

## Learning of Islamic Religious Education Through Al-Ishlah Wa At-Tagyir Method in Realizing Student's Goodness

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### Abstract

*Salib Sulthan proposes Al-Ishlah Wa Tagyir Method as a solution for learning Islamic Religious Education, which focuses on transformational change as studied in Surah Al-Kahf. The research methodology is qualitative, employing literature study as the approach. The study's findings indicate that the Al-Ishlah Wa Tagyir method, implemented in Islamic religious education, aims to optimize students' inherent potential through intellectual and spiritual processes grounded in Islamic teachings from the Al-Quran and As-Sunnah. The goal is to achieve happiness in this life and the afterlife. The method is an ongoing process of instilling religious values in education between educators and students, with morality as the ultimate objective. The main characteristics of the method include instilling Islamic values in the soul, taste, and thought, as well as promoting harmony and balance. These characteristics have become a way of life, with the goal of achieving human perfection, creating a complete human being with three dimensions, and realizing human functions as servants, caliphs of Allah, heirs of the prophets, and providing adequate provisions to perform these functions.*

**Keywords:** *Al-Ishlah Wa Tagyir, Islamic Religious Education, Learning Method*

## INTRODUCTION

Learning is one of the sub-systems of the education system, in addition to the curriculum, counselling, administration, and evaluation. Learning is a process to achieve educational goals optimally (Julaeha 2019; Lumbangaol, Silalahi and Herman, 2024), which involves interaction between educators and students in the context of transferring subject matter to achieve goals (Lubis, & Yusri 2020). Learning is a process of communication, communication made by educators to students or vice versa, and communication between fellow students. In the learning process, the role of educators is not merely to provide information but also to direct and provide learning facilities (Kesumawati 2008; Herman, Purba and Ngongo, 2023). Learning as a form of communicated information can be in the form of commands or explanations of how to act, behave, start a task, complete it, or do something (Yamin 2013). Meanwhile, Hanafy (2014) argues that learning (instruction) is the preparation of external events in a learning situation to make it easier for students to learn, store (the power of remembering information), or transfer their knowledge and skills (Herman et al., 2023).

According to Pane and Dasapang (2017), learning is a broader process that involves organizing and regulating the environment around students to encourage their growth and learning. It is also a deliberate, purposeful, and controlled effort made by individuals or groups with the ability to design and develop learning resources that promote maximum learning outcomes. This definition aligns with the perspective of Ansari et al. (2023), who emphasize that learning is a continuous process that leads to relatively permanent changes in individuals (Djamarah and Zain 2006). Learning does not focus on "what is learned" but rather on "how to make students experience the learning process, namely how it is done to achieve goals related to how to organise material, how to deliver lessons, and how to manage learning. Learner-oriented learning can happen anywhere; the

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classroom is not the only place to learn for students (Hulu et al., 2023). Students can take advantage of various learning places according to the needs and nature of the subject matter (Hamruni 2012).

The currents of globalisation that have occurred in the last few decades have provided strong turbulence to several sectors of modern society, including politics, economy, culture, and even in the context of education (Law and Ho 2009; London 2010; Mah 2002; Needles 2010). In the context of the world of education, a sharp criticism was made by contemporary intellectuals. Machingambi, in his research, said that the phenomenon of globalisation changed the education system in higher education from public services to commercial commodities, which were sold to gain profits for certain individuals and increase educational inequality (Machingambi 2014). Another impact is the reduction in the spiritual values of students in the academic world of higher education, which tends to decline sharply, resulting in deviant actions that are far from religious norms (Albrow et al. 1994). Today's world education practitioners pay great attention to cases of irregularities committed by university academics (Boyle and Boekeloo 2006; Park and Kim 2017; Peralta et al. 2018; Rogers et al. 2017; Smith et al. 1987; Wang et al. 2020). In several European countries as well as in America, the dominant cases committed by teenage students include cases of alcoholism, cases of adultery, cases of drug addiction, and others (Sa et al. 2020).

In Indonesia, the face of the world of education every day is always decorated with negative and oblique news related to cases that befell students at universities. This encourages Indonesian Muslim intellectuals to make various practical efforts in the context of internalising the values of Islamic teachings in shaping positive and strong Muslim character and personality (Hilmy 2019; Muhsinin 2013; Nugroho 2017; Ramadan and Fauziah 2019). According to one Indonesian education expert, Abdullah Nashih Ulwan, the phenomenon of irregularities that occurs among adolescents should be a serious concern; therefore, personality education for adolescents is a shared responsibility both physically and spiritually (Imron 2016; Hanif et al., 2023). Hamdani Hamid and Beni Ahmad Saebani emphasised that character education at this time is something that must be accelerated to form insan kamil (perfect human beings) (Setiawan 2014). Returning the foundation of essential sources to the Al-Quran and Hadith and rebuilding a solid building for character education is an effort that must be a priority for practitioners in the world of education today. because the Qur'an is the book of Allah, which is the guide of life for mankind until whenever, both in local and modern societies (Al-Qardhawi 1993, 1996). Fundamental and comprehensive values of the Qur'an and Hadith are contained in the subject of Islamic religious education.

Islamic religious education is a deliberate effort to prepare students to believe, understand, appreciate, and practice Islam by engaging in guidance, direction, or training activities. This effort also involves paying attention to the demands of inter-religious harmony in society to foster national unity (Hawi 2013). Furthermore, Salim and Kurniawan (2012) and Ainiyah (2013) provide a deeper understanding of Islamic religious education. It is defined as all educational processes aimed at guiding human behavior, both individually and socially, and directing potential through intellectual and spiritual processes based on Islamic values. The ultimate goal of Islamic religious education is to achieve happiness in both this life and the afterlife.

Islamic religious education is not just a long-term process with a specific goal, but it also aims to prepare students physically and spiritually towards perfection (Sukring 2013). It is defined as guidance on spiritual and physical growth according to Islamic teachings, which involves the wisdom of directing, teaching, training, nurturing, and supervising the application of all Islamic teachings (Ramayulis 2012). Moreover, Islamic religious education is defined as education that aims to improve mental attitudes that will be manifested in deeds, both for one's own needs and for others, and is not only theoretical but also practical (Darajat 2012).

As Muhaimin (2012) points out, Islamic education can be understood from various perspectives. Firstly, it can be viewed as education that is based on and developed from the Quran and the Sunnah, which are the fundamental sources of Islamic teachings and values. This type of education is composed of teachings and values that are understood and developed in an Islamic education system. Secondly, Islamic education can be seen as efforts to educate Islamic teachings and values so that they become a person's way of life. This includes all activities that help instill and develop Islamic teachings and values in students. Thirdly, Islamic education can be interpreted as the process and practice of providing education that has taken place and developed in the

history of Muslims. This education is a process of growth and development for Islam and its people, both as a religion and as a system of culture and civilization.

Based on the information provided above, it can be inferred that Islamic religious education is a deliberate and structured endeavor aimed at equipping students with the knowledge, appreciation, comprehension, and application of Islamic teachings through a series of guidance, direction, and training activities that span a significant period of time. The ultimate goal of this education is to optimize the inherent potential (*fitrah*) of students by employing intellectual and spiritual processes rooted in the values of Islamic teachings derived from the Al-Quran and As-Sunnah. This, in turn, is intended to promote happiness in both this life and the afterlife, as well as cultivate noble character in individuals.

According to Sholah Sulthan, correcting one's morals and mistakes requires a multi-stage approach, or in other words, *At-Tadarruj Min Al-Istid'af Ilā Al-Hiwār Wa Minhā Ilā Tamkīn*, which entails periodic and gradual efforts, starting from a vulnerable position and moving towards dialogue instead of direct and systematic efforts. This is particularly important for repairing and changing bad traditions, which is an obligation for every Muslim, according to Sholah Sulthan. This approach is illustrated by the life of Rasulullah SAW, who began his revolutionary efforts by preaching and calling mankind to God's way through the *Ishlah* and *Tagyir* methods, which became obligatory ten years before the obligation to command *Fardhu* prayers (Sholah Sulthan 2008). Additionally, the Mecca phase of Rasulullah SAW's life offers a clear example of this approach, as his *da'wah* was carried out in secret due to the weak position of the Muslims at that time. Later, when he moved to Medina, he felt that he had sufficient military strength, so he began preaching openly and massively without any worries.

The purpose of this research is to develop Islamic Religious Education (PAI) using the *Al-Ishlah Wa Tagyir* method, which was created by Salih Sulthan, a prominent Muslim education expert and professor of Islamic Sharia studies at the University of Cairo, Egypt. Furthermore, he served as the former Chancellor of the Islamic American University of Michigan in the United States. The *Al-Ishlah Wa At-Taghyir* method is the outcome of extensive research conducted by Salih Sulthan in interpreting educational methods that focus on the transformational process of change studied in *Surah Al-Kahf*. According to him, *Surah Al-Kahf* is a *surah* that contains valuable educational studies, particularly related to developing the principles of change necessary for education practitioners to address the increasing challenges and problems they face daily. The practical and effective nature of the method makes it an attractive option for improving student morality, which is another reason the author wishes to develop the concept of PAI learning. In order to help educators deal with behavior that deviates from religious standards, the research is anticipated to offer fresh perspectives and approaches. Ultimately, this guidance will point educators toward reviving their spirituality and toward Allah S.W.T.

## **METHOD**

The research approach that is considered appropriate in this study is to use a qualitative approach because the researchers tried to describe and analyse people's perceptions, concepts, and thoughts through the literature study method, which is then analysed, described, and interpreted (Purba et al., 2024). Researchers collect, identify, and conduct literature studies, literature reviews, and theoretical studies based on written works, which are then compiled and poured in written form (narrative), interpreted, and analysed for learning Islamic Religious Education in the campus environment. The qualitative approach in this study aims to produce a new product in the form of Islamic Religious Education learning methods by adopting the concept of *Al-Ishlah Wa At-Taghyir* as an alternative and effective solution to increasing student piety.

## **RESULTS AND DISCUSSION**

In order to improve one's moral behavior and rectify mistakes, Sholah Sulthan believes that it should be done in a series of stages, known as *At-Tadarruj Min Al-Istid'af Ilā Al-Hiwār Wa Minhā Ilā Tamkīn*. This involves making periodic and gradual efforts, starting from a weak position and moving towards dialogue, and then ultimately making a systematic and direct effort. According to him, repairing and changing harmful traditions is an obligation for every Muslim, as implied in the QS. *Al-Mudatsir* verse 2: "Get up, then give a warning!" (*Surat al-Mudatsir*, verse 2)

Give a warning, which means doing da'wah as part of the purpose of human creation to do what is right and prevent what is evil. Teaching and guiding people towards the path of Allah through Islah and Tagyir methods is a required duty that must be fulfilled ten years before the obligation to command Fardhu prayers, as stated by Sulthan in 2008. The efforts made by Rasulullah SAW during his lifetime were carried out in stages, starting with his own family. The Mecca phase is a clear example; his teachings were conducted in secret, as the Muslims' position at that time was not strong enough to directly confront the military aggression of the Meccan polytheists. Subsequently, he moved to Medina, where he had sufficient military strength, and thus began openly and massively preaching without any concerns.

The success of education is influenced by the competencies that teachers possess. An educator's role is to guide and direct students in developing the potential that Allah has entrusted them with, and to apply Islamic values. One way for educators to achieve the goals of Islamic education is by developing effective and efficient Islamic learning methods that can deliver the desired outcomes.

Development is defined as an act, procedure, advancement, or method (Ministry of National Education, 2008). As per the Law of the Republic of Indonesia No. 18 of 2002, development is defined as a scientific and technological undertaking with the objective of augmenting the capacities, benefits, and uses of current science and technology or creating new technology. According to Majid (2005), development entails enhancing one's theoretical, conceptual, ethical, and technical skills via training and education in accordance with needs. It is a structured approach to designing educational activities that consider the potential and skills of students (Majid, 2005).

Developing is the process of trying to make new, alternative approaches that educational practitioners can use as a guide by combining the theories and thoughts of researchers with the results of empirical research (Hakam, 2005). The term "learning method" refers to the way teachers present lesson materials to students in the classroom.

The objective of the learning method discussed in this study is geared towards the PAI learning process. Learning and teaching are two separate yet related concepts. The word learning, as per the Big Indonesian Dictionary, traces its roots to the word teaching. It refers to the process, method, and act of acquiring knowledge or skills. Learning or teaching is a formal act that aims to disseminate knowledge or enhance skills (Collin & O'Brien, 2003). On the other hand, Majid (2013) posits that learning is a process through which individuals modify their behavior as a result of their experiences with their environment. In alignment with this view, Mulyasa (2012) states that learning is the realization of the curriculum, which necessitates the active involvement of educators in creating and nurturing student activities through pre-planned programs. In light of this perspective, the term learning is employed to actualize the curriculum and facilitate a process between educators and students that results in behavior change.

It is crucial to remember that students are the ones who start and drive their own learning, with instruction acting as a facilitator. Like a boat driver, the teacher's job is only to guide; students must have the motivation to actively pursue learning. Consequently, increasing the quantity and caliber of real learning is the best approach to enhance student learning. High-quality learning will result in better learning outcomes and ultimately lead to improved student performance. To achieve this, educators need to possess good skills in managing the learning process in the classroom to meet the desired learning goals.

Sardiman (2000) asserts that there are two main types of learning: general and specialized understanding. Learning can be broadly defined as a psychophysical activity that aims to achieve total personal development. However, learning is defined as a concentrated effort to grasp scientific material in a limited sense, which is a component of the development of the whole person. According to the Greenwood Dictionary of Education, learning is the psychological process of altering someone's knowledge or behavior, and experiences have a lasting impact on this process. Of course, student motivation, as well as philosophical, psychological, and sociocultural perspectives, can impact learning outcomes. While formal schooling is one way to learn, informal learning can also occur through activities like playing at home.

From the aforementioned understanding, it is clear that learning is an independent process that students engage in to alter their behavior and develop their moral compass. This indicates that learning is distinct from education, as learning can occur without any interaction with others. In contrast, learning involves interaction between educators and students using various methods, learning media, and instrumental input components. The objective of this type of learning is to achieve specific learning outcomes, which are statements or descriptions of behavior that can be expressed in written form. According to Mager (1962), learning objectives are actions that students can take or perform under specific circumstances and levels of competence. Kemp (1997) and Kepel (1981) further emphasize that learning objectives are explicit statements of behavior or appearance that are expected to be demonstrated as learning outcomes. Ellington (1984) and Hamalik (2005) agree, pointing out that learning objectives are expectations for behavior that are stated or described as learning outcomes (Rachmawati & Daryanto, 2015).

Three domains are usually included in learning objectives: cognitive, affective, and psychomotor (Fahrudin and Anwar, 2022). Knowledge, comprehension, and thinking abilities are examples of intellectual or thinking aspects that fall under the cognitive domain (Sumarna et al., 2022). The goal of cognitive learning is to help students become knowledgeable by teaching them how to learn and retain a variety of information, including words, concepts, events, rules, procedures, and theories. Additionally, cognitive learning aims to foster understanding by interpreting, translating, or restating information, as well as predicting consequences based on knowledge. It also aims to develop application skills by using what is learned in new situations, analysis skills by breaking down a whole into parts to understand the nature of the parts and their relationship, synthesis skills by combining parts and creatively forming something new, and evaluation skills by using criteria to assess something (Rachmawati and Daryanto, 2015). The *al-Islah wa tagyr* method, developed by researchers, focuses on individual piety among students. Salih Sulthan outlined several strategies for applying this method to the PAI learning process, which can be divided into two stages: the pre-instructional stage and the instructional stage. The strategy of the *al-Islah wa tagyr* method includes several points that can be mapped as follows:

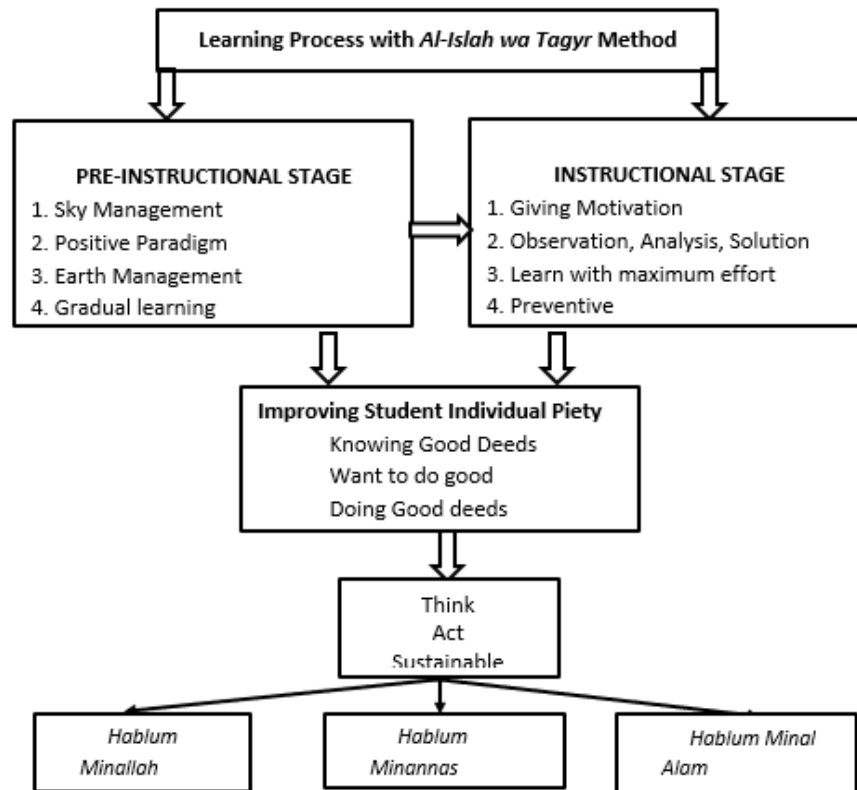


Figure 1. Application of the *Al-Islah Wa Tagyr* Method

The pre-instructional phase serves as a crucial preparatory stage, which can significantly impact the effectiveness of employing the *Al-Islah Wa Tagyr* method in teaching and learning processes. It is essential to pay close attention to this stage. The following provides an explanation of the pre-instructional stages:

*Manhajiyatu Al-Idārah Ar-Rabbāniyyahī*, namely sky management, which involves utilizing the *Al-Quran* and *As-Sunnah* methodologies to address issues.

During this phase, it is crucial for an educator to establish educational communication that is aimed at fostering a sense of intention towards Allah. The only form of communication that a teacher should exhibit to their students is praise, gratitude, and motivational messages that help students modify their character, ultimately leading to the ability to initiate the learning process with the intention of achieving a predetermined goal. The communication that is delivered should not only focus on treating students but also preventing them from engaging in reprehensible actions and encouraging them to perform commendable deeds. It is essential to include this approach in the lesson plan stage.

*Manhajiyatu Robthu Al-Asbāb bi An-Natāij*, namely developing a constructive framework that emphasizes the strong connection between maximum outcomes and the principle of causality, which posits that every effect has a distinct cause.

In the second stage of the pre-instructional phase, an instructor must create a positive paradigm by clarifying the presented material. The preparation for constructing this positive paradigm should be recorded during the learning planning stage. To achieve this, the educator must select the most effective method for delivering learning content. One such method is the *targhib-tarhib* technique, which aims to enhance students' personalities positively. To design this method effectively, it must be planned in advance, allowing students to develop a deep understanding of how to engage in positive activities through reinforcement from educators who provide rewards and punishments. Hence, during this stage, teachers must present various forms of rewards and punishments in their learning plans.

Manhajyyatu Idāratu Al-Fitnah is managing danger with alacrity and good management on earth.

During the pre-instructional phase, educators must develop multiple solution options for the issues that students encounter. As students and educators face various challenges during the learning process, it is crucial for educators to devise multiple problem-solving strategies. This involves identifying students' characteristics and learning processes and outcomes (Hidayat et al., 2022). It is essential to prepare this stage meticulously so that educators can promptly and accurately address any problems that arise, ultimately achieving optimal results.

Manhajyyatu At-Tadarruj Min Al-Istid'āf Ilā Al-Hiwār Wa Minhā Ilā Tamkīn involves making periodic and gradual efforts, beginning from a weak position, transitioning to the dialogue process, and then progressing to systematic and direct efforts.

Educators aim to facilitate students' learning progressively and consistently by formulating learning objectives and plans, which are subsequently conveyed to students (Aziz et al., 2022). This phase constitutes the pre-instructional stage, during which educators must exercise prudent planning when directing educational activities.

The pre-instructional stages that precede the instructional stage are crucial for educators to consider in order to achieve positive outcomes and transform students' personalities. The pre-instructional stage is an ongoing process that connects with the instructional stage, where the Al-Islah Wa Tagyr method is applied in the PAI learning process. To apply this method perfectly, it is necessary to carry out four steps, as shown in the picture above.

Manhajyyatu Ba'tsu Al-Amalu Mahmā Kāna Al-Alam is an initiative aimed at motivating individuals through constructive suggestions to overcome challenges. During the instructional phase, educators assess the content covered in the pre-instructional stage. To establish interactive and instructional communication, educators should provide positive motivation and constructive suggestions for positive actions, accompanied by directing intentions towards Allah and demonstrating gratitude and patience throughout the tiered learning process (Fahrudin et al., 2022). It is crucial to continuously implement this positive motivation and guidance to foster the personal development of a Muslim in performing good deeds in their daily life.

Manhajyyatu Al-Wasfu Ad-Daqīq wa At-Tahlīl Al-Amīq wa Al-Hulūl Al-Munāsabah is an approach involves observing and analyzing students comprehensively, followed by the identification of effective and efficient solutions. This is accomplished by encouraging students and supporting them as they reach their full potential. Educators who act as role models for students in solving a variety of problems conduct ongoing observations. To address these issues, educators must create a tailored model that aligns with the traits and characteristics of the students. By doing so, students will feel supported and guided to direct their potential towards positive activities.

The objective of Manhajyyatu Al-Irtiqā Ilā Al-Ahsan is to consistently perform tasks with utmost efficiency in all pursuits. In this stage, educators aspire to attain the highest level of proficiency in realizing the learning goals that have been established in the lesson plan. At this stage, educators implement educative strategies; they direct students proactively and individually; they facilitate students' construction of knowledge; and they inspire students to fully actualize the learning materials.

The objective of Manhajyyatu Al-Bahsu Fimā Tahtahu 'Amalu Qattun is to find alternative solutions by focusing on prompt and proactive measures. At this point, educators assess the educational content that has been provided, both from a theoretical and practical perspective. Reflecting on this information leads to identifying areas in need of improvement and implementing preventive actions that promote beneficial habits among students. Formulating these habits takes a considerable amount of time, so educators must exhibit patience and authenticity to effectively instill values of goodness in their students.

The goal of the Al-Islah Wa Tagyr method of teaching PAI is to develop each student's piety so they can identify and carry out good deeds in weaving *hablu minaallah*, *hablu minannas*, and *hablu minal'alam*. In the end, this personal piety provides a strong basis upon which to build a Muslim identity that embodies Islamic principles in daily existence. The ultimate objective of education is to instill strong moral values in students.

Islam attaches great significance to morals, viewing them as a crucial aspect of its teachings. Consequently, the formation and development of noble character, known as al-karimah morality, is a fundamental objective of the religion. Akhlakiya (moralism) becomes the character of Islam because morality permeates all of Islam's existence and all its teachings (Thohier, 2007). Morals are behaviours based on knowledge of Islamic teachings. A person's behaviour is the manifestation of a moral action. Education or educating is not only limited to transferring knowledge but, more importantly, being able to change or shape the morals of students so that their character, behaviour, temperament, and customs are more polite at the level of ethics, aesthetics, and behaviour in everyday life (Bafirman, 2016).

The goal of the Al-Ishlah Wa Tagyir method is to maximize students' potential on a fundamental level through intellectual and spiritual processes based on Islamic teachings derived from the Al-Quran and As-Sunnah. To be happy in this life as well as the next is the aim. In essence, this method of Islamic religious education involves the continuous planting of knowledge and values between educators and students, with morality as the ultimate objective. The main characteristics of this approach include instilling Islamic values in the soul, taste, and thought, as well as cultivating harmony and balance. These characteristics become a way of life, with the aim of realizing human perfection as representatives of God on earth, creating well-rounded individuals with religious, cultural, and scientific dimensions, and fostering an awareness of human functions as servants, caliphs of Allah, and heirs of the prophets. This method also seeks to provide the necessary provisions to carry out these functions (Tafsir, 2017).

## CONCLUSION

Islamic religious education with the Al-Ishlah Wa Tagyir method can make students have individual, spiritual, and social piety. Student piety is the attitude of students who know the values of goodness, want to do good, and act like it, which coherently radiates results from thought, heart, exercise, taste, and initiative. Student piety is a student's religious character as a person in their relationship with God (habluminallah), fellow human beings (habluminannas), and nature (habluminalam). Student kindness is a character that appears in individual students, which is the identity they have as a characteristic of behaviour that is in accordance with Islamic teachings. This can be seen in their outer and inner behaviour, characteristics that are different from others, ways of thinking, and acting that are typical of students. Individual student. Learning Islamic religious education through the Al-Ishlah Wa Tagyir method shapes one of these traits.

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