

## **Islamic Education Model**

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### **Keywords**

*Islamic, Education Model.*

### **Abstract**

The model of education in Islam cannot be separated from the role of a leader, in which the leader is able to provide a model of education that occurs in institutions, both in households, schools and communities.

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## **INTRODUCTION**

As with Western theory, educators in Islam are people who are responsible for the development of their students, with efforts to develop all the potential of students, both affective potential (taste), cognitive (inventive), and psychomotor (intentions). (Abdurrahman An-Nahlawi, 1996).

Educators are subjects who provide services for the development of educated potential (Nisa et al., 2021); (Aslan, 2018); (Hifza and Aslan, 2019). As service providers, first of all educators must be 1) people who know and master the basic concepts of humans and nature. In terms of Islamic education, the basic concept is derived from the statements put forward by the Qur'an and the Prophet's Hadith. 2) The attitude of the teacher not to absolute human opinion (teacher, teacher, teacher or student), because the absolute nature only belongs to God. The implication is that human teachers and students must have excess and diminished traits between one another. However, between the teacher and the student, there is still an effort to strive for perfection, because of that, human association is functioned to complement each other. 3) Continuously through research or together through halaqah-halaqah, encourage interest and strengthen educated motivation to learn and continue to learn. 4) Exemplary, especially in the field of scientific development, because by continuing to learn, educators will master teaching materials better, both old and new, and will further foster educated confidence in the mastery of teaching materials. Whether we realize it or not, educators who continue to learn will realize their various

shortcomings. 5) Ways and techniques of communication that are more human, in accordance with the customs prevailing in the place where the educator is carried out. 6) Not being continuously attached to wealth, power and popularity, everything is done just hoping for a reward for guidance and judgment from Allah SWT, of course it does not have to mean that the educator should not be rich, powerful and popular, but the important thing is not enslaved by wealth, power and popularity when the educator is rich, powerful and popular, 8) Zuhud, which is not sad and sad because of something that is released and escapes from it, and is not overjoyed because of getting or mastering something.

## **METHODS**

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature (Phillippi and Lauderdale, 2018); (Marshall et al., 2013; Bengtsson, 2016; Aslan, 2019).

## **RESULTS AND DISCUSSIONS**

### **Students in Islamic Education**

Based on the paradigm of "learning all the time" then the right term to refer to individuals who study are students, not students. The scope of students is wider which involves not only children, but also adults. While students are only devoted to individuals who are children (Abdul Mujib and Jusuf Mudzakkir, 2006); (Aslan, 2016); (A. Aslan, 2018); (Aslan and Suhari, 2018). In line with Western theory, students in Islamic education are individuals who are growing and developing, physically, psychologically, socially and religiously in navigating life in the hereafter.

In the teaching and learning process, an educator must as much as possible understand the nature of his students as subjects and objects of education, several things that need to be understood about students are:

First, students are not miniature adults, they have their own world, so teaching and learning methods should not be equated with adults. Adults should not exploit the world of students, by obeying all the rules and desires, so that students lose their world, thus creating a void of life in the future.

Second, students have needs and demand to fulfill their needs to the maximum extent possible. According to Abraham Maslow, there are five hierarchy of needs that are grouped into two categories, namely: 1) basic needs, which include physical needs, security and security, and belonging (social), and self-esteem. 2) meta-needs (meta-needs),

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including what is contained in self-actualization, such as justice, goodness, beauty, order, unity and so on (Abdul Mujib and Jusuf Mudzakkir, 2006).

Third, students have differences between individuals and other individuals, both differences caused by endogenous (nature) and exogenous (environment) factors which include physical, intelligence, social, talent, interests and environmental aspects that influence them.

Fourth, students are seen as a unitary human system. In accordance with human nature, students as monoplural beings, the students' personalities, even though they consist of many aspects, are a unit of body and soul (creation, taste, intention).

Fifth, students are subjects and objects at the same time in education that it is possible to be active, creative, and productive. Each student has their own activity (self-help) and their own creativity (creativity), so that in education they do not see children as passive objects who usually only receive and listen.

Sixth, students follow certain developmental periods and have a pattern of development as well as their tempo and rhythm. The implication in education is how the educational process can be adapted to the pattern and tempo, as well as the rhythm of student development.

### **Environment and Facilities/Methods of Islamic Education**

Education has various material or human facilities that have a meaningful impact, such as mosques, educators, families and schools. These facilities are called "educational tools". There are also meaningful and psychic means such as educating through stories, dialogues, debating in the best way, making parables with objects or through giving examples, these meaningful means are called "educational methods". (Abdurrahman An-Nahlawi, 1996); (Aslan, 2019b); (Aslan, 2019a); (Aslan, 2019c).

Educational tools are those that not only create conditions that allow the implementation of educational work, but also manifest themselves as actions and situations that help achieve goals. Abu Ahmadi distinguishes educational tools into several categories, namely:

#### **1. Positive and negative educational tools**

Positive educational tools are intended for children to do something good, such as praise. Negative educational tools are intended so that children do not do something bad, such as prohibitions or punishments so that children do not repeat bad deeds.

#### **2. Positive and negative education**

Positive educational tools are intended for children to do something good, such as praise. Negative educational tools are intended so that children do not do something bad, such as prohibitions or punishments so that children do not repeat bad deeds.

#### **3. Positive and negative**

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#### 4. Preventive and corrective educational tools

Preventive education tools are educational tools to prevent children from doing something that is not good, for example warnings or prohibitions. Corrective educational tools are tools to correct errors or mistakes that have been made by students, for example punishment.

#### 5. Fun and unpleasant educational tools

Fun educational tools are educational tools used to make students happy, for example with gifts or rewards. An unpleasant educational tool is intended to make students unhappy, for example by punishment or reproach.

Meanwhile, the environment has a very large influence on the development of students. Islam recognizes that human nature (potential) is two things that contradict each other, namely the nature to do good (Islam) and the nature to do evil (kafir). In such conditions the environment is a means to develop that nature.

### CONCLUSION

The model of education in Islam cannot be separated from the role of a leader, in which the leader is able to provide a model of education that occurs in institutions, both in households, schools and communities.

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