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Islamic Education Methods For The Millennial Generation In The Perspective Of The Quran And Hadith

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Abstract

Educational methods are fundamental for achieving learning outcomes, also for creating active and effective learning, and encouraging students so they can explore and develop their talents and abilities. Starting from intelligence, personality, morals, and skills that are beneficial for oneself and society. This research uses qualitative research methods through literature study with a descriptive-narrative approach and data collection techniques in the form of reading texts related to the required data. The collected data is classified into sub-discussions and analyzed using content analysis techniques, then arranged descriptively narratively into a systematic article. This research aims to describe what Islamic education methods are suitable for the millennial generation from the perspective of the Koran and Hadith. This article produces the result that Islamic education methods are still very valid and can be applied at all times to anyone and at any time by the Koran and hadith. The results of this research show that the Islamic education method is a method of regular and systematic education by what is taught in the Islamic religion which is based on the Koran and hadith. And this Islamic education method is also very suitable for millennial generation children, such as the exemplary method (al-uswah al-hasanah), the lecture method, the discussion/dialogue method, and the targhib and tarhib methods.

Keywords: Islamic Education Methods, Millennial Generation, in the Perspective of the Alquran and Hadith

Abstrak

Metode pendidikan merupakan suatu hal yang mendasar agar tercapai hasil pembelajaran, juga supaya tercipta pembelajaran yang aktif dan efektif, serta dapat memberi dorongan kepada siswa agar dapat menggali serta mengembangkan bakat dan kemampuan yang dimiliki. Dimulai dari kecerdasan, kepribadian, akhlak dan keterampilan yang bermanfaat bagi diri sendiri juga pada masyarakat. Penelitian ini menggunakan metode penelitian kualitatif melalui studi pustaka dengan pendekatan deskriptif naratif, dan teknik pengumpulan data berupa membaca teks yang terkait dengan data-data yang dibutuhkan. Data-data yang terkumpul

diklasifikasi dalam sub pembahasan dan dianalisis dengan teknik analisis, kemudian disusun secara deskriptif-naratif menjadi artikel yang sistematis. Penelitian ini bertujuan untuk mendeskripsikan apa saja metode pendidikan Islam yang cocok terhadap generasi millennial dalam perspektif Alquran dan Hadits. Artikel ini membuahkan hasil bahwa metode pendidikan Islam masih sangat berlaku untuk diterapkan disegala zaman kepada siapapun dan kapanpun sesuai dengan Alquran dan hadits. Adapun hasil dari penelitian ini yaitu metode pendidikan Islam merupakan metode yang pendidikan yang teratur dan sistematis sesuai dengan yang diajarkan dalam agama Islam yang berlandaskan Alquran dan hadits. Dan metode pendidikan Islam ini juga sangat cocok diterapkan untuk anak generasi millennial, seperti metode keteladanan (a-luswah al-hasanah), metode ceramah, metode diskusi/dialog, serta metode targhib dan tarhib.

Kata Kunci: Metode Pendidikan Islam, Generasi Millennial, Dalam Perspektif Alquran dan Hadits

Introduction

Islamic education in developing the potential of students involves the use of appropriate methods to achieve the desired goals. These methods are a crucial factor in the educational process to realize Islamic aspirations. The effectiveness of a method depends on how it is used, its direction, and its objectives. Methods must be determined accurately to successfully achieve the educational goals that have been set. The implementation of Islamic education methods cannot be separated from the Quran and Hadith. These two sources of teachings form the foundation of Islam, so Islamic education methods should be based on them. The importance of this is to ensure that the use and implementation of Islamic education methods remain in line with the goals of education itself.¹ However, education must also be in accordance with the progress of time.

The development and progress of a country are evident in various aspects, with one indicator being education. Education is considered extremely important as it influences the formation of competent and reliable human resources in building the nation. In the dynamics of social life, humans are required to continuously learn and develop themselves to be able to compete globally. Therefore, the term referring to education emerges, stating that there is no end to the learning process, and it remains dynamic. Hence, the term lifelong learning is valid and cannot be disputed.² The author has conducted a review of the literature that distinguishes previous research from the research the author has conducted, such as the study written by Andi Hidayat titled "Islamic Education Methods for the Millennial Generation." In that study, both discuss education methods for the millennial generation, but what distinguishes it from the research the author is conducting is that the previous journal did

not base its perspective on the Quran and Hadith.

Furthermore, in the research written by Safruddin Nawazir et al., titled "Education Methods in the Perspective of the Quran and Hadith," both studies discuss education methods from the perspective of the Quran and Hadith. However, what sets apart the research the author is conducting is that the previous study does not focus specifically on and target the millennial generation. In order to answer what Islamic education methods are relevant to be applied to the millennial generation from the perspective of the Quran and Hadith.

Method

This study used a qualitative research method through a literature review, which involved describing and elaborating on Islamic education methods for the millennial generation from the perspective of the Quran and Hadith. The data collection technique used was library research, involving gathering materials related to the research from the Quran and Hadith, books, scientific journals, literature, and other publications considered suitable as sources for the written research. The primary data sources were obtained from journals, one of which was written by Suhandi, and supported by secondary data sources including a book written by Anjali

Sriwijbant, Anisa Amalia, et al., and articles by Syifa Dilla Khansa and Dinie Anggaraeni Dewi. These articles were created using several reference sources related to the discussion material on Islamic education methods for the millennial generation from the perspective of the Quran and Hadith.

Results and Discussion

Islamic Education Methods

The word "method" comes from the Greek word "meta," meaning through, and "hodos," meaning path or way. It can be concluded that a method is a path or way taken to achieve a specific goal. The term "method" in Arabic can be expressed with several words such as *al thariqah*, *al manhaj*, and *al washilah*. All of these words refer to an intermediary or mediator. Generally, the term most commonly used for the method is *al thariqah*.³

According to terminology, experts have various definitions of educational or teaching methods. Winarno Surakhmad argues that a method is a way that functions as a tool to achieve a goal. Furthermore, Abu Ahmadi describes that a method is a knowledge of teaching techniques used by a teacher or instructor. According to Ramayulis, teaching methods are the ways used by teachers to build relationships with students during the learning process. Therefore, teaching methods are tools for

facilitating the learning process. Omar Mohammad explains that teaching methods involve directed activities conducted by teachers to understand the subjects taught, the characteristics of their student's development, the surrounding environment, and the goals to assist students in achieving the desired learning process and expected behavioral changes.⁴

Al-Syaibaniy provides the perspective that educational methods involve all aspects of directed activities conducted by teachers. This includes understanding the subjects taught, recognizing the characteristics of student development, and also paying attention to the surrounding environment. The main objective is to guide students to achieve the desired learning methods and the expected changes in their behavior. Thus, this approach emphasizes directed activities suited to the needs and characteristics of the students, aiming to achieve the best learning outcomes.

(Bahrul Ulum) In the context of Islamic education, the use of the word "method" carries the meaning of a path or way to instill religious knowledge in individuals, thereby manifesting in personalities that align with Islamic values. It can be interpreted that Islamic education methods are a way to understand, explore,

and develop Islamic teachings to remain in accordance with the progress of time.⁵

As human beings endowed with intellect by Allah SWT, we can utilize it in the context of education, supported by comprehensive guidance in the Quran and Hadith. Therefore, it is advisable that in teaching knowledge, we use methods based on the teachings of the Quran and Hadith. Some of these methods include:

- 1) Religious foundation, which emphasizes that humans are religious beings, and religion serves as the basis for teaching methods.
- 2) Philosophical foundation, which views humans as rational beings, hence their development depends on how much their thinking abilities can be expanded and developed.
- 3) This philosophical foundation views humans as rational beings, so everything related to their development depends on the extent to which their thinking abilities can be expanded and developed until they reach the peak of maximum development.
- 4) This sociocultural foundation focuses on the view that humans are social and cultural beings, also known as Homo sapiens. Therefore, the

influence of their environment and culture plays a significant role in the individual's educational process.

- 5) The scientific foundation perspective states that humans have the ability to create (cognitive), will (conative), and feel (affective). Therefore, education is expected to develop analytical and reflective thinking abilities.⁶

As humans endowed with intellect by Allah SWT, we can utilize it in the context of education, supported by comprehensive guidance in the Quran and Hadith. Therefore, it is advisable that in teaching knowledge, we use methods based on the teachings of the Quran and Hadith. Some of these methods include:

1. Exemplary Method (*al uswat al hasanah*)

Uswat means that which is imitated, with its plural form *usyan hasanat* meaning good examples. This term, *al-uswat al-hasana*, can be interpreted as a good example or role model. According to Hamka (1988), this refers to something that is set as an example and has the obligation to be followed and emulated. Exemplarity, in this context, is demonstrating praiseworthy actions to students with the hope that they will imitate and follow the actions demonstrated.

This method involves educators practicing techniques and ways of doing something, while students observe. Prophet Muhammad SAW also often used this method, especially in explaining the procedures of prayer, ablution, Hajj rituals, and other aspects. This approach facilitates understanding and direct practice so that it can be done correctly.⁷

2. Lecture Method

The lecture method is an approach that involves delivering explanations about specific material, often done in front of students or a general audience. According to Zuhairini, the lecture method is an educational method where the subject matter is conveyed to students through oral explanation and clarification. Since the time of Prophet Muhammad, the lecture method has been a primary and frequently used way by Prophet Muhammad to deliver revelations to the community (*Ummah*).

The distinctive characteristic of this method is the dominant role of the teacher, where the teacher actively delivers information and students are more passive, listening to what the teacher conveys. The lecture method is widely used by educators, not only in schools but also in non-formal education contexts such as mosques or prayer rooms, to convey understanding in the context of religious education.

3. Discussion/Dialogue Method

The discussion method is an approach in teaching where educators provide opportunities for students to speak and analyze scientifically with the goal of gathering opinions, drawing conclusions, or devising various alternative solutions to a problem. Abdurrahman An-Nahlawi refers to this method as "*hinar*" or dialogue. According to An-Nahlawi, dialogue is advantageous because its characteristics guide readers to follow the dialogue to its conclusion. Through dialogue, feelings, and emotions can be involved, and the topics of conversation are presented realistically and humanely. This approach provides space for active interaction among students, allowing them to collectively seek a deeper understanding and directly engage them in the learning process.⁸

4. *Targhib* and *Tarhib* Method

This method involves teachers providing learning material by applying rewards for good behavior (*targhib*) and punishments for bad behavior (*tarhib*) to encourage students to do good and avoid wrongdoing. Prophet Muhammad PBUH often used this method in educating his companions (Ummah), where positive incentives and negative consequences were used as means to shape desired behavior and deter undesired behavior among his companions.

5. Demonstration Method

The term "demonstration" in teaching is used to describe a teaching method where verbal explanations are accompanied by physical actions or the operation of equipment, objects, or specific items. In other words, the demonstration method is a teaching method that involves demonstrating or using items as part of the learning process according to the subject matter.

In teaching religious issues to his companions, Prophet Muhammad often used the demonstration method. In this method, he would explain a concept or action by demonstrating it directly, so that the companions could see and understand clearly. After the demonstration, they were given the opportunity to practice what Prophet Muhammad had demonstrated. Examples of Prophet Muhammad's use of the demonstration method can be found in teaching the procedures of prayer, ablution, and various other aspects of Islamic teachings. By directly demonstrating how an action is performed, he made it easier for the companions to understand and follow correctly. The demonstration method helped transfer religious knowledge and skills practically and effectively to the companions.⁹

6. Parable Method (Amsal)

This teaching method involves the teacher providing learning material by giving examples or parables or narrating a situation that is similar or comparable.

Based on the Hadith of Prophet Muhammad, there are educational values:

- a. Prophet Muhammad explained the comparison of human qualities with beneficial and non-beneficial fruits in everyday life. This serves as a choice for humans to determine their position.
- b. In teaching his followers, Prophet Muhammad used a rational and practical approach. Through a rational approach, humans are invited to think and distinguish between what is good, less good, and bad. With a practical approach, he introduced the benefits of doing good and the negative consequences of choosing what is bad.

True faith needs to be proven through good deeds. Similarly, good faith must be supported by righteous actions.

7. Repetition Method

The repetition method is a way in which teachers continuously repeat material that has been taught previously. By repeating this material, the knowledge conveyed becomes increasingly well-remembered by students.

One important process in learning is through repetition or practice, where exercises are repeated. This can be in the form of mental exercises, where someone imagines themselves performing an action or motor exercises, where someone performs the action physically. Both types of exercises are important aids for improving memory.

Mental exercises involve imagining events that are no longer present, and these mental images then guide the following motor exercises. This repetition process is also influenced by an individual's level of development. The ability to describe behavior and skills by making models into verbal or visual codes can facilitate this repetition process. In other words, imagining and describing verbally or visually help reinforce repetition and mastery of skills.

In the hadith, the Prophet provides explanations on several matters: (a) The Prophet observed a man praying in the mosque. (b) The Prophet advised the man to repeat his prayer because there was a mistake in its execution. (c) The man repeated his prayer in the same manner as the first time. (d) The Prophet again advised the man to repeat his prayer, and this was repeated three times. (e) The man repeated his prayer three times according to the Prophet's guidance. (f) After that, the man

admitted that he couldn't perform the prayer better than that and asked the Prophet to teach him. (g) The Prophet taught the man the correct manner of prayer (*kafiyah shalat*) and instructed him to pray according to the correct requirements.

Here, the Prophet did not directly teach his companion the correct way to pray, but instead, he used the method of repetition repeatedly. In this case, we can see the principle of repetition method applied by the Prophet. By using this method, the companion became more impressed, earnest, and careful in paying attention to what the Prophet was going to teach him. This is crucial so that the material taught can leave a strong impression in the memory of the learner.

Repetition can be done before or after delivering the lesson material. Repetition before presenting the material aims to evaluate how well students understand the material to be taught. It can also help improve students' concentration on the upcoming material. On the other hand, repetition after delivering the material aims to reinforce students' understanding of the lesson material that has been presented. By repeating, students have the opportunity to solidify their knowledge and ensure that the information has been truly understood.¹⁰

8. Method of Storytelling and

Stories

The storytelling method is an approach that uses the narration of historical events containing moral, religious, social, cultural, and other values. These stories can include both positive and negative tales. This method involves the chronological delivery of information about an event, narrating the actions, experiences, or hardships of others. The purpose of this method is to convey specific messages or values through the narrative of events that can capture the attention and understanding of students.

Rasulullah used the storytelling method when conveying religious teachings to his companions (*Ummah*). This method holds significant importance when used in teaching students, especially through the narration of historical events. The storytelling method can create a strong impression, motivate students, and make the lesson material more engaging.

This method can create a profound impression on students, motivating them to do good deeds and avoid bad behavior. In fact, this is one of the engaging methods frequently used by Prophet Muhammad in conveying Islamic teachings, thereby piquing the interest of his companions.

The storytelling technique is also one of the effective ways to develop and

build individuals as it encompasses all aspects of education, including mental, intellectual, physical, and elements within a person's soul. Education through example and advice can have a positive impact on shaping character and values in students.¹¹

9. Habituation and Punishment Methods

This method is widely used by many people. Learning habits like this provide consistent discipline for children in the learning process. Learning habits involve the process of forming new habits or improving existing ones. In addition to using commands, exemplary examples, and specific experiences, this method also involves the application of punishment and rewards. The goal is to create new actions that are more appropriate, positive, and in line with the existing situation and conditions.

From a legal perspective, a seven-year-old child has not yet reached the age of *taklif* (religious responsibility). Between the age of 7 and when they become *mukallaf* (legally responsible), there is a gap of about 7-8 years. Therefore, it can be understood that the Prophet Muhammad instructed children at the age of 7 to perform prayer with the intention of habituating them. This is aimed at ensuring that when they reach the age of responsibility, they are already

familiar with it and do not find it burdensome to perform. Similarly, when it comes to giving punishment in education if a learner makes a mistake, it is advisable to impose a sanction or punishment, but this punishment should be constructive in developing their mental and character. With such an approach, students will feel happy because the educator guides them in a manner that is appropriate and positive.

10. Question and Answer Method

The question-and-answer method is a way of presenting lessons in the form of questions that must be answered, primarily from the teacher to the students or sometimes from the students to the teacher.

The dialogue or question-and-answer method has several advantages, including:

- a. Keeping the classroom lively because children actively think and express their ideas.
- b. Training children to confidently state their opinions.
- c. Encouraging differences of opinion among students, which can enhance the discussion process.
- d. Motivating students to be more active and dedicated.

- e. Stimulating children to evaluate the truth of something.
- f. Helping students improve memory retention and focus.
- g. Developing students' courage and skills in answering questions and expressing opinions simultaneously.¹²

The question-and-answer method plays an important role in education and should not be overlooked. This method can provide significant assistance compared to other methods. In this way, we can assess the extent to which students understand the learning materials they receive.

The Millennial Generation

There are many interesting phenomena in today's adulthood, and one that is currently in the public spotlight is the millennial generation. This phenomenon has emerged as a result of the proliferation of global culture and popular lifestyles, which are considered an inevitable consequence of the ongoing and unstoppable development of globalization.

Globalization is often interpreted as the process of globalizing social, economic, political, and cultural systems, making the world appear borderless or a borderless world. With the presence of satellites, the internet, and long-distance telephones,

distances feel closer. Technological and informational advancements have erased boundaries between countries, nations, and classes. One significant result of globalization is the emergence of the gadget generation, or the term often used to refer to the emergence of the millennial generation.

The millennial generation, also known as Generation Y, is a demographic group that emerged after Generation X (Gen-X). There is no exact timeframe to determine when this generation began and ended. Experts and researchers typically use the early 1980s as the starting point for the birth of the millennial generation, and the early to mid-2000s as the endpoint for this generation's birth. In general, millennials are the children of older generations such as Baby Boomers and Gen-X. Sometimes millennials are referred to as "Echo Boomers" because there was a boom or significant increase in birth rates during the 1980s and 1990s. Fortunately, in the 20th century, the trend towards smaller families in developed countries continued to grow, so the relative impact of this baby boom echo is generally not as significant as in the post-World War II period, which experienced a population explosion.

The term "millennial generation" was coined by two American historians and writers, William Strauss and Neil Howe, in

several of their books. Subsequently, research on the millennial generation in America continued, including studies conducted by the Boston Consulting Group (BCG) in collaboration with the University of Berkeley in 2011 under the theme "American Millennials: Deciphering the Enigma Generation." Compared to previous generations, millennials have unique characteristics. For example, research released by the Pew Research Center explains that millennials tend to be more fond of using technology, entertainment, music, and the internet, and these things have become basic needs for this generation.¹³

When we examine and dissect the portrait of the millennial generation, there are dominant characteristic traits of the millennial generation:

- a) Millennials tend to trust user-generated content more than one-way information. They are less trusting of information that flows only in one direction. This lack of trust extends not only to large companies and conventional advertising but also includes an interest in personal experiences. For example, when they intend to purchase a product, this generation is more likely to look at reviews and testimonials from fellow users before making a purchase.
- b) Millennials prefer using their phones over watching TV. The internet plays a crucial role in the lives of today's generation. Millennials also typically avoid TV advertisements. They prefer getting information through their phones by searching on Google or participating in discussions on forums. This generation actively seeks information to stay up-to-date with their surroundings.
- c) Millennials are considered to have a mandatory presence on social media. Communication among them flows very smoothly even if it doesn't always involve face-to-face meetings. Instead, many of them prefer to communicate solely through text messages or online chats in the virtual world, by creating accounts that contain their profiles using platforms like Twitter, Facebook, and Line. Social media accounts also serve as a place for self-actualization and expression because what they write there will be read by others. Therefore, it can be almost certain that almost all millennials have social media accounts for communicating and expressing themselves.
- d) Millennials tend to be less interested in reading conventionally. Interest in reading books among this group has drastically declined. They tend to view

long texts as confusing, headache-inducing, and boring. Millennials prefer enjoying content in the form of images rather than text.

- e) Millennials have higher knowledge compared to their parents. Millennials see the world not necessarily firsthand but in a different way, namely through the internet, which makes them aware of many things. They use technology to communicate, shop, get information, and engage in various other activities.
- f) Millennials are often less loyal to one workplace, but they can work efficiently. It is estimated that by 2025, about 75 percent of the workforce worldwide will be made up of millennials. Today, many leaders and managers are millennials. According to research from Sociolab, most millennials prefer to get high salaries, flexible work schedules, and ask for promotions in a short period, usually a year. They also tend to be less loyal to their job or company.¹⁴

Speaking about the millennial generation, several key issues are important in designing strategies to make their contribution a positive force for the advancement of religion and the nation in the future, namely:

- a. Views on religion are highly significant for the millennial generation, especially

because Indonesia generally has a majority of people who adhere to Islam. Although the state's foundation is based on Pancasila and the 1945 Constitution, religious values and life philosophies are still recognized as a foundation that must be based on religiosity. This generation faces the rapid impacts of globalization and technology, which often lead to the neglect of religious norms, and they tend to focus more on gadgets than religious teachings.

- b. Social values also emerge as a major issue for the millennial generation, particularly in the interpretation of the meaning of family and the surrounding environment. The importance of human relationships, both with family and friends, is seen as an essential form of protection. However, this generation faces challenges due to a lack of direct social interaction, preferring to communicate through gadgets. This can lead to a shift in social values, where direct involvement in social relationships may be reduced.

- c. Education is the most crucial issue among millennials because it has a significant impact on their future direction. However, a critical issue arises within this generation, namely the tendency to become lazy due to easy access to information through gadgets.

They often view school merely as a formal obligation to be completed to obtain a diploma, leading to education no longer being a top priority for some of them.¹⁵

The Education Methods of Islam Towards the Millennial Generation in the Perspective of the Quran and Hadith

After understanding the meaning of Islamic education methods and the characteristics of the millennial generation, we can see how important these methods are in transforming knowledge for students. Education methods are the ways or techniques used to ensure that students can absorb the learning imparted by educators. The importance of these methods lies in their alignment with the basic principles of Islamic education. By using methods that are in line with Islamic values, the education process can be more effective and have a positive impact on the development of students.

Understanding human behavior as diverse social beings is certainly an interesting exploration. These differences encompass the structure of thought and sociological cultural conditions that influence how humans learn and receive lessons. Therefore, the author seeks the appropriate approach for the millennial generation so that the learning process can

be conveyed effectively and efficiently, referring to the perspective of the Quran and Hadith.

As the author has outlined above, there are several Islamic education methods taught by the Prophet Muhammad, namely: the method of exemplary behavior (al-uswah al-hasanah), lecture method, discussion/dialogue method, encouragement, and deterrence method (targhib and tarhib), demonstration method, parable method (amtsal), repetition method, storytelling method, habituation and punishment method, and question and answer method. Of all these methods, all are suitable for application in the learning process, depending on the situation and conditions. However, the author sees that the appropriate education methods to be applied to the millennial generation include:

The first one, the method of exemplary behavior (al-uswah al-hasanah), is considered an important method because one of the most significant aspects of religion is the method of exemplary behavior.¹⁶ The word of Allah in Surah Al-Ahzab, verse 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن

كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

17(21)

Meaning: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

From this verse, it can be understood that the Prophet Muhammad (peace be upon him) is an excellent example or a perfect role model. He has provided good teachings and examples to his companions and the entire Muslim community, serving as a guide in their lives.

As we know, teachers are admired and emulated, so teachers must be good examples and role models for their students. Therefore, this method is suitable to be applied to the millennial generation, to provide exemplary examples, especially in the rapidly evolving use of technology. Education with exemplary behavior is crucial for the millennial generation. They need figures or role models that can be used as role models. With the education that prioritizes exemplary behavior, this generation will receive effective positive influence and leave a good impression on their development.

The second method, the lecture method is an approach that involves delivering and explaining the material in front of students or a general audience.

The hadith of the Prophet Muhammad (peace be upon him) that explains the lecture method is as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ،

قَالَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ، عَنْ

مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، لَمَّا نَزَلَتْ

هَذِهِ الْآيَةُ "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ"

(الشعراء:125)، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قُرَيْشِيًّا، فَاجْتَمَعُوا، فَعَمَّ وَحَصُّ. فَقَالَ، "يَا بَنِي كَعْبَ

بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مُرَّةَ بْنِ

كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْقِذُوا

أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا

أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَا طِمَّةُ، أَنْقِذِي أَنْفُسَكَ مِنَ

النَّارِ، فَإِنَّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا. غَيْرَ أَنَّ لَكُمْ

رَجْمًا سَا بِلْهَا بِيَلَا لَهَا. رواه مسلم

Meaning: "Qutaibah ibn Sa'id and Zuhair ibn Harb narrated to us, they said, 'Jarir narrated to us from 'Abdul Malik ibn 'Umair, from Musa ibn Thalhah, from Abu Hurairah, he said, "When this verse was revealed: 'And warn your closest kindred.' (Quran, Surah Ash-Shu'ara, 26:214), the Prophet Muhammad (peace be upon him) called the people of Quraysh. When they

gathered, the Prophet Muhammad (peace be upon him) addressed them in general and specific terms. He said, 'O Bani Ka'ab ibn Luaiy, save yourselves from the Hellfire! O Bani 'Abdi Shams, save yourselves from the Hellfire! O Bani 'Abdi Manaf, save yourselves from the Hellfire! O Bani Hashim, save yourselves from the Hellfire! O Fatimah, save yourself from the Hellfire! For I cannot protect you at all from the punishment of Allah. I only have family relations with you which I will uphold firmly.' (Narrated by Muslim)

The method of educational lectures is suitable for application to the millennial generation, as providing explanations and advice is necessary for millennial children who need guidance for themselves.

The third method, the method of discussion/dialogue. This method was often used by the Prophet Muhammad (peace be upon him) when he was with his companions. As he said:

عَنْ أَنَسٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ (اخرجه البخاري في كتاب الظالم والغصب)

Meaning: "From Anas bin Malik, may Allah be pleased with him, he said, the Prophet Muhammad (peace be upon him) said: Help your brother, whether he is an oppressor or oppressed." They asked, "O Messenger of Allah, how should we help an oppressor?" The Prophet replied, "By stopping him from oppressing, for that is his help." (Narrated by Imam Bukhari).

The next method is discussion/dialogue. With this method, millennials have the freedom to think and express their opinions, allowing them to convey lesson material by speaking and analyzing scientifically to gather opinions, draw conclusions, or develop various alternative solutions to a problem.

The fourth method, The method of targhib and tarhib involves teachers providing learning by applying rewards for good behavior (targhib) and punishments for bad behavior (tarhib), commonly known as rewards and punishments.¹⁹

The Prophet Muhammad said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ

وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ. رواه

الترمذی

Meaning: "I heard Abdullah bin Mas'ud saying that the Messenger of Allah said, 'Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter, and Mim is a letter.'"

This method is highly relevant to be applied to the millennial generation. With this method, they will choose to do good or bad deeds. Because all behaviors will be held accountable.

Conclusion

From the above explanation, it can be concluded that in the context of Islamic education, significant attention is given to methodological issues. The Quran and Hadith as sources of Islamic teachings contain principles and guidelines that can be interpreted into concepts about methods. Although there is no method that is absolutely unusable in teaching, what is more important is our ability to see and formulate effective methods for students.

As time progresses and the behavior of students changes, teaching methods also experience dynamics. Therefore, as

education practitioners, we need to place education on the right foundation and objectives. This means directing students to continuously learn throughout their lives. Millennials, as a generation facing various challenges, are expected to become the future leaders of the nation and religion. Therefore, we need to guide, nurture, and direct them in accordance with the essence of Islamic education based on the guidance of the Quran and Sunnah. From all the Islamic education methods that have been discussed, several methods may be relevant to be applied to the millennial generation, namely: the exemplary method, the lecture method, the dialogue/discussion method, as well as the *targhib* and *tarhib* method.

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Endnotes

¹ Cut Nyakdhin, "Hakekat Metode Pendidikan
Islam," 247.

² Hidayat, "Metode Pendidikan Islam Untuk
Generasi Millenial." P.56

³ Suhandi, "Hadits Tentang Metode Pendidikan Dan
Karakteristiknya," 84.

⁴ Anjali Sriwijbant, Anisa Amalia, *Antologo Hadis
Tarbawi Pesan Pesan Nabi SAW Tentang Pendidikan*, 46–
47.

⁵ Ulum, "Esensi Metode Pendidikan: Perspektif
Filsafat Pendidikan Islam," 75.

⁶ Hidayat, "Metode Pendidikan Islam Untuk
Generasi Millenial," 61.

⁷ Suhandi, "Hadits Tentang Metode Pendidikan Dan
Karakteristiknya," 84.

⁸ Suhandi, 86.

⁹ Anjali Sriwijbant, Anisa Amalia, *Antologo Hadis
Tarbawi Pesan Pesan Nabi SAW Tentang Pendidikan*, 48–
49.

¹⁰ Nurul Hidayah, "Metode Pembelajaran PAI
Perspektif Hadits Tarbawy (Kajian Hadits
Kontemporer)," 54.

¹¹ Anjali Sriwijbant, Anisa Amalia, *Antologo Hadis
Tarbawi Pesan Pesan Nabi SAW Tentang Pendidikan*, 50–
51.

¹² Nurul Hidayah, "Metode Pembelajaran PAI
Perspektif Hadits Tarbawy (Kajian Hadits
Kontemporer)," 53.

¹³ Hidayat, "Metode Pendidikan Islam Untuk
Generasi Millenial," 67.

¹⁴ Hidayat, 68.

¹⁵ Hidayat, 69.

¹⁶ Asy'ari, "METODE PENDIDIKAN ISLAM
Oleh : M.Kholil Asy'ari Abstraksi," 199.

¹⁷ Qur'an
Kemenag,
[https://quran.kemenag.go.id/quran/per-
ayat/surah/33?from=1&to=73](https://quran.kemenag.go.id/quran/per-ayat/surah/33?from=1&to=73)

¹⁹ Suhandi, 86