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Learning Method in Qs An-Nahl Verse 125 Based on Al Azhar's Taffsir

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A B S T R A C T

In QS. An-Nahl verse 125 teaches the importance of a wise approach, loving advice, and polite dialogue in conveying teachings and forming character. This study aims to determine the learning method in QS. An-Nahl verse 125 based on the interpretation of al-Azhar. The methodology used is a qualitative descriptive method, with a library research approach. The results of the study show that Buya Hamka, a famous Indonesian cleric with the Al-Azhar Interpretation, explains Surah An-Nahl verse 125 which teaches three educational methods: 1) The Wisdom Method: Teaches to convey wise words, which include wisdom in communicating and acting, not only relying on words, but also measured and understanding actions, 2) The Mau'idhzah Hasanah Method: Delivering advice in a good way, full of love and attention, so that the message conveyed can be received with an open heart, 3) The Jidal Method: If there is a debate, do it in a better way, namely by maintaining ethics, respecting the other person, and focusing on the main issue without involving personal sentiment. The conclusion of this study is that there are 3 learning methods in QS. An-Nahl verse 125 based on Al-Azhar's interpretation: the hikmah method, the mau'idzah hasanah method and the jidal method.

INTRODUCTION

Education is the main foundation in building a cultured and just civilization. A good education process does not only focus on transferring knowledge, but also building the character of students so that they are able to face the challenges of life. In this case, Islam as a religion of rahmatan lil'alamin provides in-depth guidance and principles that can be used as guidelines in developing learning methods. One of these guidelines can be found in QS. An-Nahl verse 125, which mentions three main approaches: hikmah, mau'izhah hasanah, and mujadalah. This verse not only provides guidance for preaching, but also universal principles in communicating, educating, and conveying goodness to humanity. QS An-Nahl illustrates the importance of choosing a method that suits the character and situation of students. The hikmah method emphasizes wisdom and in-depth knowledge, mau'izhah hasanah emphasizes gentleness in giving advice, while mujadalah prioritizes constructive and logic-based dialogue. These three approaches provide a comprehensive framework for educators to understand and apply methods that are not only effective but also empathetic (Azhari & Fauzi, 2024).

In the context of interpretation, Buya Hamka's Tafsir Al-Azhar provides a broad explanation of this verse. Buya Hamka highlights that wisdom includes wisdom in conveying knowledge, so that the message conveyed can be well received without causing resistance. Mau'izhah hasanah is interpreted as advice that touches the heart, delivered with love and gentleness so that it is easily accepted. Meanwhile, mujadalah is explained as a positive discussion or debate method, which prioritizes respect for the opinions of others, without hurting feelings. This interpretation provides an overview of how education based on Qur'anic values can create a learning process that not only transfers knowledge but also builds the morals and spirituality of students. However, in modern educational practices, the application of the values contained in QS An-Nahl verse 125 is often not optimally integrated (Khairi, Masri, & Pratama, 2023). Many education systems prioritize academic results over a humanistic and meaningful learning process. The teaching process tends to be one-way, focusing on mastery of the material, without involving an approach that can touch the emotional and spiritual side of students. This has the potential to cause education to be less effective in building student character based on Islamic values.

Therefore, this study is very relevant in answering the challenges of education in the modern era. An in-depth study of QS An-Nahl verse 125 through Tafsir Al-Azhar is expected to provide new inspiration for the world of education, especially in creating more holistic learning methods. By combining wisdom, mau'izhah hasanah, and mujadalah, educators are expected to be able to deliver material more effectively, touch students' hearts, and build deep understanding. With this approach, this study aims to explain the concept of learning methods based on QS An-Nahl verse 125 and how to apply it in the education system. It is hoped that the results of this study can be a real contribution in developing learning methods that are in accordance with

Qur'anic values, while also answering the need for more relevant and humanistic education today (Sinaga et al., 2024).

This study aims to provide a deeper understanding of teaching methods in the context of Islamic education, by highlighting the principles contained in the Qur'an. This study focuses on the verses contained in Surah An-Nahl verse 125 and the analysis provided in Buya Hamka's Tafsir Al-Azhar. Based on Buya Hamka's interpretation in Tafsir Al-Azhar, this verse emphasizes the importance of a wise approach, good dialogue, and logical and polite arguments in conveying teachings. This interpretation highlights the importance of understanding the psychological conditions and backgrounds of the individuals who are the subjects of teaching, so that the methods used are not only effective but also relevant to their needs and abilities (Fitri et al., 2023). Through this approach, this study seeks to explore a deeper understanding of the teaching methods taught in the Qur'an, which are relevant to be applied in the modern Islamic education system. This study is expected to provide valuable contributions to the development of Islamic education, especially in designing teaching methods that are not only academically effective but also able to shape the character and morals of students in accordance with Islamic teachings. The Islamic principles contained in the Qur'an, such as hikmah (wisdom), mau'izhah hasanah (good advice), and mujjadi (polite discussion), are an important foundation in the development of learning methods that are centered on the formation of individuals who are intellectually and spiritually balanced.

LITERATURE REVIEW

Definition of Learning Methods

The word "method" comes from Greek, where "meta" means "beside" or "after" and "hodos" means "path," so it can literally be interpreted as "the path that must be taken" or "the steps taken," which implies the existence of a process or series of systematic actions to achieve certain goals, including in the world of education, where learning methods refer to various ways, strategies, or approaches applied by educators in delivering lesson materials to students, both individually and in groups, with the main goal of facilitating understanding, increasing communication effectiveness, and encouraging students' interest in learning in order to achieve optimal learning outcomes, which include various approaches, such as lecture methods, discussions, simulations, experiments, project-based approaches, collaborative learning, or even the use of modern technology such as online learning and hybrid learning, all of which are adjusted to various factors, including student characteristics, material complexity, educational goals to be achieved, and the dynamics of the ever-evolving learning environment, which demands innovation and flexibility from educators to be able to design methods that are not only interesting and relevant, but also adaptive to changing times, for example by utilizing digital technology, interactive teaching aids, or problem-based approaches to encourage students critical and creative thinking, while providing space for the development of individual potential according to their interests and talents,

which is ultimately expected to be able to create a conducive, inclusive, collaborative, and results-oriented learning environment, both in the form of improving academic abilities, life skills, and moral values and characters that are relevant to the needs of the modern era, so that learning methods not only function as a tool for conveying information, but also become a means of character formation and sustainable competency development to face the challenges of globalization and the dynamics of life in the future (Khairi, Masri, Pratama, 2023).

The learning method is a strategic step taken by educators in managing the teaching and learning process, with the aim of delivering material effectively to students. This method includes a planned approach to presenting educational material in a structured manner, both in theory and practice, by paying attention to aspects of relevance and student needs (Nasaruddin & Mubarak, 2022). In the context of Islamic education, teaching methods reflect Islamic principles that aim not only to convey knowledge but also to form good moral character. The importance of learning methods lies in their ability to adjust between learning objectives, student conditions, learning environments, and teacher abilities in managing the class. Factors such as the diversity of materials, the level of student understanding, and the learning aids used also influence the success of the method. Thus, the development of adaptive and innovative learning methods is very necessary to ensure that educational goals are achieved optimally.

Basics of Learning Methods

The Qur'an as the holy book of Muslims is a guide to life revealed by Allah SWT to the Prophet Muhammad SAW through the angel Gabriel, containing comprehensive teaching principles that are relevant to various aspects of human life. As the main source of Islamic teachings, the Qur'an provides a strong foundation for all activities, including education. In the context of education, the Qur'an is a reference in building learning methods that are in accordance with Islamic values. Every Muslim who studies the Qur'an receives moral, spiritual, and intellectual guidance that can be developed through the process of ijtihad to answer the challenges of the times (Khairi, Masri, Pratama, 2023).

In addition to the Qur'an, the Sunnah of the Prophet Muhammad SAW has an important position as the second source in Islamic education. The Sunnah not only explains the contents of the Qur'an in more detail but also serves as a practical example in the application of educational methods. The life of the Prophet SAW, including his interactions with his companions, his role as an educator, and his approach to moral development, provides inspiration for the development of effective teaching methods. For example, the way he conveyed religious messages with wisdom and compassion can be used as an example in educating the younger generation (Somantri, 2019).

Types of Learning Methods

In the world of education, various learning methods are developed to meet students' needs and achieve effective learning goals. Each method has its

own characteristics and is applied according to the context and teaching needs. Here are some types of learning methods that are often used (Khairi, Masri, Pratama, 2023):

First, the Demonstration Method. This method emphasizes the presentation of material through direct practice or demonstration carried out by the teacher or instructor. Demonstrations provide students with a real visualization of how a concept is applied or how a skill is performed. This method is very useful especially in lessons that require procedural understanding, such as science, sports, or art. By seeing directly, students can more easily understand the material being taught. The Prophet Muhammad himself often used this method, such as when he demonstrated the procedures for praying to his companions. The advantage of this method is the ability to make students more focused and understand the material in depth. However, this method requires thorough preparation from educators to ensure that the demonstration runs effectively.

Second, the Question-and-Answer Method. This method encourages active student involvement in learning through interactive dialogue between teachers and students. The teacher asks questions that aim to stimulate students' critical thinking or evaluate their understanding of the material. In this method, students are given the opportunity to ask questions, give opinions, or convey arguments. The Prophet Muhammad SAW often used this method to build understanding among his companions, such as when he asked, "Who among you knows the meaning of virtue?" The question-and-answer method strengthens the relationship between teachers and students and helps students hone their analytical skills. However, the success of this method depends on the teacher's ability to design relevant questions and encourage students to think critically.

Third, Group Discussion Method. This method involves students in teamwork to discuss a topic or solve a problem. Group discussions provide an opportunity for students to interact, share ideas, and learn from each other. The teacher acts as a facilitator who guides the discussion and ensures that learning objectives are achieved. This method reflects the principle of deliberation in Islam, as taught in the Qur'an and applied by the Prophet Muhammad SAW in decision making. Group discussions help students develop communication skills, critical thinking, and collaboration. However, this method requires good time management so that each group member can contribute optimally.

Fourth, Case Study Method. This method involves an in-depth analysis of a particular case or situation to find a solution or understand the phenomenon that occurs. The teacher provides a real scenario or simulation that is relevant to the learning material, then students are asked to analyze and solve it. This method is very suitable for use in learning that requires the application of theory to practice, such as social sciences, law, or management. The Prophet Muhammad SAW also used this approach, for example when he gave concrete examples to explain religious teachings to his companions. Case studies help students hone their analytical, problem-solving, and decision-making skills.

These learning methods, although they have their own advantages and disadvantages, provide variation in the learning process so that they can meet the diverse needs of students. The selection of the right method by the teacher will greatly determine the success of learning in the classroom.

METHODOLOGY

The methodology used is a qualitative descriptive method, which focuses on collecting, analysing, and presenting data through a systematic literature review with a library research approach utilizing various documents and literature as the main source. Primary data was obtained from the Al Azhar interpretation book by Buya Hamka, while secondary data includes books, journals, articles, and other relevant sources. The research stages include problem identification, reviewing literature sources, collecting information, and analysing data to produce a comprehensive understanding of the problems being studied. All processes are carried out in a structured manner to ensure that the research results can be accounted for and provide significant academic contributions (Sugiyono, 2022).

RESULTS AND DISCUSSION

Biography of Buya Hamka
Full Name: Prof. Dr. H. Abdul Malik Karim Amrullah
Popular Name: Buya Hamka
Born: February 16, 1908, Maninjau, West Sumatra, Indonesia
Died: July 24, 1981, Jakarta, Indonesia
Family Background and Early Education

Buya Hamka, born Abdul Malik Karim Amrullah, is an Indonesian cleric, scholar, and intellectual figure who is widely known for his contributions in the fields of religion, literature, and culture. He came from a family that highly respected knowledge and religion. His father, H. Amrullah, was a cleric who played a role in religious education in Minangkabau, while his mother, Siti Khadijah, came from a family that was also religious. Since childhood, Buya Hamka was raised in a strong religious atmosphere. Buya Hamka received his first education at a religious school in his hometown in Maninjau. There, he studied Islamic religious knowledge from various clerics in the area. In addition to studying religion, he also had an interest in Arabic literature and language, which would later become provisions in composing great works in the world of literacy (Agus Somantri, 2019).

At a young age, Buya Hamka began his intellectual journey by moving to Padang and then to Jakarta. In Padang, he studied religious knowledge in more depth, then continued his education at various Islamic boarding schools in Sumatra. In Jakarta, he began to write and became acquainted with many Muslim thinkers and intellectuals who were very influential at that time. In the 1930s, Buya Hamka joined the Muhammadiyah organization, one of the largest Islamic organizations in Indonesia. This is where he interacted with many leaders and prominent figures in the world of Islamic education and thought in Indonesia. In addition, he was also active in spreading moderate Islamic

thoughts through various media, one of which was through his writings in newspapers and magazines.

Buya Hamka also sponsored a number of Islamic educational institutions and founded many schools in various regions. In the midst of his preaching activities, he was also active in politics, although he was never directly involved in political parties. He preferred to focus on character building for the people through religious education and deep thinking. Buya Hamka was a productive figure in the world of literacy. Several of his works were very influential in the development of Islam in Indonesia. One of his monumental works is the Tafsir Al-Azhar, a very famous interpretation among Indonesian Muslims. This interpretation is written in simple language but full of deep understanding, and is one of the interpretations used in many Islamic boarding schools and Islamic educational institutions in Indonesia (Husen, 2020).

In addition to Tafsir Al-Azhar, Buya Hamka also wrote many books that review various aspects of life, including religion, social, culture, and politics. Among them are Philosophy of Life, Under the Protection of the Kaaba (novel), Islam and State Issues, Modern Sufism, and many more. His works provide a broader understanding of Islam and social life in Indonesia. As a writer and intellectual, Buya Hamka not only wrote for the educated, but also for the general public. His works are attractive because the language is easy to understand but still full of deep meaning (Almas, 2024).

In addition to being an intellectual, Buya Hamka is also known as a preacher who is active in various places, including at home and abroad. He gives many religious lectures and is often invited to be a speaker at various international forums. In his preaching, Buya Hamka always emphasizes the importance of understanding Islam holistically, not only from the aspect of worship, but also from the social, cultural, and political aspects. His moderate and peaceful preaching is highly appreciated by Muslims in Indonesia, because he always emphasizes the importance of unity and togetherness of the people, despite the various differences in understanding and practice of religion. Buya Hamka is married to Siti Rahmah, and the couple has five children. Despite living a busy life in the intellectual and preaching world, Buya Hamka always tries to maintain a harmonious relationship with his family and pays attention to his children in terms of religious and moral education.

Buya Hamka was a cleric, scholar, and thinker who was very influential in the intellectual history of Indonesia. His profound thoughts, moderate attitude in preaching, and monumental works have made a huge contribution to the development of religion, education, and Islamic culture in Indonesia. His intelligence, wisdom, and dedication in studying and teaching religious knowledge have made Buya Hamka one of the greatest figures in the intellectual history of Indonesia. Buya Hamka died on July 24, 1981 in Jakarta, at the age of 73. The death of Buya Hamka was a great loss for the intellectual world of Indonesia, but his extraordinary works continue to be remembered and are still used as references to this day. The legacy of Buya Hamka's thoughts lives on in every work and teaching that he left behind. His profound interpretations and literary works that introduced moderate, rational, and wise

Islamic thought continue to inspire the next generations. Buya Hamka is a figure who is able to bridge religious knowledge and worldly knowledge in a harmony that guides people towards a better and more prosperous life (Nasaruddin & Mubarak, 2022).

Surah An-Nahl Verse 125 and its Translation

QS. An-Nahl verse 125 reads:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُۗ
اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ١٢٥

Meaning: Call (people) to the path of your Lord with wisdom and good lessons, and discuss with them in a good way. Indeed, your Lord, He is the one who knows best who goes astray from His path and He who knows better who is guided."

Surah An-Nahl consists of 128 verses and is included in the Makkiyyah surah category. The name An-Nahl, which means bee, is taken from one of the verses in this surah, namely verse 68. This verse describes God's command to bees as one of His creations which provides extraordinary benefits for human life. This surah emphasizes the importance of utilizing the blessings that Allah has given with gratitude.

In this surah, bees serve as a symbol of reminder to humans of the greatness of Allah's creation. Honey produced by bees is not only known for its sweet taste, but also for its properties as a natural medicine for various diseases. This illustrates the relationship between Allah's creation in the universe and His guidance in human life. Just as honey comes from various flower essences and provides health benefits, the Qur'an also contains teachings that come from previous scriptures, perfected for the needs of humans throughout the ages (Darsitun, 2023).

This surah is also known as An-Ni'am, which means blessings, because it contains an explanation of the various gifts that Allah has bestowed upon His servants. Starting from the sustenance that comes from the earth to teachings about the right way of life, this surah teaches humans to reflect on the greatness of Allah through the signs around them. The main message conveyed is for humans to always be grateful for the blessings given, both physical and spiritual, as a form of devotion to the Creator (Elvina, 2024).

Interpretation of the Letter An-Nahl Verse 125 According to the Al-Azhar Interpretation by Buya Hamka

Tafsir Al-Azhar by Buya Hamka provides a very in-depth and comprehensive explanation of verse 125 of the An-Nahl surah. The verse contains instructions from Allah SWT regarding the method of da'wah that should be followed by Muslims in conveying the call to His path. In his tafsir, Buya Hamka not only provides a textual interpretation of this verse, but also

shows how the principles of da'wah can be applied in everyday life, both in personal and social contexts.

In his interpretation, Buya Hamka emphasized three main approaches that must be considered in preaching: Hikmah, Al-Mau'izhatul Hasanah, and Jadilhum Billati Hiya Ahsan. These three principles reflect the beauty and gentleness of Islam in preaching and provide a very broad understanding of the methods that a preacher should take in carrying out his duties (Elvina, 2024).

1. Wisdom: Wisdom in Da'wah: First, Buya Hamka explains that the word "Hikmah" in this verse refers to wisdom that is not only limited to science or philosophy, but also includes a deep understanding of life and human nature. Wisdom is not just speaking with wise words, but also how someone acts with consideration. Buya Hamka explains that this wisdom is not limited to people who have extensive knowledge or high intelligence, but rather the ability to think clearly and act appropriately according to existing conditions (Darsitun, 2023). Wisdom in preaching, according to Buya Hamka, also means the ability to choose the right words and convey messages in a way that does not offend others, even when facing a harsh or opposing interlocutor. In certain situations, silence can be wiser than speaking without calculation. This wisdom is a very important aspect in preaching because it can reach various levels of society, from the educated to the uneducated, and from the sceptical to the receptive.
2. Al-Mau'izhatul Hasanah: Education with Love: Second, Buya Hamka defines Al-Mau'izhatul Hasanah as good education and advice delivered with gentleness and affection. It is not only about conveying the truth, but about how we communicate and touch the hearts of others. Buya Hamka emphasized that in preaching, delivering advice must be done with full attention to the psychological and emotional condition of the person being spoken to. Good education is not just about speaking the truth, but also how to direct people to think and act in accordance with Islamic teachings through a gentle approach, not by force or violence. Advice delivered in a good way, according to Buya Hamka, will be more easily accepted and absorbed by a person's heart. This approach is more effective in encouraging changes in a person's attitude and behaviour because the advice comes from a sincere heart and is delivered with affection, not with a motive to judge or blame. In this context, preaching carried out with gentleness will have a more positive impact, because it can build a more harmonious relationship between the preacher and the mad'u (people who are invited to preach) (Azhari & Fauzi, 2024).
3. Jadilhum Billati Hiya Ahsan: Discussing in a Better Way: Third, Buya Hamka interprets Jadilhum Billati Hiya Ahsan as an invitation to discuss or argue in a better way. This is a very important principle in an era full of polemics and debates, as we are experiencing today. Buya Hamka explains that if in a preaching there is forced to be a difference of opinion or polemic, then a good way of discussing must be prioritized. In preaching, the most important thing is not to win the argument, but to maintain good relations and continue to respect the other person. In his interpretation, Buya Hamka

emphasized that in dialogue or discussion, we must focus on the main problem, not on personal feelings or sentiments towards the person being discussed. Islam teaches that in every debate, we must maintain the ethics of speaking, avoid insults, and distance ourselves from words that can demean others. This approach aims to maintain harmonious relationships even though there are differences of opinion. In Buya Hamka's view, debates or discussions that are carried out in a better and more polite manner will be more productive and have a more positive impact on Islamic preaching itself (Nasaruddin & Mubarak, 2022).

Through the explanation of the three methods of preaching, Buya Hamka emphasized that preaching in Islam does not only focus on delivering religious messages, but also on how the message is delivered. Islam teaches preaching with wisdom (Hikmah), gentleness and compassion (Al-Mau'izhatul Hasanah), and good discussion ethics (Jadilhum Billati Hiya Ahsan). Thus, Islamic preaching carried out with this approach will create an atmosphere of peace, harmony, and full of mutual respect among fellow human beings.

Tafsir Al-Azhar by Buya Hamka provides very relevant insights to be applied in everyday life, both in the context of relationships between individuals and in broader social life. Through this interpretation, Buya Hamka reminds us that da'wah is not only about introducing religious teachings, but about how we interact with others in a way that is full of wisdom, compassion, and respect, so that religious messages can be well received by all levels of society (Khairi, Masri, Pratama, 2023).

CONCLUSIONS AND RECOMMENDATIONS

Buya Hamka, or Prof. Dr. H. Abdul Malik Karim Amrullah, was born on February 16, 1908 in Maninjau, West Sumatra, and died on July 24, 1981 in Jakarta. He was an influential Indonesian cleric, scholar, and intellectual figure in the fields of religion, literature, and culture. His most famous work is Tafsir Al-Azhar, which is an important reference in Indonesia. In addition, Buya Hamka also wrote many books on religion, social, and politics.

Surah An-Nahl consists of 125 verses and is included in the Makkiyyah surah group. This surah is given the name An-Nahl, which means bee, because in verse 68 there is the word of Allah SWT which states, "And your Lord revealed to the bee." Asbabun nuzul from surah An-Nahl verse 125 is related to the death of the Prophet's uncle, which was the background to the revelation of this verse.

1. Hikmah Method: Delivering wise words with measured actions.
2. Mau'idhzah Hasanah Method: Giving advice gently and lovingly.
3. Jidal Method: Arguing in a good way, respecting the other person.

In accordance with the research results and conclusions above, the author outlines the suggestions for this research as follows:

1. It is recommended that the learning methods contained in Surah An-Nahl Verse 125, such as the Hikmah, Mau'idhzah Hasanah, and Jidal methods, be

applied in the context of Islamic education in Indonesia to create a conducive and harmonious learning atmosphere.
2. It is important to integrate a wise, gentle, and respectful approach into the religious education process to improve the quality of teaching and relationships between students.
3. Further research is needed on the application of these methods in various educational settings to gain a deeper understanding and broader relevance in teaching Islamic religion.

FURTHER STUDY

This research still has limitations so further research is still needed on this topic "Learning Method in Qs An-Nahl Verse 125 Based on Al Azhar's Taffsir".

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