Approaches and Models of Teaching Education Islamic Secondary School Religion

Muhamad Maamun Abdullah
Muhammad Razak bin Idris, Malaysia

Abstract

The implementation of the learning approach and model of a diversified Islamic education is seen to have a profound impact on teaching in class. In this regard, this article is intended to discuss the best and appropriate Islamic education approaches and models in teaching activities. The lesson is among the students who can impact the model-backed student introduced and practiced by Ibnu Khaldun in his teaching. Similarly, the teaching model is implemented according to the students ' abilities and based on the existing knowledge of students as referring to the teaching model of Al Ghazali. Therefore, this discussion is based on the approach and teaching model recommended during the implementation of Islamic education.

Keywords: Models, Teaching Education, Islamic, Religion.

Introduction

The attraction in teaching and current is among the important factors to attract students ' interest in learning. Appropriate teaching models cause learners to not feel tired from learning. Excellent teaching is capable of giving great influence to the minds and souls of the students and capable of mobilizing students ' interest, achievement and perception of lessons taught (Tamuri, 2008). With the indirect teaching techniques, they are required to produce students ' interest in learning. The effectiveness of teaching and learning Islamic education in schools depends on the ability and role played by Islamic education teachers in the classroom (Sharif et al. 2014). This effective lesson is important as the teacher is a road opening and facilitator (calgaryinstantsigns 2010).

Approach

The approach means how to start something and also refers to the way in which subjects are taught to achieve its objectives. According to Anthony (1963), the approach is a set of assumptions associated with teaching and learning process and has an element of axiomatic. Axiomatic is a true fact without requiring any evidence. Effective education system and updates are based on the teacher's self-esteem, the ability of pupils, appropriate curriculum and methods of organized teaching and learning. A number of suggested approaches which can be obtained from the source of al-Quran and Al-Sunnah. Ishak (1995:68) and Fauzi (2010:9) has delegated to the teaching and learning of Islamic education to eight methods namely lectures, memorize, discussions, dialogues, debates, hearing, adventure and Halaqah.

The curriculum that has been outlined in Islamic education has successfully transformed the behaviour of the believers through teaching and learning of faith and Islamic values through a number of significant key strategies namely motivation, containment, attracting attention, active and effective participation, learning gradually, gradual change in phases, copying or imitating, reviewing, thinking in depth or reflective, and providing advice on Directly (Najati 1987: Nasir 2002). As was discussed by Azhar (2006) that a roll-out strategy according to Al-Zarnuji and Al-Shaukani played an important role in learning, which includes being familiar with a smooth, slight enhancement, Self-understanding and evaluation.

Islamic education also requires students to conduct inquiry (Kamarudin 2006). Inquiry means finding information, questioned and investigating a phenomenon that occurs around. It is a strategy that prioritizing activities to nurture scientific skills and thinking skills. In Islamic value, the inquiry method is suitable as this allows students to gain knowledge and control the skills with their own efforts. Students are looking for and gathering information through various activities. Then the knowledge and skills of students are more meaningful and effective.

The Qur'an also recommends to use a learning strategy approach through copying or to be an example, especially in order to produce good nature and behaviour (Najati 1987). The Quran recommends this approach through Qabil events that mimic the ways a crow buries another crow. To bury Habil's dead body (al-Maidah 5:31). In the context of Islamic learning Islamic Education, the teacher's noble personality plays a very important role in shaping students' good values, so students can emulate and follow each of these values in the learning process (al-Syaibani, 1979).

Al-Zarnuji and al-Shaukani said the growing range of students ' activities, so learning and mastery of the subjects became more favourable as well as to avoid fatigue and boredom. Various activities also include talks, discussions, consultations, recordings, inspections, conferencing and commentary (al-Sharbaji 1990). Reflective and meditate strategies especially on the evidence of Allah's greatness are also very effective in creating awareness among students to inculcate righteous values in themselves (Malik, 2000; Azhar, 2006). Teaching and learning methods are one of the most important elements of education. The perfect way of communicating and delivery method creates a sense of interest and longevity in students. The vast knowledge of the teachers will make learning always fresh, cheerful, meaningful and energetic. This is an important situation so that the knowledge can be received and the Islamic Da'wah message to the community can be delivered.

Ibn Khaldun's Teaching Model
Among the teaching models should be implemented according to Khaldun (2000). Recommending that teaching is done gradually, level, slightly by-Little (Tadrij), which displays key problems, observing the ability and readiness of pupils to understand, repeat the second discipline and teach at a level Higher with extensive reviews, enhance expertise with teacher guidance. Similarly, the methodology is recommended in teaching in accordance with the level of thought and ensure that the lessons are not confusing. The teacher did not use the time too long to convey a knowledge. This can make it difficult for students to understand the knowledge and not teach two branches at a time.

For the grading level, the teacher should present to his students the key issues in the discipline to teach. Currently, the teacher can see the ability of the pupils to master the knowledge to the desired behavior change. For the successive stages, teachers are not encouraged to use too long breaks when delivering an knowledge discipline (Ibn Khaldun

2000). Teachers must repeat three times for the whole stage. With this recurrence process, from the beginning of education until overall, enabling students to understand the knowledge as a whole. Shalaby (1976) argues that teachers should be able to tailor their teaching to the learners' abilities and never force them beyond their capabilities, for if the teacher forces the students to give up their knowledge. This desperate attitude will make it difficult for students to learn the other knowledge.

Al Ghazali Teaching Model
To establish an effective lesson like the opinions of Imam Al-Ghazali (1988) in the Scriptures *Ihya' 'Ulumuddin* recommends that teachers teach students based on their ability to understand the knowledge, and instead forbid them to teach knowledge that students do not achieve because it can be confusing and frustrating for students. According to Al-Ghazali (1977), teachers are indeed the gatekeepers and facilitators and provide a very easy and enjoyable environment for acquiring knowledge when they are with their teachers.

Imam Al-Ghazali (1988) in the book of Ihya '' Ulumuddin states that students who are in the early stages should refrain from listening to different opinions, as this may cause the students to be confused. Students need to defer to research the different opinions, so that they have a profound knowledge in the field. It is better for a student to learn something slightly by-Little useful knowledge. Then they can deepen their knowledge once they understand the reason and purpose of their study. However, they should study the knowledge in order of importance. Al-Ghazali also recommended that teachers present their lessons at the level of understanding and achievement level of the students' minds. Something lessons delivered without taking into account the sense of reason and achievement of students, will bring complexity and boredom that can result in failure.

According to Al-Ghazali (1998); Zakaria, & Abdullah, (2018); Iyem, Ozturk, Yildiz, (2018), in communicating the knowledge, the teaching method is a two-way delivery tool or a bilateral-point, from teachers and students, a good method of helping pupils gain knowledge, skills, change attitude and behavior, inculcate interest and the desired values. Ghazali (2004) states that there are three types of media as a source of knowledge; (i) sensory, which is a source that can be determined, (ii) the rational and opinion of the rationale and (iii) a habit or habit that allows a person to know the meanings of certain messages. Imam al-Ghazali explained that to elaborate on the miracles of example, it needs two media; Common sense (cognitive) and habit (behavior).

Al-Ghazali uses these ideas to prove that miracles support the concept of prophecy. He notes that through the sense of one can find and know that miracles are the creators and makers ' activities that are in control. He added that through customs and miracles of Life showed that the truth of Prophet Muhammad SAW (al-Ghazali, 2004; Dimitra, 2014) remained with his letter pointed out that the rationale was a source of knowledge and he used human understanding terms with The ability of animals to understand their instinct.

Conclusion
The effectiveness and success of Islamic education teaching is closely linked to the use of various teaching approaches and models as it is capable and believed to have a positive impact on students. Every teacher of Islamic education should have the best and continuous

effort in imparting knowledge to his students. This makes the teaching perfect, professional and credible and goes a step further in realizing the aims of the Islamic Education Philosophy and the National Philosophy of Education.

Corresponding Author
Muhamad Maamun Abdullah
Jabatan Usuluddin dan Falsafah
Fakulti Pengajian Islam
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia
Email: maamunabdullah@yahoo.com

References
Journal Articles
Anthony, E. M. (1963) Approach Method and Technique. *Journal*, Volume XVII, Issue 2, Pages 63–67

Abu, M. H., Ali, M. J., & Khairul, M. Y. (2001). Management Accounting. *Journal of Accounting*, 42(1), 234–245.

Books
Yussof, A. S. (2010). *Idea-Idea Pendidikan Berkesan al-Ghazali dan Konfusius*. Bangi: Universiti Kebangsaan Malaysia.

Ishak, A. (1995). *Pendidikan Islam dan Pengaruhnya di Malaysia*, Kuala Lumpur: Dewan Bahasa dan Pustaka.

Shalaby, A. (1976). *Sejarah Pendidikan Islam.* Singapura: Pustaka Nasional.

Ahmad, A. (2006). Strategi pembelajaran pengaturan kendiri pendidikan Islam dan penghayatan akhlak pelajar sekolah menengah Serawak. Tesis PhD, Pendidikan Islam, UKM.

Al- Ghazali, Al-Ghazali, A. A. H. M. I. (1988). Ihya' cUlumuddin Jiwa Agama.Terj.Tk. Hj Ismail Yaakub Sh. Kuala Lumpur: Victory Ajensi.

Al- Ghazali, Al-Ghazali, A. A. H. M. I. (1977). *Keajaiban Hati.* Singapura: Pustaka Nasional Pte.Ltd.

Darussalam, G. (2004). *Pedagogi Pendidikan Islam.* Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.

Khaldun, I., Al-Hadrami, A. A. B. M. K. (2000). *Mukaddimah Ibn Khaldun Terj Dewan Bahasa Dan Pustaka Malaysia*. Kuala Lumpur: Kementerian Pendidikan Malaysia.

Badri, M. B. (2000). *Contemplation*. Kuala Lumpur: Madeena Books.

Al-Sharbaji, Qassim, A. G., & Ahmad, A. A. (1990). *Islamic educatioan thought: A compatarive study of al-Zarnuji"s and al-Shaukani's learning models.* Amman-Jordan: international Institute of Islamic Thought.

Al-Syaibani, Al-Taumy, M. (1979). *Falsafah pendidikan Islam.* Terj. Hasan Langgulung. Jakarta: Bulan Bintang.

Al-Karim, A., Al-Rahman, T. P. (1983). Kuala Lumpur: Bahagian Hal Ehwal Islam. Jabatan Perdana Menteri.

Mohammad, I. J., & Alam, S. S. M. (1991). *APA guide to preparing manuscripts for journal publication*. Washington, DC: American Psychological Association.

Zakaria, N. A., & Abdullah, C. Z. H. (2018). Crowdsourcing and Library Performance in Digital Age. International Journal of Academic Research in Progressive Education and Development, 7(3), 127–136.

Abdullah, M. M. (2019). Approaches and Models of Teaching Education Islamic Secondary School Religion. *International Journal of Academic Research in Progressive Education and Development*, *8*(4), 997–1002.

DIMITRA, T. (2014). The views of preschool students on the issue of quality of education in kindergartens: A survey of "infant voices". *Multilingual Academic Journal of Education and Social Sciences*, *2*(2), 59–85.

Iyem, C., Ozturk, D.G., Yıldız, F. Z. (2018). Clustering and Clustering Potential in TR 32 Regions Province, International Journal of Academic Research in Accounting, Finance and Management Sciences 8 (3): 336- 345.

Encyclopedia Articles
Sharif, M. S. A. M., Hamzah, M. I., & Saiful, M. M., Saali, N. M. (2014). Inovasi Pengajaran dan Pembelajaran Akidah Melalui Modul Permainan Explorace. *Proceedings 4th International Conference and Exhibition on Islamic Education 2014:* 997-1004.

Technical and Research Reports
Tamuri, A. H. (2008). *Kajian perbandingan amalan pengajaran Guru Pendidikan Islam dalam proses pengajaran dan pembelajaran Pendidikan Islam. Laporan Penyelidikan Sebatikal,* Fakulti Pendidikan, Universiti Kebangsaan Malaysia.