenangkan tanpa adanya kekerasan, waktu guru jadi tersita untuk mempersiapkan media atau alat pembelajaran.⁵⁰

The method in *Q.S an-Nahl* verse 125 is actually almost the same as the method previously set by the education activist. for example, like Maudhoh Hasanah, the application is almost the same as the lecture method, where in the method, the teacher explains the material to his students to better understand the material being studied, but there are also differences between mauidhoh hasanah and lectures applied in SMP Nuris Jember PAI lessons if mauidhoh hasanah accompanied by the necessity of a teacher to be gentle in conveying material, not by means of violence or coercion, while in the lecture method is not required to use the principle of meekness.

The Mujadalah method also has similarities with the debate method. that is where there is a debate session or argumentation in the lesson session, and usually the location of this session is after the lesson material has been studied and understood. The location of the difference is if the mujadalah contained in *Q.S an-Nahl* 125 is a method of debate with a gentle attitude, without offending others. In the debate method at Nurul

⁵⁰Hasil wawancara dengan Ustad Ma'mun Murod, S.Pd, Pada hari Tuesday tanggal 22 January 2019 pukul 10.00 WIB.

Islam Jember Middle School this is not always realized by arguing but also carried out in the form of discussions between friends in accordance with the creativity of the teacher in applying it.

Metode dalam *Q.S an-Nahl 125* ini sebenarnya hampir sama dengan metode yang lain, metode mauidhoh hasanah sama dengan metode ceramah, metode mujadalah sama dengan metode debat, akan tetapi juga ada perbedaan antara keduanya, kalau dalam metode yang terkandung dalam *Q.S an-Nahl 125* ini mengunggulkan prinsip lemah lembut dan tanpa kekerasan sehingga siswa lebih bisa menerima materi pelajaran dengan tanpa paksaan. Bedannya juga didalam metode ini menghancurkan siswa memahami isi kandungan ayat al-Qur'an yang berkaitan dengan materi pelajaran karena kami juga bertujuan kalau lulusan SMP Nuris tidak buta dalil baik dari al-Qur'an maupun Hadits.⁵¹

After the data is collected using several research methods, namely observation, interview and documentation, the data will be analyzed using qualitative descriptive analysis techniques, where data will be analyzed and interpreted using description sentences. Based on the research that has been conducted at Nurul Islam Jember Middle School, in general the application of the Islamic Education learning method sourced from *Q.S an-Nahl 125* applies three stages, which include; planning, implementing and evaluating learning.

Dalam menerapkan metode ini, guru PAI diharuskan untuk membuat RPP nya sebaik mungkin, apalagi pada tahap pelaksanaan, yang mana proses KBM didalam kelas harus kondusif, menyenangkan dan tidak menekan siswa untuk cepat memahami materi pelajaran. Memang metode yang ditawarkan

⁵¹Hasil wawancara dengan Gus Rahmatullah, Selaku Kepala Sekolah, Pada hari Senin tanggal 21 January 2019 pukul 09.00 WIB

dalam *Q.S an-Nahl* 125 adalah proses pembelajaran yang lemah lembut tanpa adanya kekerasan atau bentakan. Menjadi guru PAI memang harus mencerminkan sikap lemah lembut, selain menjadi suri tauladan bagi siswa nya sikap lemah lembut juga harus diterapkan di kehidupan sehari-hari dalam masyarakat.⁵²

The three stages of the application of the PAI learning method sourced from *an-Nahl* verse 125 will be presented as follows:

1. Stage of learning planning

Learning planning is very important to do in order to improve the quality of both the learning process or results. Learning planning is often manifested by the existence of learning design and the core of learning design that is made is the determination of the optimal learning method to achieve the stated goals.

The learning design that is often used by PAI teachers at Nurul Islam Jember Middle School is the design of learning according to Gagne and Briggs because it is felt to be easier to apply. Starting by formulating the learning objectives to be implemented, then analyzing the learning material that will be taught to students if there is a shortage, the teacher will add material, after the material is sufficient and appropriate, the teacher begins to classify the material so that it is easy to understand, then what method and media selection which will be used which of course is also in accordance with the material

⁵²Hasil wawancara dengan Ustad Ma'mun Murod, S.Pd, Pada hari Tuesday tanggal 22 January 2019 pukul 10.00 WIB.

to be taught, the next stage is a synthesis of the components of learning, do the planning that has been made and evaluate both the process and results, then give feedback.

Di SMP Nurul Islam ini masih menggunakan desain pembelajaran Gagne dan Brigs karena oleh guru PAI disini dianggap lebih mudah menerapkannya dan cukup efektif, akan tetapi beberapa guru di mata pelajaran lain ada yang menggunakan desain pembelajaran yang berbeda, seperti Dick and Carry atau PPSI.⁵³

This planning stage is not much different from the planning of learning in general, the teacher as a guide to the way the teaching and learning process in the class makes the concept of learning that we often know with RPP (Learning Implementation Plan). This teacher at SMP Nurul Islam Jember made lesson plans before the lesson began, so that the teaching and learning process could be carried out effectively and conducively. The composition of the RPP at SMP Nuris includes; Core competencies, basic competencies, indicators of achievement of competencies, learning material, learning activities, assessment, remedial and enrichment, media and learning resources.

Semua pelajaran disini memang harus melalui tahapan ini, karena jika tidak adanya perencanaan pembelajaran sebelumnya, maka proses KBM akan berjalan monoton dan terasa membosankan, sedangkan di SMP Nurul Islam ini selalu ditekankan untuk menghidupkan kondisi kelas dan membuat

⁵³Interview result from Ustadz Taufik Ahmad, at Thursday 24 January 2019 pukul 10.00 WIB.

siswa-siswinya memahami pelajaran tanpa ada unsur paksaan dan kekerasan. Tetapi seringkali beberapa guru tidak menulis rapi rencana pembelajarannya hanya catatan kecil untuk pribadi.⁵⁴

Perencanaan pembelajaran ini sangatlah perlu untuk dilaksanakan, karena memiliki manfaat yang positive bagi segala pihak, baik, guru, siswa maupun sekolah. Diantara manfaatnya adalah; Mengetahui dan mencapai kompetensi dengan jelas dan efektif dan juga dapat meningkatkan efisiensi waktu dalam proses pelaksanaan⁵⁵

2. Stage of Implementation of learning

After learning planning is complete and ready to be implemented, the teacher can apply the plan in the classroom in the learning process. At this stage the teacher is required to apply the plan as well as possible by making students not feel bored in the classroom. There are a number of things that PAI teachers always pay attention to at Nuris Middle School when delivering lessons, including; when opening and closing lessons, skills to explain, ask and activate student learning in the learning process.

Teachers and students are involved in this stage, namely by implementing the plan that the teacher has made before. In this stage the teacher applies a learning scenario which includes preliminary activities, core activities and activities closing the lesson.

⁵⁴Interview result from Ustadz Taufik Ahmad, at Thursday 24 January 2019 pukul 07.10 WIB.

⁵⁵Interview result from Ustadz Makmun Murod, at Tuesday 22 January 2019 pukul 10.00 WIB.

Dalam tahap pelaksanaan setiap guru PAI memiliki variasi berbeda dalam menerapkan metode ini, terkadang ada guru yang dalam metode al-Hikmah memutar video qori'ah terkenal membacakan ayat suci al-Qur'an yang berkaitan dengan materi pelajaran, guru lain ada yang memiliki cara lain untuk menerapkan al-Hikmah dengan memerintahkan siswa nya untuk membawa al-Qur'an terjemah dan saat di kelas siswa disuruh untuk membuka al-Qur'an dan membaca ayat beserta artinya dari al-Qur'an. Dan masih banyak lagi cara kreatif guru PAI untuk menerapkan metode ini di kelas⁵⁶

At this stage the PAI learning method contained in *Q.S an-Nahl* 125 is applied, because in *Q.S an-Nahl* 125 there are a series of three learning methods, so the stages of application in Nurul Islam Middle School are as follows:

1. *Al-Hikmah* Method

The first stage is *al-Hikmah*, namely learning that refers to the verses of the *Qur'an* or *Hadith*, in PAI subject matter at SMP Nurul Islam Jember there must be verses of the *Quran* or *Hadith* that relate to the material being taught, so before studying Student subject matter is first required to know and understand material concepts derived from the verses of the *Qur'an* or *Hadith*. This stage must be carried out so that students not only have scientific knowledge, but also have knowledge from the *Qur'an* which is a guideline for all Muslims.

⁵⁶Interview result from Ustadz Taufik Ahmad, at Thursday 24 January 2019 pukul 07.10 WIB.

Students of SMP Nuris Jember are also expected to be able to always practice the verses of the *Qur'an* and *Hadith* which have been obtained from PAI or other subject matter, in the hope of being able to help in their future lives or when living in a community. Knowledge and understanding of the verses of the *Qur'an* and *Hadith* are also given so that students do not always blindly believe in the results of the ulama's *ijtihad* in other words, so that students can find out the reasons why they should be done (obligatory) or not appropriate.

Karena SMP Nurul Islam berada dibawah naungan pondok pesantren, maka sudah sepantasnya jika siswa siswinya di haruskan untuk jauh lebih memahami al-Qur'an dan Hadits karena jika suatu saat mereka telah lulus dan kembali kepada masyarakat, mereka akan menjadi panutan dan sumber pengetahuan masyarakatnya.⁵⁷

2. The *Mauidhotul Hasanah* Method

After students know and understand the verses of the *Qur'an* or *hadith* relating to the material they are about to study, then the next step is the activity of the teacher in explaining and understanding students in the subject matter. In Nurul Islam Jember Middle School PAI teachers do not fully explain students from the

⁵⁷Interview result from Ustadz M. Sidqi Bayyani, at Thursday 24 January 2019 pukul 09.40 WIB.

beginning to the end of the material, but often the teacher intersperses them with other strategies so that students do not feel bored and feel happy in the learning process.

Mr. Ma'mun Murod is one of the teachers who teaches PAI subjects using this stage as creatively as possible. He applied reading before entering class, so that students had knowledge of the material before being explained more deeply by Mr. Ma'mun Murod. So when the *mauidhotul hasanah* method, Pak Ma'un, carried out several stages of learning as follows:

1. Inquire about previous PAI lesson material and relate it to the material to be studied at this time
2. Asking what things students have known about the material to be taught
3. Classifying student answers or knowledge that students express about learning material.

Usually Pak Ma'un makes tables and writes student answers on the board, so students can take notes and are easier to understand.

Mr. Ma'unun not only uses the above steps, but many other strategies or tricks are used, so as not to be

monotonous and make students feel bored in the classroom.

3. The *Mujadalah* method

Mujadalah is a language debate, but in Nurul Islam Jember Middle School, the *mujadalah* method is not always implemented by debating, but also by other methods, such as discussion, question and answer and *Bahtsul Masa'il*.

The *Mujadalah* method in the form of debate is often used in jurisprudence and Aswaja lessons, because the debate method is considered more suitable. But *fiqh* material also often uses the *Bahtsul Masail* method. In general, in this method students will be given a problem or reference to discuss or find a solution so that they reach a consensus.

Metode *mujadalah* di smp nuris ini memang tidak selalu diimplementasikan dengan cara berdebat ada kelompok pro dan kontra tetapi metode *mujadalah* di smp NURIS ini terkadang diterapkan dengan semacam diskusi atau *batsulmasail* atau dalam bentuk lainnya.⁵⁸

Following are the stages of applying the *Mujadalah* method in the class of Mr Ma'mun:

⁵⁸Interview result from Ustadz M. Sidqi Bayyani, at Thursday 24 January 2019 pukul 09.40 WIB

1. Divide students into groups to discuss and exchange knowledge according to today's material that has been obtained before entering class
2. Each student representative each group advances and presents the results of the discussion
3. Other groups ask, express their opinions that are perceived as contradictory or add material that they feel is lacking
4. After completion all groups present, then Mr. Ma'unun responds to questions or presentations that have been made by students

In contrast to the stages of applying the Mujadalah method in other classes, for example in the Ustad Taufik class, as follows:

1. Divide students into two or more groups
2. Give students a problem that will be discussed
3. Each group discusses the problem given by the teacher
4. Write down the results of the discussion on the paper then give it to the teacher
5. The teacher will read the results of the discussion of several groups and explain it to students and if

there are things that are not appropriate then the teacher justifies what the students have discussed

6. Students can ask what is not understood

In this method the teacher acts as a supervisor and mediator, so that if there is a difference of opinion among students the teacher can take the middle ground and explain clearly and correctly. This method is also used with the aim that students of SMP Nurul Islam Jember can practice tolerance or respect the opinions of others who disagree with it, and can live in a good society later.

3. The evaluation phase of learning

Evaluasi sengaja dilakukan 2 kali dalam setiap materi pelajaran karena penilaian utama yang di butuhkan untuk mengetahui kemampuan siswa dalam memahami materi PAI ada dua aspek yaitu aktif nya siswa dalam proses pembelajaran dan hasil akhir setelah pembelajaran selesai. Biasanya setelah penilaian hasil pembelajaran, guru akan mengulang lagi materi yang dirasa masih kurang dipahami oleh siswanya, sehingga siswa benar-benar mendapatkan penjelasan lebih dari sang guru.⁵⁹

a. Evaluation of the learning process

Evaluation of the learning process is carried out when the teaching and learning process is taking place in the classroom. This evaluation includes the observation and

⁵⁹Interview result from Ustadz Taufik Ahmad, at Thursday 24 January 2019 pukul 07.10 WIB.

assessment of the teacher on the learning process, whether learning is effective and reaches its goals or not.

The process evaluation at Nurul Islam Jember Middle School still uses traditional methods, namely by teacher observation only, but there are some classes that have used image and sound recording devices to evaluate the learning process, namely the superior class. Actually evaluation of the learning process will be more effective if using a recording device but still very limited in Nuris Middle School.

Some things are analyzed when process evaluation is; Students have learned well or not and analyzed which learning programs are less effective.

How it works Evaluation of learning at Nurul Islam Middle School is as follows; Learning-Process planning or implementation of learning by being recorded by a recording device-Recordings which are then evaluated for the implementation or learning process earlier. This SMP Nurul Islam teacher in evaluating the learning process does not use evaluation instruments to assess students' activeness, just to find out how students are active and successful during the teaching and learning process.

Evaluasi yang kami lakukan tergolong masih sangat sederhana, tidak kompleks seperti yang telah dirumuskan oleh ahli pendidikan, kami mengevaluasi proses pembelajaran dengan observasi secara langsung dan tidak langsung, yang secara langsung dilakukan guru ketika di dalam kelas, sedangkan yang tidak langsung dilakukan guru ketika sudah selesai mengajar dengan melihat hasil rekaman ketika proses pembelajaran berlangsung.⁶⁰

b. Evaluation of learning outcomes

SMP Nurul Islam Jember applies the principle of continuous evaluation, where evaluation will continue to be carried out both from the initial stage to the end of learning, or from the planning stage to the implementation stage. This is done so that the results of the evaluation obtained are more accurate.

Results evaluation is an evaluation that is often done at the end of learning or when the material being taught has been completed. Usually the teacher gives a question or written test to students to measure and know how the results of the learning that have been carried out.

In evaluating the results of this learning the teacher uses several methods in the form of tests, including the description test and objective tests. In addition to using the tests that are already in the student handbook, the teacher also gives several tests that are often in the form of oral

⁶⁰Interview result from Ustadz Makmun Murod, at Tuesday 22 January 2019 pukul 10.00 WIB.

tests, where students will answer questions from the teacher directly without being written. Usually students also get the task to analyze the text and describe something in order for the teacher to know how students understand the material they have learned.

Tes yang diberikan oleh guru sangatlah bermacam-macam, paling sering guru memberikan tes lisan, hal ini digunakan guru sekaligus untuk menilai keaktifan siswa didalam kelas dalam menjawab dan bertanya tentang materi yang telah diajarkan, karena bertanya dan menjawab adalah respon siswa ketika mereka memahami materi pelajaran yang disampaikan oleh guru⁶¹

C. The supporting and inhibiting factors for the implementation of Islamic education learning methods sourced from *Q.S an-Nahl* 125 in SMP Nurul Islam Jember

Based on the research that has been done with the method of interview, observation and documentation, there are several factors that influence the implementation of this method. These factors come from several sources, including teachers, students, facilities - infrastructure. There are supporting factors and also there are inhibiting factors, supporting factors are defined as things that make and support the implementation of the method in *Q.S an-Nahl* verse 125 can run smoothly and can achieve the expected goals. While the inhibiting factors are things

⁶¹Interview result from Ustadz M. Sidqi Bayyani, at Thursday 24 January 2019 pukul 09.40 WIB

that hinder the implementation of the learning methods contained in *Q.S an-Nahl* verse 125.

Penerapan metode ini didalam pelajaran PAI dimasa sekarang itu pasti ada faktor-faktor yang mendukung dan yang menghambat, akan tetapi kami selaku guru PAI dan juga pihak sekolah akan selalu berusaha mengurangi hambatan yang terjadi. Faktor pendukung dan penghambat ini berasal dari guru, siswa dan juga sarana prasarana atau media dan alat peraga pembelajaran yang masih terbatas.⁶²

The following is a description of the supporting and inhibiting factors in applying the learning method in *Q.S an-Nahl* verse 125 in the PAI lesson. The supporting factors are:

1. Teacher
 - a. The teacher is very ready to apply this method in *Q.S an-Nahl* verse 125, with the RPP being made before the teaching and learning process,
 - b. The teacher can be creative in reviving the atmosphere in applying the method in *Q.S an-Nahl* verse 124 in the PAI learning process,
 - c. The teacher can master the subject matter as well as the method that will be applied in the class.
2. Students
 - a. Student activity in the classroom during the learning process,
 - b. Student participation in each step or step in applying the learning method,

⁶²Interview result from Ustadz M. Sidqi Bayyani, at Thursday 24 January 2019 pukul 09.40 WIB

3. Infrastructure

- a. Availability of facilities and infrastructure in the application of methods, although still limited,
- b. Ease of accessing or using the facilities and infrastructure needed.

While the inhibiting factors are as follows:

1. Teacher

- a. The teacher's understanding of the verses of the Qur'an or Hadith is less profound, so the explanation is only about meanings and understanding
- b. The use of learning media is still rarely used, because of the limited time
- c. The teacher is less able to use the available time

2. Students

- a. Many students underestimate PAI lessons
- b. Students often do not focus on the learning process in the classroom

For these supporting and inhibiting factors the researcher not only took data from the interview to PAI teachers but also conducted interviews with the principal and several students of Nurul Islam Jember Middle School, including:

Gus Rahmatullah Rijal as headmaster of the Nurul Islam Middle

School in Jember:

Faktor pendukung yang dominan adalah adanya guru yang kreatif dan pandai dalam memanfaatkan kondisi, situasi dan media pembelajaran seadanya. Guru yang cekatan dalam memahami siswa juga faktor yang mendukung agar implementasi metode dalam *Q.S an-Nahl* 125 ini berjalan dengan efektif efisien. Sedangkan faktor yang menghambat adalah adanya sarana dan prasarana yang masih kurang lengkap, seperti alat perekam disetiap kelas untuk mengetahui proses dan mengevaluasi proses pembelajaran.

Class leaders of VIII D:

Temen-temen sangat antusias ketika mata pelajaran PAI, karena sering sekali Bapak guru memberi permainan dan memberi hadiah kepada kami yang memenangkan permainan itu. Bapak guru juga asik mengajarnya, tidak membuat kami ngantuk dan tidak pernah memarahi dan membentak kami.

Class leaders of VIII E:

Sangat menyenangkan, dulu saya menganggap pelajaran PAI akan sangat membosankan tetapi sebaliknya sangat enjoy didalam kelas dan mudah dimengerti penjelasan dari gurunya.

Class leaders of VII D:

Pada setiap pertemuan di mata pelajaran PAI ini ada hal baru yang diberikan oleh guru sehingga kita tidak bosan dalam belajar mata pelajaran PAI di kelas. Guru juga sangat semangat untuk mengajari kita dan sangat memahami materi yang akan diajarkan kepada kita.

Class leaders of VII E:

Nilai materi pki kita sangatlah bagus setiap tes atau ujian yang diberikan karena kita sangat memahami dan mencoba mengamalkan setiap pelajaran yang diberikan oleh guru.

The Statement from some students show that antusisame of students become the supporting factors to implementing the learning method sourcedfrom *Q.S an-Nahl* 125 able to effective.



CHAPTER V

RESEARCH DISCUSSION

A. The implementation of learning Islamic education methods sourced from *Q.S-Nahl 125* in SMP Nurul Islam Jember

Based on the data obtained from the results of research both by observation, interview and documentation, it can be seen if the application of the learning methods contained in *Q.S an-Nahl 125* is effectively used by PAI teachers at Nurul Islam Jember Middle School, because the measurements and assessments obtained after evaluation this method shows that this method is good and appropriate to be applied in PAI lessons at Nurul Islam Jember Middle School. The method of *al-Hikmah, Mauidhotul Hasanah and Mujadalah* is a method that actually existed and was used long ago from the time of the Prophet to the present. This series of methods favor softness and avoid violence in the learning process.

As we know that a good and practical method to apply is a method that adapts to the character of each student, to find out the character of each student teacher as a determinant of the method to be used will take measurements and assessments or in other words evaluation, both process evaluation or evaluation of results. The results of the evaluation will be the teacher's reference in determining the right method for students.

In essence there is no human who likes violence, therefore the method in *Q.S an-Nahl125* is very suitable for use because it upholds the value of meekness and opposes violence in learning. Allah SWT has also said that good learning is accompanied by a kind and gentle attitude and even when it comes to debating or discussing with others should be gentle without violence.

In order for the method to be more effective then a teacher should not exclude other methods, the teacher should collaborate on several methods that are considered to be in accordance with the subject matter, so that students are not bored in the class with the same method and monotonous. The method in *Q.S an-Nahl125* will be more effective if supported by appropriate and interesting media. The media does not have to involve electronic goods, but can also use the teacher's creativity or creativity.

Teacher's intelligence in using or implementing methods and media greatly affects the learning process and learning outcomes, this is because the teacher is the determinant and guide to the use of methods and media, sometimes even a teacher is also the perpetrator of the use of methods and media. If the determinant and guide to the use of methods and the media are still lacking in mastery, there will be errors in the application of methods and media that will cause students to feel confused and not understand what is conveyed by the teacher.

Nurul Islam Jember Middle School is under the auspices of the Nurul Islam Jember Islamic boarding school, which has the hope that its alumni have an understanding of the Qur'an and Hadith, so that if the alumni return to their villages each of them is undoubtedly scientific and can be a role model and source knowledge for other people. With the method of al-Hikmah, Mauidhotul Hasanah and Mujadalah are expected that students can have more knowledge and understanding in the verses of the Qur'an and Hadith that they have learned in PAI subjects, then students are also expected to behave, behave and speak well to other people and also do not commit violence in their lives.

Implicitly, this method teaches students of Nurul Islam Jember Middle School to be good people and will avoid them from moral damage because of attitudes or behavior that reflect violence both on themselves and on others. This method will also prevent the occurrence of violence that occurs in schools such as the events that embarrass the world of education lately, namely violence committed by teachers to students or more embarrassing to the violence carried out by students to the teacher.

Teachers at Nurul Islam Jember Middle School are very trying and fighting for the success of their students in achieving their educational goals. So there is no end to the teachers trying to understand their students in a variety of ways or methods, because they realize that student failure is not only due to student ineptitude but because of the teacher's mistakes in

teaching. Teacher errors are often encountered in the application of media methods and use. Lots of teachers only use makeshift methods and media as best they can, or use methods and media that the teacher considers good for their students without looking at the characteristics of the students first. This should not be done because it will make it difficult for students to understand the subject matter.

In order for methods and media to suit the character of students, the teacher of SMP Nurul Islam Jember must go through several stages, namely planning, implementation and evaluation. This stage is considered very important to do because it will help teachers achieve their learning goals. In the planning stage, namely at the initial stage, the teacher will determine what learning objectives will be achieved, then also determine what methods and media will be used. Determination of methods and media is based on students' character suitability and subject matter to be learned.

After finding and determining the appropriate method and media, it will continue to the next stage, namely the implementation phase, at this stage the things that have been planned in advance will be applied to students in the class. During this implementation the teacher will take measurements and assessments on student activity and response. In this implementation the teacher must be clever in arranging the learning time so that it is not too short and not too long or can be in accordance with the specified time allocation.

After completing the planning, the teacher will conduct another evaluation, but this time the evaluation is the evaluation of the results of the study.

Teachers at SMP Nurul Islam Jember often carry out evaluations with evaluations in the form of tests both oral tests and written tests. Writing tests are often given as homework assignments (homework), while oral tests are given when in class or when the learning process is in progress. The results of this evaluation are expected to help the teacher to know the extent to which students know and understand the subject matter that has been taught and will be a material for reflection so that the learning to be carried out on the other time is better.

As long as the subject matter takes place the teacher does not even allow students to just stay quiet but the teacher keeps trying so that the students are active in the class to be able to better understand the subject matter with their respective efforts but also cannot be overseen by the supervision of the teacher This facilitator in question is a Nuris junior high school teacher in this PKI lesson who will prepare some material or problems that will be studied or discussed at the meeting so that during the lesson there is no empty time or wasted without the teacher's activities at Nuris Junior High School very creative in delivering material and managing old classes so that the time given is not wasted.

B. The supporting and inhibiting factors for the implementation of Islamic education learning methods sourced from *Q.S an-Nahl* 125 in SMP Nurul Islam Jember

The method contained in *Q.S an-Nahl*125 is a method that is used as the main reference for learning at Nurul Islamic Middle School, meaning the main method applied is the stage of this method, namely al-Hikmah, Maudhotul Hasanah and Mujadalah, while other methods used are supporting methods so students do not feel bored in the classroom when learning and supporting methods support students to better understand the lessons taught by the teacher.

Each learning method must have its own advantages and disadvantages, therefore the teacher must be able to minimize the deficiencies that exist in the method used. The teacher at Nurul Islam Middle School uses the method in *Q.S an-Nahl* because there are several methods which if implemented in stages will be a good method, which although not perfect but can be more suitable to be applied to students. The method in *Q.S an-Nahl* is a combination of several methods that have actually been around since the first time.

The advantages of this method are also due to the word of Allah SWT which commands his people to call or preach with the method of al-Hikmah, Maudhotul Hasanah and Mujadalah and uphold the values of meekness and prohibit violence because there really are no humans who are shouted or treated with rude. The Prophet Muhammad also applied this

method in his time, when he called on the Quraysh infidels to convert to Islam. The Prophet with this method and with his gentle praises invited them to convert to Islam, and the results were many from the infidels who melted and converted to Islam according to the invitation of the Prophet Muhammad.

The use of the al-Hikmah method, Maudhotul Hasanah and Mujadalah in Nurul Islam Jember Middle School has more dominant supporting factors than the inhibiting factors. So that in general this method is suitable to be applied to students of Nurul Islam Jember Middle School. As the results of research by observing, interviewing and documenting, the supporting factors for the application of this method are, in terms of students, which activeness of students in the classroom during the learning process and participation in each step or step in applying learning methods will help implement easier methods accepted and gave understanding according to the learning objectives.

The next supporting factor is from the teacher's side, where the readiness and ability of the teacher to apply the method in *Q.S an-Nahl*verse 125, with the RPP that was made before the teaching and learning process, the teacher can be creative in reviving the atmosphere in applying the method in *Q.S an-Nahl*verse 124 in the learning process of PAI and the teacher can master the subject matter as well as the methods and media to be applied in the class. The next supporting factor is in terms of facilities, where the availability of facilities and infrastructure in the

application of methods, although still limited and the ease of accessing or using the required facilities and infrastructure, is very easy in applying the method in *Q.S an-Nahl* 125 and helping achieve the learning objectives has been formulated before.

Besides supporting factors, the researchers also found inhibiting factors in the process of applying this method in *Q.S an-Nahl*125, which included students, in which many students underestimated PAI subjects and some students often did not focus on the learning process in the classroom. The inhibiting factor for the application of the other methods is in terms of teaching teachers in PAI subjects, where the teacher's understanding of the verses of the Qur'an or Hadith is less profound, so the explanation is only about meaning and understanding, the use of instructional media is rarely used, due to limited time and teachers are less able to utilize the available time. Because the lack of teachers in this application will result in the difficulty of the method applied properly and correctly and will make it difficult for students to understand the material being studied. In the inhibiting factor there are no inhibiting factors found, except for the lack of facilities and infrastructure, in fact there are already facilities and infrastructure but can still be said to be insufficient.

The principal promised to overcome the inhibiting factors of the application of the learning methods contained in the *Q.S an-Nahl*125 as soon as possible. Because according to him this deficiency must be quickly overcome so that the learning process can run smoothly without

any obstacle even though the principal realizes that there must be inhibiting factors in the application of the method.



CHAPTER VI

CLOSSING

A. Conclusion

1. Implementation of the method of *al-Hikmah, Mauidhotul Hasanah and Mujadalah* as contained in *Q.S an-Nahl*verse 125 is the method that is considered most appropriate than other methods to be applied in Nurul Islam Jember Middle School in Islamic religious education. The method used in *Q.S an-Nahl*125 is applied in accordance with the word of Allah SWT and has been exemplified by the Prophet Muhammad. Based on the evaluation of learning processes and results, this method is effective to implement and can achieve the learning objectives that have been determined. In addition, students' responses when in the classroom are very good, so students really enjoy the learning process and easily understand the subject matter being learned. Usually this method is collaborated with other methods and the results can be more effectively applied to the female students of Nurul Islam Jember Middle School. The application of this method is also assisted by the presence of learning media, teachers at SMP Nurul Islam Jember trying to make learning media in accordance with the subject matter and fun media. The purpose of using this method in Nurul Islamic Middle School is so that students better understand and can practice the verses of the *Qur'an* and *hadith* and also students can practice good

behavior and gentle when they have lived in a community and avoid violence both in speaking or acting.

2. Supporting and Inhibiting Factors

a. Supporting Factors

1. The teacher is very ready to apply this method in *Q.S an-Nahl*verse 125, with the RPP being made before the teaching and learning process,
2. The teacher can be creative in reviving the atmosphere in applying the method in *Q.S an-Nahl*verse 124 in the PAI learning process,
3. The teacher can master the subject matter as well as the method to be applied in the class,
4. The activity of students in the classroom during the learning process,
5. Student participation in each step or step in applying the learning method,
6. Availability of facilities and infrastructure in the application of methods, although still limited,
7. Ease of accessing or using the facilities and infrastructure needed.

b. Inhibiting Factors

1. The teacher's understanding of the verses of the *Qur'an* or *Hadith* is less profound, so the explanation is only about meanings and understanding

2. The use of learning media is still rarely used, because of the limited time
3. The teacher is less able to use the available time
4. Many students underestimate PAI lessons
5. Students often do not focus on the learning process in the classroom

B. Suggestion

1. The application of the methods contained in *Q.S an-Nahl*125 is quite effective to be applied to the subjects of Islamic religious education as applied by teachers at Nurul Islam Jember Middle School. So the authors suggest that the application of this method be maximized again to get the output or objectives to be achieved.
2. This method has been said by Allah SWT and has been exemplified by the Prophet Muhammad in inviting and teaching his friends, so that it is appropriate if as educators also follow what has been suggested by Islam.
3. From the results of the study, it is necessary to do further research so that deep understanding and more valid data can be obtained about the implementation of Islamic education based learning methods on *Q.S an-Nahl*125 in SMP Nurul Islam Jember.

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- Wawancara dengan Ustadz Makmun Murod selaku guru PAI SMP NURIS Jember
- Wawancara dengan Ustadz Taufiq Ahmad selaku guru PAI SMP NURIS Jember
- Wawancara dengan Ustadz M. Sidqi Bayyani selaku guru PAI SMP NURIS Jember
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Appendix I. Curriculum Vitae

CURRICULUM VITAE



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Appendix II. Evidence of Consultation



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EVIDENCE OF CONSULTATION

Name : Dalila Khoirin
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Department : Islamic Education
Advisor : Dr. Marno, M.Ag
Title of Thesis : The Implementation of Islamic Education Learning Method Based on Q.S an-Nahl 125 in SMP NURIS Jember

NO	Date of Consultation	Consultation Material	Signature
1.	25 - Februari - 2019	Chapter I and II	
2.	5 - Maret - 2019	Chapter III	
3.	18 - Maret - 2019	Chapter IV	
4.	22 - Maret - 2019	Chapter V and VI	
5.	25 - Maret - 2019	Membenarkan Sistematisa Penulisan	
6.	29 - Maret - 2019	Melengkapi Data yang Kurang	
7.	1 - Maret - 2019	ACC	

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Nomor : 2665/Un.03.1/TL.00.1/10/2018
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

31 Oktober 2018

Kepada
Yth. Kepala SMP Nurul Islam Jember
di
Jember

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Dalila Khoirin
NIM : 15110052
Jurusan : Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik : Ganjil - 2018/2019
Judul Skripsi : Implementasi Metode Pembelajaran Pendidikan Agama Islam Berbasis pada Q.S an-Nahl Ayat 125 di SMP Nurul Islam
Lama Penelitian : Januari 2019 sampai dengan Februari 2018
(2 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Iu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.



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(Terakreditasi " A ")

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SURAT PERNYATAAN

Nomor: 3377/SMP-U.NI.Jbr/P/III/2019

Yang bertanda tangan di bawah ini:

Nama : H. Rahmatulloh Rijal, S.Sos.
Jabatan : Kepala Sekolah

Dengan ini menerangkan bahwa:

Nama : Dalila Khoirin
NIM : 15110052
Fakultas / Jurusan : Pendidikan / PAI
Universitas : UIN Maulana Malik Ibrahim

Adalah benar telah melakukan penelitian dalam rangka penulisan skripsinya yang berjudul: *Pembelajaran PAI Berbasis pada Al-Quran Surah an-Nahl 125 di SMP Nurul Islam Jember*. Sejak tanggal 01 Januari 2019 sampai dengan tanggal 26 Januari 2019, dan telah pula membahas materi hasil penelitiannya dengan kami.

Atas perhatiannya kami ucapkan terimakasih.



Appendix V. Guidelines Interview

GUIDELINES OF INTERVIEW

A. Interview with Headmaster of SMP NURIS Jember

1. Sejak kapan menerapkan metode ini di SMP NURIS Jember?
2. Apa yang melatarbelakangi penerapan metode yang terkandung dalam Q.S an-Nahl 125?
3. Apa sajakah faktor pendukung dan penghambat penerapan metode yang terkandung dalam Q.S an-Nahl 125?
4. Apa yang unggul dari metode yang terkandung dalam Q.S an-Nahl 125?

B. Interview with Teacher of SMP NURIS Jember

1. Apakah peran guru dan siswa dalam penerapan metode ini?
2. Bagaimana cara penerapan metode ini?
3. Seberapa penting perencanaan pembelajaran dilaksanakan?
4. Desain pembelajaran apa yang digunakan dalam pembelajaran PAI disini?
5. Hal apa yang dilaksanakan pada tahap pelaksanaan?
6. Bagaimana penerapan metode al-Hikmah?
7. Apa tujuan metode al-Hikmah diterapkan?
8. Bagaimana penerapan metode Maudhotul Hasanah?
9. Apa tujuan metode Maudhotul Hasanah?
10. Bagaimana penerapan metode mujadalah?
11. Apa tujuan metode Mujadalah?
12. Bagaimana proses evaluasi dilakukan?

13. Mengapa evaluasi dilakukan dua kali?
14. Tes apa yang digunakan untuk mengetahui hasil belajar siswa?
15. Apa faktor pendukung dan penghambat penerapan metode ini?

C. Interview with Students of SMP NURIS Jember

1. Bagaimana pembelajaran PAI menurut Ketua kelas VII D,E dan VIII D,E?



Appendix VI. Form Interview

LEMBAR WAWANCARA I

Source of data : Headmaster of SMP Nurul Islam Jember

Day/Date : Monday/ 21 January 2019

Time : 09.00 WIB

Place : Headmaster Room

Method : Interview

NO	Question	Answer
1.	Apa yang melatarbelakangi penerapan metode yang terkandung dalam Q.S an-Nahl 125?	Metode ini belum lama kami pakai di SMP Nuris ini, karena dulu kami memakai metode lain seperti ceramah dan diskusi saja, tanpa menekankan pada pembelajaran yang lemah lembut dan tanpa kekerasan, dan juga dulu ayat al-Qur'an yang berhubungan dengan materi hanya sekedar untuk di ketahui saja, akan tetapi sekarang ayat al-Qur'an atau hadits yang berhubungan dengan materi akan di bahas dan di oahami lebih dalam dengan tujuan agar siswa memahami materi sekaligus seruan atau Firman Allah yang terdapat dalam ayat al-Qur'an.
2.	Apa sajakah faktor pendukung dan penghambat penerapan metode yang terkandung dalam Q.S an-Nahl 125?	Faktor pendukung yang dominan menurut saya adalah adanya guru yang kreatif dan pandai dalam memanfaatkan kondisi, situasi dan media pembelajaran seadanya. Guru

		<p>yang cekatan dalam memahami siswa juga faktor yang mendukung agar implementasi metode dalam Q.S an-Nahl 125 ini berjalan dengan efektif efisien. Sedangkan faktor yang menghambat adalah adanya sarana dan prasarana yang masih kurang lengkap, seperti alat perekam disetiap kelas untuk mengetahui proses dan mengevaluasi proses pembelajaran.</p>
<p>3.</p>	<p>Apa yang unggul dari metode yang terkandung dalam Q.S an-Nahl 125?</p>	<p>Metode dalam Q.S an-Nahl 125 ini sebenarnya hampir sama dengan metode yang lain, metode mauidhoh hasanah sama dengan metode ceramah, metode mujadalah sama dengan metode debat, akan tetapi juga ada perbedaan antara keduanya, kalau dalam metode yang terkandung dalam Q.S an-Nahl 125 ini mengunggulkan prinsip lemah lembut dan tanpa kekerasan sehingga siswa lebih bisa menerima materi pelajaran dengan tanpa paksaan. Bedannya juga didalam metode ini menghancurkan siswa memahami isi kandungan ayat al-Qur'an yang berkaitan dengan materi pelajaran karena kami juga bertujuan kalau lulusan SMP Nuris tidak buta dalil baik dari al-Qur'an maupun Hadits</p>

LEMBAR WAWANCARA II

Source of data : Ustadz Ma'mun (PAI Teacher of SMP Nurul Islam Jember)

Day/Date : Tuesday/ 22 January 2019

Time : 10.10 WIB

Place : Living Room of School

Method : Interview

NO	Question	Answer
1.	Apakah peran guru dan siswa dalam penerapan metode ini?	Dalam menerapkan metode ini sebenarnya tugas seorang guru PAI menjadi gampang-gampang susah, gampangnya ketika tidak semua kegiatan didalam kelas terpusat oleh guru, jadi guru terkesan hanya memandu, tanpa harus intensive menerangkan materi berulang-ulang agar siswa lebih paham. Sedangkan susahnya ketika guru harus menyiapkan hal-hal yang kreatif didalam proses KBM untuk mendukung proses pembelajaran yang aktif dan menyenangkan tanpa adanya kekerasan, waktu guru jadi tersita untuk mempersiapkan media atau alat pembelajaran.
2.	Bagaimana cara penerapan metode ini?	Dalam menerapkan metode ini, guru PAI diharuskan untuk membuat RPP nya sebaik mungkin, apalagi pada tahap pelaksanaan,

		<p>yang mana proses KBM didalam kelas harus kondusif, menyenangkan dan tidak menekan siswa untuk cepat memahami materi pelajaran. Memang metode yang ditawarkan dalam Q.S an-Nahl 125 adalah proses pembelajaran yang lemah lembut tanpa adanya kekerasan atau bentakan. Menjadi guru PAI memang harus mencerminkan sikap lemah lembut, selain menjadi suri tauladan bagi siswa nya sikap lemah lembut juga harus diterapkan dikehidupan sehari-hari dalam masyarakat.</p>
3.	Seberapa penting perencanaan pembelajaran dilaksanakan?	<p>Perencanaan pembelajaran ini sangatlah perlu untuk dilaksanakan, karena memiliki manfaat yang positive bagi segala pihak, baik, guru, siswa maupun sekolah. Diantara manfaatnya adalah; Mengetahui dan mencapai kompetensi dengan jelas dan efektif dan juga dapat meningkatkan efisiensi waktu dalam proses pelaksanaan.</p>
4.	Bagaimana proses evaluasi dilakukan?	<p>Evaluasi yang kami lakukan tergolong masih sangat sederhana, tidak kompleks seperti yang telah dirumuskan oleh ahli pendidikan, kami mengevaluasi proses</p>

		<p>pembelajaran dengan observasi secara langsung dan tidak langsung, yang secara langsung dilakukan guru ketika di dalam kelas, sedangkan yang tidak langsung dilakukan guru ketika sudah selesai mengajar dengan melihat hasil rekaman ketika proses pembelajaran berlangsung.</p>
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LEMBAR WAWANCARA III

Source of data : Ustadz Taufik Ahmad (PAI Teacher of SMP Nurul Islam Jember)

Day/Date : Thursday/ 24 January 2019

Time : 07.10 WIB

Place : Living Room of School

Method : Interview

NO	Question	Answer
1.	Desain pembelajaran apa yang digunakan dalam pembelajaran PAI disini?	Di SMP Nurul Islam ini masih menggunakan desain pembelajaran Gagne dan Brigs karena oleh guru PAI disini dianggap lebih mudah menerapkannya dan cukup efektif, akan tetapi beberapa guru di mata pelajaran lain ada yang menggunakan desain pembelajaran yang berbeda, seperti Dick and Carry atau PPSI.
2.	Apakah perencanaan pembelajaran penting dilakukan?	Semua pelajaran disini memang harus melalui tahapan ini, karena jika tidak adanya perencanaan pembelajaran sebelumnya, maka proses KBM akan berjalan monoton dan terasa membosankan, sedangkan di SMP Nurul Islam ini selalu ditekankan untuk menghidupkan kondisi kelas dan membuat siswa-siswinya memahami pelajaran tanpa ada unsur paksaan dan kekerasan. Tetapi seringkali beberapa guru tidak menulis rapi rencana pembelajarannya hanya catatan kecil untuk pribadi.
3.	Hal apa yang dilaksanakan pada tahap pelaksanaan?	Dalam tahap pelaksanaan setiap guru PAI memiliki variasi berbeda dalam

		<p>menerapkan metode ini, terkadang ada guru yang dalam metode al-Hikmah memutar video qori'ah terkenal membacakan ayat suci al-Qur'an yang berkaitan dengan materi pelajaran, guru lain ada yang memiliki cara lain untuk menerapkan al-Hikmah dengan memerintahkan siswa nya untuk membawa al-Qur'an terjemah dan saat di kelas siswa disuruh untuk membuka al-Qur'an dan membaca ayat beserta artinya dari al-Qur'an. Dan masih banyak lagi cara kreatif guru PAI untuk menerapkan metode ini di kelas.</p>
<p>4.</p>	<p>Mengapa evaluasi dilakukan dua kali?</p>	<p>Evaluasi sengaja dilakukan 2 kali dalam setiap materi pelajaran karena penilaian utama yang di butuhkan untuk mengetahui kemampuan siswa dalam memahami materi PAI ada dua aspek yaitu aktif nya siswa dalam proses pembelajaran dan hasil akhir setelah pembelajaran selesai. Biasanya setelah penilaian hasil pembelajaran, guru akan mengulang lagi materi yang dirasa masih kurang dipahami oleh siswanya, sehingga siswa benar-benar mendapatkan penjelasan lebih dari sang guru.</p>

LEMBAR WAWANCARA IV

Source of data : Ustadz M.Sidqi Bayyani (PAI Teacher of SMP Nurul Islam Jember)

Day/Date : Thursday/ 24 January 2019

Time : 09.40 WIB

Place : Living Room of School

Method : Interview

NO	Question	Answer
1.	Apa tujuan metode al-Hikmah diterapkan?	Karena SMP Nurul Islam berada dibawah naungan pondok pesantren, maka sudah sepantasnya jika siswa siswinya di haruskan untuk jauh lebih memahami al-Qur'an dan Hadits karena jika suatu saat mereka telah lulus dan kembali kepada masyarakat, mereka akan menjadi panutan dan sumber pengetahuan masyarakatnya.
2.	Tes apa yang digunakan untuk mengetahui hasil belajar siswa?	Tes yang diberikan oleh guru sangatlah bermacam-macam, paling sering guru memberikan tes lisan, hal ini digunakan guru sekaligus untuk menilai keaktifan siswa didalam kelas dalam menjawab dan bertanya tentang materi yang telah diajarkan, karena bertanya dan menjawab adalah respon siswa ketika mereka memahami materi pelajaran yang disampaikan oleh guru.
3.	Apa faktor pendukung dan	Penerapan metode ini didalam

	<p>penghambat penerapan metode ini?</p>	<p>pelajaran PAI dimasa sekarang itu pasti ada faktor-faktor yang mendukung dan yang menghambat, akan tetapi kami selaku guru PAI dan juga pihak sekolah akan selalu berusaha mengurangi hambatan yang terjadi. Faktor pendukung dan penghambat ini berasal dari guru, siswa dan juga sarana prasarana atau media dan alat peraga pembelajaran yang masih terbatas.</p>
<p>4.</p>	<p>Bagaimana penerapan metode mujadalah?</p>	<p>Metode mujadalah di smp nuris ini memang tidak selalu diimplementasikan dengan cara berdebat ada kelompok pro dan kontra tetapi metode mujadalah di smp NURIS ini terkadang diterapkan dengan semacam diskusi atau batsulmasail atau dalam bentuk lainnya.</p>

LEMBAR WAWANCARA V

Source of data : Students of SMP Nurul Islam Jember
Day/Date : Tuesday/ 29 January 2019
Time : 09.00 WIB
Place : Living Room of School
Method : Interview

NO	Question	Answer
1.	Bagaimana pembelajaran PAI menurut adek Tasna (Ketua kelas VII B)?	Temen-temen sangat antusias ketika mata pelajaran PAI, karena sering sekali Bapak guru memberi permainan dan memberi hadiah kepada kami yang memenangkan permainan itu. Bapak guru juga asik mengajarnya, tidak membuat kami ngantuk dan tidak pernah memarahi dan membentak kami.
2.	Bagaimana pembelajaran PAI menurut adek Faiq (Ketua kelas VIII E)?	Sangat menyenangkan, dulu saya menganggap pelajaran PAI akan sangat membosankan tetapi sebaliknya sangat enjoy didalam kelas dan mudah dimengerti penjelasan dari gurunya.
3.	Bagaimana pembelajaran PAI menurut adek Izza (Ketua kelas VII D)?	Pada setiap pertemuan di mata pelajaran PAI ini ada hal baru yang diberikan oleh guru sehingga kita tidak bosan dalam belajar mata pelajaran PAI di kelas. Guru juga sangat semangat untuk mengajari kita dan sangat memahami materi yang akan diajarkan kepada kita.

4.	Bagaimana pembelajaran PAI menurut adek Ali (Ketua kelas VII E)?	Nilai materi PAI kita sangatlah bagus, setiap tes atau ujian yang diberikan karena kita sangat memahami dan mencoba mengamalkan setiap pelajaran yang diberikan oleh guru.
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Appendix VII. From Observation

LEMBAR OBSERVASI I

Day/Date : Monday/ 21 January 2019

Time : 09.30 WIB

Place : 8D Class

Method : Observation

Paparan Hasil Observasi

Dalam mengimplementasikan metode ini guru berperan sebagai mentor atau pembimbing saja bukan sebagai aktor didalam kelas, misalnya dalam metode mauidhotul hasanah guru bertugas untuk memperjelas dan mempertegas materi yang didapat oleh siswa dari pengetahuan sebelumnya dan dari buku pegangan siswa. Dalam metode Mujadalah, guru juga berperan sebagai penengah atau mushohih, jika terdapat kesalahan atau kekurangan dari apa yang diutarakan siswa, akan tetapi kendali kelas masih dipegang penuh oleh guru.

LEMBAR OBSERVASI II

Day/Date : Tuesday/ 22 January 2019

Time : 10.30 WIB

Place : 7E Class

Method : Observation

Paparan Hasil Observasi

Metode dalam Q.S an-Nahl ayat 125 ini sebenarnya hampir sama dengan metode yang telah ditetapkan sebelumnya oleh pegiat pendidikan. misalnya seperti Mauidhoh Hasanah yang penerapannya hampir sama dengan metode ceramah, dimana pada metode tersebut, guru menjelaskan materi kepada siswa nya agar lebih memahami materi yang sedang dipelajari, tetapi ada perbedaan juga diantara mauidhoh hasanah dan ceramah yang diterapkan di pelajaran PAI SMP Nuris Jember yaitu jika mauidhoh hasanah disertai dengan keharusan seorang guru untuk bersikap lemah lembut dalam menyampaikan materi, bukan dengan cara kekerasan atau pemaksaan, sedangkan dalam metode ceramah tidak diharuskan menggunakan prinsip

lemah lembut.

Metode Mujadalah juga memiliki kesamaan dengan metode debat. yaitu dimana ada sesi debat atau adu argumentasi didalam sesi pelajaran, dan biasanya letak sesi ini berada setelah materi pelajaran selesai di pelajari dan dipahami. Letak perbedaannya adalah jika mujadalah yang terkandung dalam Q.S an-Nahl 125 adalah metode debat dengan sikap yang lemah lembut, tanpa menyinggung perasaan pihak lain. Dalam metode debat di SMP Nurul Islam Jember ini tidak selalu diwujudkan dengan adu argumentasi saja tetapi juga dilaksanakan dengan bentuk diskusi antar teman sesuai dengan kekreatifan guru dalam menerapkannya.

LEMBAR OBSERVASI III

Day/Date : Thursday/ 24 January 2019

Time : 07.40 WIB

Place : 7D Class

Method : Observation

Paparan Hasil Observasi

Penerapan metode pembelajaran PAI yang berbasis pada Q.S an-Nahl 125 menggunakan tiga tahapan, yang meliputi; perencanaan, pelaksanaan dan evaluasi pembelajaran. Tahap perencanaan ini tidak jauh berbeda dengan perencanaan pembelajaran pada umumnya, guru sebagai pemandu jalannya proses belajar mengajar dikelas membuat konsep pembelajaran yang sering kita ketahui dengan RPP (Rencana Pelaksanaan Pembelajaran).

Pelaksanaan perencanaan yang telah dibuat guru sebelumnya. Dalam tahap ini guru menerapkan skenario pembelajaran yang meliputi kegiatan pendahuluan, kegiatan inti dan kegiatan menutup pelajaran.

Evaluasi proses di SMP Nurul Islam Jember masih menggunakan cara tradisional yaitu dengan observasi guru saja, akan tetapi ada beberapa kelas yang sudah menggunakan alat perekam gambar dan suara untuk evaluasi proses pembelajaran, yaitu kelas unggulan. Sebenarnya evaluasi proses pembelajaran akan lebih efektif jika menggunakan alat perekam akan tetapi masih sangat terbatas di SMP Nuris ini.

LEMBAR OBSERVASI IV

Day/Date : Monday/ 28 January 2019

Time : 10.10 WIB

Place : 8D Class

Method : Observation

Paparan Hasil Observasi

Bapak Ma'mun Murod salah satu guru yang mengampu mata pelajaran PAI menggunakan tahap ini dengan se kreatif mungkin. Beliau menerapkan membaca sebelum masuk kelas, sehingga siswa memiliki pengetahuan tentang materi sebelum di terangkan lebih mendalam oleh Bapak Ma'mun Murod.

LEMBAR OBSERVASI V

Day/Date : Tuesday/ 29 January 2019

Time : 10.50 WIB

Place : 7E Class

Method : Observation

Paparan Hasil Observasi

Ketika metode mauidhotul hasanah ini Pak Ma'mun melaksanakan beberapa tahapan pembelajarannya sebagai berikut:

1. Menanyakan materi pelajaran PAI sebelumnya dan mengaitkannya dengan materi yang akan dipelajari saat ini
2. Menanyakan hal apasaja yang telah diketahui siswa tentang materi yang akan diajarkan
3. Mengklasifikasikan jawaban siswa atau pengetahuan yang siswa utarakan mengenai materi pelajaran. Biasanya Pak Ma'mun membuatkan tabel dan menulis kan jawaban siswa di papan tulis, sehingga siswa dapat mencatat dan lebih mudah lagi untuk memahami.

LEMBAR OBSERVASI VI

Day/Date : Thursday/ 31 January 2019

Time : 09.00 WIB

Place : 8E Class

Method : Observation

Paparan Hasil Observasi

Penerapan metode Mujadalah di kelas Bapak Ma'mun:

1. Membagi siswa dalam beberapa kelompok untuk berdiskusi dan bertukar ilmu sesuai materi hari ini yang telah didapatkan sebelum masuk kelas
2. Masing-masing perwakilan siswa tiap kelompok maju dan mempresentasikan hasil diskusinya
3. Kelompok lain menanyakan, mengutarakan pendapatnya yang dirasa bertentangan atau menambahkan materi yang dirasa kurang
4. Setelah selesai seluruh kelompok mempresentasikan, kemudian Bapak Ma'mun menanggapi pertanyaan atau presentasi yang telah dilakukan siswa

Pada metode ini guru berperan sebagai pengawas dan penengah, sehingga jika terjadi perbedaan pendapat diantara siswa guru bisa mengambil jalan tengah dan memberi penjelasan dengan jelas dan benar. Metode ini digunakan juga dengan tujuan agar siswa SMP Nurul Islam Jember dapat mengamalkan sikap toleransi atau menghargai pendapat orang lain yang tidak sependapat dengan nya, dan dapat hidup bermasyarakat dengan baik nantinya.

LEMBAR OBSERVASI VII

Day/Date : Monday/ 4 February 2019

Time : 09.00 WIB

Place : 8D Class

Method : Observation

Paparan Hasil Observasi

LEMBAR OBSERVASI VIII

Day/Date : Tuesday/ 5 February 2019
Time : 10.00 WIB
Place : 7E Class
Method : Observation

Paparan Hasil Observasi

Dalam evaluasi hasil pembelajaran ini guru menggunakan beberapa cara berbentuk tes, diantaranya adalah tes uraian dan tes objektif. Selain menggunakan tes yang telah ada di buku pegangan siswa, guru juga memberikan beberapa tes yang serigkali berbentuk tes lisan, dimana siswa akan menjawab pertanyaan-pertanyaan dari guru secara langsung tanpa ditulis. Biasanya siswa juga mendapat tugas untuk menganalisis teks dan mendeskripsikan sesuatu dengan tujuan agar guru tau seberapa paham siswa terhadap materi yang telah dipelajari.

LEMBAR OBSERVASI IX

Day/Date : Thursday/ 7 February 2019
Time : 07.00 WIB
Place : 7D Class
Method : Observation

Paparan Hasil Observasi

Terdapat beberapa faktor yang mempengaruhi pengimplementasian metode ini. Faktor-faktor tersebut berasal dari beberapa sumber, diantaranya adalah guru, siswa, sarana – prasarana.

RENCANA PELAKSANAAN PEMBELAJARAN (RPP)

Satuan Pendidikan : SMP Nuris Jember
Kelas/Semester : VIII/ II
Mata Pelajaran : Pendidikan Agama Islam
Topik : Perilaku Terpuji dan Tercela
Pertemuan ke : 1-4
Alokasi Waktu : 12 x 40 menit (4 X Pertemuan)

A. Tujuan Pembelajaran

Siswa mampu:

1. Menjelaskan adab makan dan minum
2. Memberikan contoh adab makan dan minum
3. Mempraktikkan adab makan dan minum dalam kehidupan sehari-hari
4. Menjelaskan perilaku dendam dan munafik
5. Menjelaskan ciri-ciri pendendam dan munafik
6. Menghindari perilaku pendendam dan munafik dalam kehidupan sehari-hari

B. Kompetensi Dasar

Kompetensi Dasar	Indikator
12.1 Menjelaskan adab makan dan minum	12.1.1 Menjelaskan tata cara makan 12.1.2 Menjelaskan tata cara minum 12.1.3 Menunjukkan dalil naqli dan aqli tentang adab makan dan minum
12.2 Menampilkan contoh adab makan dan minum	12.2.1 Menunjukkan contoh cara makan yang benar dan salah 12.2.1 Menunjukkan contoh cara minum yang benar dan salah
12.3 Mempraktikkan adab makan dan minum dalam kehidupan sehari-hari	12.3.1 Mempraktikkan adab makan dan minum dalam kehidupan sehari-hari di lingkungan sekolah 12.3.2 Mempraktikkan adab makan dan minum dalam kehidupan sehari-hari di lingkungan masyarakat
13.1 Menjelaskan pengertian perilaku dendam dan munafik	13.1.1 Menjelaskan pengertian perilaku dendam 13.1.2 Menjelaskan pengertian perilaku munafik
13.2 Menjelaskan ciri-ciri pendendam dan munafik	13.2.1 Mengetahui ciri perilaku dendam 13.2.2 Mengetahui ciri perilaku munafik
13.3 Menghindari perilaku pendendam dalam kehidupan sehari-hari	13.3.1 Mengetahui bahaya dari sifat dendam 13.3.2 Mengetahui bahaya dari sifat munafik

C. Materi Ajar

BAB 3. PERILAKU TERPUJI DAN TERCELA

1. Adab makan dan minum

- a. Membasuh telapak tangan
 - b. Mengucap basmalah sebelum makan dan minum
 - c. Membaca doa sebelum dan setelah makan
 - d. Makan dengan tangan kanan
 - e. Makan dengan sewajarnya dan tidak berlebih-lebihan
 - f. Tidak meniup minuman
 - g. Menjilati jari setelah selesai makan
 - h. Membaca hamdalah ketika selesai makan dan minum
2. Sifat dendam
 - a. Pengertian dendam
 - b. Hakikat dendam
 - c. Cara menghindari sifat dendam
 3. Sifat munafik
 - a. Pengertian munafik
 - b. Hakikat munafik
 - c. Cara menghindari munafik
- D. Metode**
Metode : Metode Q.S an-Nahl 125 (Metode al-Hikmah, Maudoh Hasanah dan Mujadalah) (Mendiskusikan ayat al-Qur'an)
- E. Media**
Media dan Alat :
1. Papan tulis
 2. Alat tulis
 3. Video
- F. Sumber**
1. Buku LKS kelas VIII
 2. Buku paket pegangan guru kelas VIII
- G. Kegiatan Pembelajaran**
Pertemuan Ke-1

Kegiatan	Deskripsi	Alokasi Waktu
Pendahuluan	<p>A. Orientasi Guru mengucapkan salam, mengabsen siswa dan mengkondisikan kelas.</p> <p>B. Apersepsi Guru memberikan pernyataan dan pertanyaan seputar materi yang akan dipelajari</p> <p>C. Motivasi Siswa diberi penjelasan tentang manfaat mempelajari materi membiasakan perilaku terpuji</p> <p>D. Pemberian Acuan</p> <ol style="list-style-type: none"> 1. Guru menyampaikan tujuan pembelajaran 2. Peserta didik menyimak mekanisme pelaksanaan pembelajaran 	10 menit
Inti	<p>A. Mengamati</p> <ul style="list-style-type: none"> • Peserta didik mengamati dalam membiasakan perilaku terpuji • Peserta didik mengamati contoh ayat 	100 menit

	<p>membiasakan perilaku terpuji</p> <ul style="list-style-type: none"> • Peserta didik mengikuti dan mendengarkan apa yang disampaikan oleh guru <p>B. Mempertanyakan</p> <ul style="list-style-type: none"> • Peserta didik bertanya mengenai perilaku terpuji dan tercela <p>C. Mengeksplorasi</p> <ul style="list-style-type: none"> • Peserta didik mencari informasi tentang perilaku terpuji dan tercela • Peserta didik diberi waktu membaca lks 	
Penutup	<p>A. Guru membuat simpulan tentang materi ajar.</p> <p>B. Guru mengadakan evaluasi.</p> <p>C. Peserta didik melakukan refleksi hasil pembelajaran.</p> <p>D. Guru menyampaikan materi yang akan dipelajari minggu berikutnya.</p> <p>E. Bersama-sama menutup pembelajaran dengan do'a dan salam.</p>	10 menit

Pertemuan Ke-2

Menghindari perilaku tercela (sifat dendam)

Kegiatan	Deskripsi	Alokasi Waktu
Pendahuluan	<p>A. Orientasi Guru mengucapkan salam, mengabsen siswa dan mengkondisikan kelas.</p> <p>B. Apersepsi Guru memberikan pernyataan dan pertanyaan seputar materi yang akan dipelajari</p> <p>C. Motivasi Siswa diberi penjelasan tentang manfaat mempelajari materi membiasakan perilaku terpuji</p> <p>D. Pemberian Acuan</p> <ol style="list-style-type: none"> 1) Guru menyampaikan tujuan pembelajaran 2) Peserta didik menyimak mekanisme pelaksanaan pembelajaran 	10 menit
Inti	<p>A. Mengamati Peserta didik mengamati menghindari perilaku tercela (sifat dendam) Peserta didik mengamati contoh menghindari perilaku tercela (sifat dendam)</p> <p>B. Mempertanyakan Peserta didik bertanya tentang Pengertian, hakikat, dan cara menghindari menghindari perilaku tercela (sifat dendam)</p> <p>C. Mengeksplorasi Peserta didik mencari informasi tentang</p>	100 menit

	<p>Pengertian, hakikat, dan cara menghindari perilaku tercela (sifat dendam) dengan membaca materi dari berbagai sumber</p> <p>D. Mengasosiasikan</p> <ol style="list-style-type: none"> 1. Peserta didik menyimpulkan tentang materi menghindari perilaku tercela (sifat dendam) 2. Peserta didik mempraktikkan ayat dan hadits tentang materi menghindari perilaku tercela (sifat dendam) 3. Peserta didik menjelaskan Pengertian, hakikat, dan cara menghindari menghindari perilaku tercela (sifat dendam) 	
Penutup	<ol style="list-style-type: none"> A. Guru membuat simpulan tentang materi ajar. B. Guru mengadakan evaluasi. C. Peserta didik melakukan refleksi hasil pembelajaran D. Guru menyampaikan materi yang akan dipelajari minggu berikutnya. E. Bersama-sama menutup pembelajaran dengan do'a dan salam. 	10 menit

Pertemuan ke-3

Menghindari perilaku tercela (sifat munafik)

Kegiatan	Deskripsi	Alokasi Waktu
Pendahuluan	<ol style="list-style-type: none"> A. Orientasi Guru mengucapkan salam, mengabsen siswa dan mengkondisikan kelas. B. Apersepsi Guru memberikan pernyataan dan pertanyaan seputar materi yang akan dipelajari C. Motivasi Siswa diberi penjelasan tentang manfaat mempelajari materi membiasakan perilaku terpuji D. Pemberian Acuan <ol style="list-style-type: none"> 1. Guru menyampaikan tujuan pembelajaran 2. Peserta didik menyimak mekanisme pelaksanaan pembelajaran 	10 menit
Inti	<ol style="list-style-type: none"> A. Mengamati <ol style="list-style-type: none"> 1. Peserta didik mengamati menghindari perilaku tercela (sifat munafik) 2. Peserta didik mengamati contoh menghindari perilaku tercela (sifat munafik) B. Mempertanyakan Peserta didik bertanya tentang Pengertian, hakikat, dan cara menghindari menghindari perilaku tercela (sifat munafik) C. Mengeksplorasi Peserta didik mencari informasi tentang 	100 menit

Penutup	<p>Pengertian, hakikat, dan cara menghindari perilaku tercela (sifat munafik) dengan membaca materi dari berbagai sumber baik dari buku atau ayat al-Qur'an</p> <p>D. Mengasosiasikan</p> <ol style="list-style-type: none"> 1. Peserta didik mendiskusikan dan menyimpulkan tentang materi menghindari perilaku tercela (sifat munafik) dari ayat al-Qur'an 2. Peserta didik mempraktikkan ayat dan hadits tentang materi menghindari perilaku tercela (sifat munafik) 3. Peserta didik menjelaskan Pengertian, hakikat, dan cara menghindari menghindari perilaku tercela (sifat munafik) 	10 menit
	<ol style="list-style-type: none"> A. Guru membuat simpulan tentang materi ajar. B. Guru mengadakan evaluasi. C. Peserta didik melakukan refleksi hasil pembelajaran D. Guru menugaskan peserta didik mengerjakan soal latihan E. Guru menyampaikan materi yang akan dipelajari minggu berikutnya. F. Bersama-sama menutup pembelajaran dengan do'a dan salam. 	

Pertemuan ke-4
Ulangan Harian

Kegiatan	Deskripsi	Alokasi Waktu
Pendahuluan	<p>A. Orientasi Guru mengucapkan salam, mengabsen siswa dan mengkondisikan kelas.</p> <p>B. Apersepsi Guru memberikan pernyataan dan pertanyaan seputar materi yang akan dipelajari</p> <p>C. Motivasi Siswa diberi penjelasan tentang manfaat mempelajari materi membiasakan perilaku terpuji</p> <p>D. Pemberian Acuan</p> <ol style="list-style-type: none"> 1) Guru menyampaikan tujuan pembelajaran 2) Peserta didik menyimak mekanisme pelaksanaan pembelajaran 	30 menit
Inti	<p>Mengamati Peserta didik mengamati dan mengerjakan UH yang sudah disediakan oleh guru</p>	70 menit
Penutup	<ol style="list-style-type: none"> a. Guru mengadakan evaluasi dan penilaian hasil UH b. Peserta didik melakukan refleksi hasil UH c. Guru menyampaikan materi yang akan dipelajari minggu berikutnya. 	20 menit

d. Bersama-sama menutup pembelajaran dengan do'a dan salam.

H. Penilaian, Pembelajaran Remedial dan Pengayaan

A. Penilaian

1. Kompetensi Sikap:
 - a. Teknik Penilaian : Observasi
 - b. Instrumen penilaian : (Terlampir)
 - c. Pedoman Penskoran : (Terlampir)
2. Kompetensi Pengetahuan:
 - a. Teknik Penilaian : Tes Tulis
 - b. Instrumen penilaian : (Terlampir)
 - c. Pedoman Penskoran : (Terlampir)
3. Kompetensi Keterampilan:
 - a. Teknik Penilaian : Observasi
 - b. Instrumen penilaian : (Terlampir)
 - c. Pedoman Penskoran : (Terlampir)

B. Remedial


1. Pemberian bimbingan secara khusus dan perorangan bagi peserta didik yang mengalami kesulitan, jika ada beberapa peserta didik yang tidak mencapai KKM.
2. Pemberian tugas-tugas atau perlakuan (treatment) secara khusus, baik dipandu langsung oleh guru atau tutor sebaya oleh kelompok yang terlebih dahulu mencapai ketuntasan belajar (learning mastery) yang sifatnya penyederhanaan dari pelaksanaan pembelajaran.
3. Pemberian tes ulang dengan penyederhanaan.

C. Pengayaan

Pengayaan dilaksanakan sebagai tindak lanjut analisis hasil penilaian. Pengayaan dilakukan dengan cara peserta didik diminta mencari di internet atau diskusi kelompok untuk membahas materi tambahan perilaku terpuji dan tercela.



Jember, 2 September 2018
Guru Mata Pelajaran



M. Makmun Murod, S.Pd.I

وَيَقُولُ وَيَسْأَلُ الْأَعْرَابَ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

كَيْفَا رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

(1) Tuliskan telah memantapkan agar kita tidak menyombongkan selanjutnya (bersebelah)

(2) Kita harus beribadah baik kepada Tuhan yang Maha Esa

(3) Dengan sepele - feel dengan mengatakan "Ah kepada orang tuamu dan orang yang lebih tua daripada

(4) Dengan sepele dengan menyombongkan mereka

(5) Dengan sepele dengan menyombongkan mereka

(6) Menyombongkan yang lebih tua daripada mereka

Kelompok: PKP (Baccus Kelompok Puker) Iqbal

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

وَيَقُولُ رَسُوْلًا اَلَّذِي جَاءَهُدَا اَلْاِيْمَانُ وَاَلْاِيْمَانُ

1) Mantiqul asyiq hua

2) Tak mantiqul asyiq hua

3) Tak mantiqul asyiq hua

4) Tak mantiqul asyiq hua

5) Tak mantiqul asyiq hua

6) Tak mantiqul asyiq hua

7) Tak mantiqul asyiq hua

8) Tak mantiqul asyiq hua

Appelbu

Militer Tunggul

Fonsi Khas

Jessie Tunggul Sari

Shanti Pula Lutfi

Latihan Muhasabah

Gejala Umum Tawakkul

Obat-obatan Sederhana



7) Syarat shalat Jumat sebagai berikut :

- Syarat waktu
- Syarat tempat

1) Syarat waktu ada 2 yaitu :

a) Beragama Islam

b) laki-laki, sedang dalam kemampuan melaksanakan

c) Berakal, awali dan tidak mabuk

d) Batin, anak kecil tidak wajib

e) Malesu, orang yang sedang dalam perjalanan (musafir) tidak wajib shalat Jumat

f) Saat orang sakit fisik wajib shalat Jumat

2) Syarat ada 4 yaitu :

a) Saat Jumat, jiridakan ditempat yang mawar or

perluhungan untuk saat Jumat tidak perlu menyediakan

fasanaan shalat Jumat ditempat sementara seperti rumah

kepingan, ladang, kebun, dan lain-lain

b) Minimal jumlah jamaah shalat Jumat adalah 40 orang

c) Saat Jumat dilaksanakan pada waktu shalat Ah. Rahu

d) Saat Jumat dilaksanakan setelah khutbah Ah. Thahir

Menarik untuk shalat Jumat

1) Mendekatkan diri

2) Menolong yang dan bisa

3) Memerintahkan atau memperingatkan dan menegur

4) Menekankan jama'ah yang rapi dan bersih (sangat penting untuk ini)

5) Memerintahkan, mengorganisir

6) Berdoa untuk keutuhan Rabb

7) Supaya menyuruh ke Masjid memisahkan dengan waktu

8) Menekankan dalam hal ini beribadah dengan baik

9) Ketika masuk masjid menyalakan dengan baik perhatian dan perhatian dia

10) Memerintahkan calon jamaah yang ingin masuk

11) Memerintahkan calon jamaah yang ingin masuk

Nama Anggota : Fitri Sholah, IV

- Nislatul Saqiah

- Aranda amrotaqin

- Mega Idris fatmahanik

- Aisa Ayu Shafa A

- Argun Fitriana L

- Triya Adinda P





**JADWAL PELAJARAN
SMP NURIS
SEMESTER GENAP
TAHUN PELAJARAN 2018/2019**

Berlaku mulai Senin 31 Des

KODE xxx

Pukul	SENIN										SELASA										RABU										NOKODE																														
	7A	7B	7C	7D	7E	8A	8B	8C	8D	8E	8F	8G	8H	8I	8J	8K	8L	8M	8N	8O	8P	8Q	8R	8S	8T	8U	8V	8W	8X	8Y		8Z																													
07.00-07.40	UPACARA / NURIS SEHAT																														7A	7B	7C	7D	7E	8A	8B	8C	8D	8E	8F	8G	8H	8I	8J	8K	8L	8M	8N	8O	8P	8Q	8R	8S	8T	8U	8V	8W	8X	8Y	8Z
07.40-08.20	163	251	252	125	124	127	221	196	99	206	166	105	128	100	254	105	184	127	100	154	206	196	166	99	223	64	247	163	163	79	252	251	TS	196	206	127	126	TS	105	194	166	262																			
08.20-09.00	163	251	252	125	124	127	221	196	99	206	166	105	128	100	254	105	184	127	100	154	206	196	166	165	223	64	247	163	79	242	252	196	194	194	223	102	99	206	241	105	128	100																			
09.00-09.40	163	128	252	206	99	105	127	154	166	100	247	64	223	262	242	194	103	166	124	196	206	105	254	165	223	163	247	99	79	242	163	196	102	194	223	102	99	206	241	105	128	100																			
09.40-10.10	254	128	79	206	99	105	127	154	166	100	247	223	64	262	79	251	166	206	154	105	163	125	254	100	99	247	128	223	165	252	163	125	205	126	99	184	254	223	241	247	64	206																			
10.10-10.50	254	163	79	242	100	105	221	154	166	99	247	223	64	51	79	251	166	206	154	105	163	127	254	100	99	247	51	223	165	252	163	125	205	126	99	184	254	223	241	247	64	206																			
10.50-11.30	165	163	242	196	196	196	206	105	184	TS	7	7	7	7	105	99	99	206	105	184	TS	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7																			
11.30-12.10	165	163	242	196	196	196	206	105	184	TS	7	7	7	7	105	99	99	206	105	184	TS	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7																			
12.10-12.50	165	163	242	196	196	196	206	105	184	TS	7	7	7	7	105	99	99	206	105	184	TS	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7																			

Pukul	KAMIS										JUMAT										SABTU										NOKODE												
	7A	7B	7C	7D	7E	8A	8B	8C	8D	8E	8F	8G	8H	8I	8J	8K	8L	8M	8N	8O	8P	8Q	8R	8S	8T	8U	8V	8W	8X	8Y		8Z											
07.00-07.40	165	252	163	154	TS	166	99	125	127	TS	105	51	64	206	128	166	254	103	205	127	126	105	102	194	194	64	163	100	251	105	254	206	154	127	194	166	163	51	99	247	128	200	
07.40-08.20	165	252	163	154	TS	166	99	125	127	TS	105	51	64	206	128	166	254	103	205	105	126	125	102	102	194	64	163	100	166	252	125	251	205	105	127	194	166	163	51	99	247	128	200
08.20-09.00	251	166	254	154	205	99	223	163	221	165	247	51	206	262	194	79	254	206	166	223	154	126	127	99	163	105	102	102	166	252	125	251	205	105	127	184	221	165	51	99	223	206	
09.00-09.40	251	166	254	242	205	99	223	105	221	51	163	64	206	262	194	79	254	206	166	223	221	163	127	99	241	105	102	194	166	252	125	251	205	105	127	184	221	165	51	99	223	206	
09.40-10.10	128	105	125	127	223	163	166	196	254	206	241	99	200	51	254	105	79	163	99	196	221	127	184	206	241	166	64	223	254	128	184	196	124	223	154	105	221	166	51	99	206	262	
10.10-10.50	128	105	125	127	223	163	166	196	254	206	241	99	200	51	254	105	79	163	99	196	221	126	184	206	247	166	64	223	254	128	184	196	124	223	154	105	221	166	51	99	206	262	
10.50-11.30	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206
11.30-12.10	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206
12.10-12.50	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206	99	149	105	206

KELAS	WALI KELAS		KET	NO	KELAS	WALI KELAS	KET	NO	KELAS	WALI KELAS	KET	Jam Khusus Hari Jumat
	7A SMP	7B SMP										
7A SMP	M. Dhoifir, S.Pd.			6	8A SMP	Ruhining F.M. S.		11	9A SMP	Budi Harono, S.Pd		I
7B SMP	Muhammad Enzel, S.Pd.I			7	8B SMP	Bintar Wana D.S		12	9B SMP	Sepdiana Widya R, S.Pd		II
7C SMP	Lailatu Putri Ramadani, S.F			8	8C SMP	Siti Fatmahanu Ha		13	9C SMP	Haridias, S.Pd.		III
7D SMP	Rifa Widiasih, S.Pd			9	8D SMP	Fitr Cahya W. S		14	9D SMP	Anisah Nabillah, S.Pd.		IV
7E SMP	Nugzatu Afiyah			10	8E SMP	Riza Annun Bahra						istirahat
												V
												09.50-10.20
												VI

Kepala SMP Nuris

H. Rahmatulloh Riial, S.Sos.

Jember, 9 Juli 2018
Ur. Kurikulum
Suharto, S.Pd

20	184
21	194
22	196
23	200
24	205
25	206
26	221
27	223
28	241
29	242
30	247
31	251
32	252
33	254
34	262

Appendix X. Schedule of Teaching

NAMA GURU	PELAJARAN	JML Total
H. Rahmatulloh Rijal, S.S	BTTA	8
M. Makmun Murod, S.Pd	PAI	15
Fika Kusuma Budi, S.Pd	Matematika	16
Drs. Seger Santoso	Bahasa Inggris	12
Ruhing F. M. S.Pd	Bahasa Ind	38
Eliyana, S.Pd.	Bahasa Inggris	14
	TIM SAINS	6
Siti Fatmatul Hasanah, S	Penjaskes	6
Diah Yulianingsih, S.Pd	Penjaskes	4
Budi Haryono, S.Pd	IPA TERPADU	40
Desy Maya Fitriyah, S.Pd	Matematika	6
	TIM SAINS	6
Dawina Nurmalia Diah, S.	Bahasa Ind	12
Subhan Hadi, S.Pd	PPKN	8
Anisah Nabilah, S.Pd.	Bahasa Inggris	20
Devita Wulansari, S.S	Bahasa Ind	14
Ahmad Rizki Febri Andi	TIK	4
Tauik Ahmad, S.Pd.I	PAI	15
Muhammad Emzet, S.Pd	PAI	9
	PPKn	8
	BT TA	16
Evi Rahmawati, S.Pd	Matematika	12
M. Sidiq Bayani, S.E.I.	PAI	3
	ASWJAJA	28
Muzayana, S.Pd	IPS Terpadu	12
Suharto, S.Pd	Penjaskes	12
Nur Royita Sari, S.Pd.	Matematika	18
Faiqouli Khoilidah, A.Md	TIK	4
Ahmad Nanang Rasyid,	IPA TERPADU	8
	TIM SAINS	6
Seppiana Widya R, S.Pd	IPA TERPADU	40
Hardilla, S.Pd.	Matematika	12
M. Dhoifir, S.Pd.	IPS Terpadu	28
	TIM SAINS	6
Eka Septiana P. S, S.Pd	Matematika	8
Riza Alnur Bahar, S.Pd	PPKN	8
Lailatul Putri Ramadani,	Bahasa Inggris	18
Rita Widiasth, S.Pd	IPS Terpadu	12
Noizatul Afifah	Matematika	12
Fitri Cahya Widayawati, S.	IPA TERPADU	24
	TIM SAINS	6
Putri Indah P. S.Pd	Matematika	8



NO	KODE	NAMA GURU	MATA PELAJARAN	SMP									JUMLAH	JABATAN									
				7A	7B	7C	7D	7E	8A	8B	8C	8D			8E	9A	9B	9C	9D				
25	217	Nur Rovita Sari, S.Pd.	Matematika				6			6							18	18					
26	221	Fatigotul Khoiloh, A.Md	TIK														4	4					
27	228	Ahmad Nanang Rasyid, S.Pd	IPA Terpadu					8									8	14	Staff Kurikulum				
			SAINS					6									6						
28	229	Sepdiana Widya R, S.Pd	IPA Terpadu				8										40	40	wali kelas 9b				
29	250	Hardilla, S.Pd.	Matematika							6							12	12	wali kelas 9c				
30	252	M. Dhoifir, S.Pd.	IPS Terpadu					2	4	4							28	34	wali kelas 7b				
			SAINS					6									6						
31	275	Eka Septiana Puspitha Sari, S.Pd	Matematika														8	8					
32	276	Riza Alun Bahar, S.Pd	PPKN	2	2	2	2										8	8	wali kelas 8e				
33	281	Lailatu Putri Ramadani, S.Pd	Bahasa Inggris														18	18	wali kelas 7c				
34	285	Rita Widiasih, S.Pd	IPS Terpadu	4	4		4										12	12	wali kelas 7d				
35	286	Ngizatul Aifah, S.Pd, M.Si	Matematika				6	6									12	12	wali kelas 7e				
36	284	Fitri Cahya Widyawati, S.Pd	IPA Terpadu	8			8										24	30	wali kelas 8d				
			SAINS							6							6						
			Matematika														8	8					
37	297	Putri Indah Pratiwi, S.Pd	Matematika														8	8					
		TOTAL JAM PELAJARAN / MINGGU			37	37	37	37	37	37	37	37	37	37	37	37	45	45	45	45	562	562	

Kepala SMP Nuris

H. Rahmatulloh Rijal, S.Sos.

Jember, 15 Januari 2018
Ur. Kurikulum

Suharto, S.Pd



Appendix XII. Pictures Documentation



