

## REVITALIZATION OF QUR'ANIC BASED ISLAMIC EDUCATION: An Implementative Study of Surah an-Nahl Verse 125 as a Teaching Method

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### ABSTRACT

The revitalization of Quran-based Islamic education has become an urgent need in facing the moral crisis and spiritual challenges of the current generation. Islamic education is not merely about transferring knowledge but also about shaping noble character and a personality oriented toward divine values. This study aims to analyze the implementation of Surah an-Nahl verse 125 as a teaching method at the Darul Hikmah Islamic Boarding School in Bima City. This verse contains educational principles through the approaches of hikmah (wisdom), mau'izhah hasanah (good advice), and jidal billati hiya ahsan (wise dialogue), which can be used as pedagogical guidelines in shaping the character of students. This study uses a qualitative approach with observation, in-depth interviews, and documentation of learning activities. The results indicate that the values of Qur'an surah an-Nahl verse 125 have been internalized in the educational process, evident from teaching practices that emphasize the strengthening of morals, tolerance, communication ethics, and balanced religious awareness. The implications of these findings affirm that a Qur'an-based approach can be effectively applied in the context of pesantren education. This revitalization encourages the development of teaching methods that address cognitive, affective, and spiritual dimensions in an integrated manner.

### KEYWORDS:

Qur'an Based Education, Teaching Methods, Islamic Boarding School

### ABSTRAK

Revitalisasi pendidikan Islam berbasis Al-Qur'an menjadi kebutuhan mendesak dalam menghadapi krisis moral dan tantangan spiritual generasi masa kini. Pendidikan Islam tidak hanya bertujuan mentransfer ilmu, tetapi juga membentuk akhlak mulia dan kepribadian yang berorientasi pada nilai-nilai ilahiyah. Penelitian ini bertujuan untuk menganalisis implementasi Surah an-Nahl ayat 125 sebagai metode pengajaran di Pondok Pesantren Darul Hikmah Kota Bima. Ayat ini memuat prinsip-prinsip pendidikan melalui pendekatan hikmah (kebijaksanaan), mau'izhah hasanah (nasihat yang baik), dan jidal billati hiya ahsan (dialog yang bijak), yang dapat dijadikan sebagai pedoman pedagogis dalam pembentukan karakter santri. Penelitian ini menggunakan pendekatan kualitatif dengan teknik observasi, wawancara mendalam, dan dokumentasi terhadap aktivitas pembelajaran. Hasil penelitian menunjukkan bahwa nilai-nilai Qur'an Surah an-Nahl ayat 125 telah diinternalisasikan dalam proses pendidikan, terlihat dari praktik pengajaran yang menekankan penguatan akhlak, toleransi, etika komunikasi, serta kesadaran beragama yang seimbang. Implikasi dari temuan ini menegaskan bahwa pendekatan berbasis Al-Qur'an dapat diaktualisasikan dalam konteks pendidikan pesantren secara aplikatif. Revitalisasi ini mendorong pengembangan metode pembelajaran yang menyentuh dimensi kognitif, afektif, dan spiritual secara integral.

### KATA KUNCI:

Pendidikan Berbasis Qur'an, Metode Pembelajaran, Pondok Pesantren

## INTRODUCTION

The Big Indonesian Dictionary defines method as a systematic way of working to facilitate implementation in order to achieve certain goals. In education, methods refer to pedagogical approaches or steps designed to effectively transfer knowledge from educators to learners. In an Islamic perspective, education is not only aimed at transferring knowledge, but also forming a complete personality and noble character (Ahyat, 2017). This is reflected in the objectives of national education as stated in Law Number 20 of 2003 concerning the National Education System, which emphasizes the importance of developing the potential of students as a whole from spiritual, moral, intellectual, to social skills (Utari et al., 2024).

Islamic education, with its main foundation, the Qur'an and hadith, views the educational process as a comprehensive effort to form a balanced human being in the aspects of the world and the hereafter. In this framework, the Qur'an not only functions as a source of law, but also as a guide to educate and foster people (Almas, 2024; Efendi et al., 2024). Among the Qur'anic verses that become methodological references in education is Surah an-Nahl verse 125. The verse emphasizes three main approaches in da'wah and education, namely *bil hikmah* (with wisdom), *man'izhab hasanah* (good advice), and *mujadalah billati hiya absan* (arguing in a good way) (fahmi, 2019; Ghafur, 2014). These three approaches, if implemented appropriately in education, are believed to be able to present

an effective, humanist, and inspiring learning process (Muhaemin et al., 2024).

However, the implementation of these Qur'anic pedagogical values in formal and non-formal education in Indonesia, including in Islamic boarding schools, has not been fully optimized (Syarifuddin & Daffa, 2024; Zahraini & Andrian, 2024). Many Islamic educational institutions are still trapped in a monological instructional approach, which emphasizes memorization rather than understanding, and tends to ignore the dialogical dimension and gentle approach as recommended by the Qur'an. This is a challenge in itself, including at Pondok Pesantren Darul Hikmah Kota Bima, which is the focus of this research.

Darul Hikmah Islamic Boarding School in Bima City is one of the Islamic educational institutions that emphasizes integration between spiritual and academic development. With the vision of forming students who are proficient in religious knowledge and have good character, this pesantren has tried to implement learning methods that are rooted in Qur'anic values. One of the approaches that began to be developed was the application of the values of Surah an-Nahl verse 125 in the learning process. This approach reflects the serious efforts of the pesantren in revitalizing the role of the Qur'an as a living and contextual source of educational methodology.

However, in practice, there are still significant challenges in its implementation. Differences in teachers' understanding of the

meaning and application of the verse, limited Qur'anic value-based pedagogical training, and the lack of a thorough evaluation of the effectiveness of this method are some of the main obstacles. Therefore, it is important to conduct an in-depth study that not only explains the teachers' understanding of the verse, but also analyzes its implementation in daily teaching practices in pesantren.

This study aims to analyze the understanding of the teachers of Darul Hikmah Islamic Boarding School in Bima City towards the content of Surah an-Nahl verse 125 and examine how the application of the verse values is realized in a typical learning strategy in pesantren. This focus is expected to reveal the dynamics of the actualization of Qur'anic values in the pesantren education system and find learning patterns that are relevant, adaptive, and rooted in Islamic teachings.

The distinction of this study lies in the multidimensional approach that combines conceptual-theoretical aspects with an applicative and contextual approach. Different from the research of Al Farisi et al. (2024), Efendi et al. (2024), and Khairi et al. (2023) which generally examine the meaning and learning methods in Surah an-Nahl verse 125 based on tafsir-such as Tafsir Al-Azhar and Tafsir Al-Misbah-in a descriptive-normative manner, this study specifically explores how the verse is implemented in the practice of Islamic education in the pesantren environment. In addition, if the research of Muhaemin et al.

(2024) emphasizes the humanistic side of Islamic education in the verse and Sufyan & Darsitun (2023) highlights the approach of da'wah methods in general, then this research expands the scope by directly observing the learning process at Pondok Pesantren Darul Hikmah Kota Bima. Through field observations and in-depth interviews with teachers and students, this research seeks to reveal the real dynamics in the application of the principles of wisdom, mau'izhah hasanah, and mujadalah contained in Qur'an surah an-Nahl verse 125 as an Islamic learning strategy based on the pesantren context. Thus, this research provides a new contribution in the study of Qur'an-based Islamic education by combining text analysis, tafsir approach, and field studies that have rarely been done in previous studies that are more conceptual or textual in nature.

In terms of novelty, this research offers a new reading of the da'wah verse (Qur'an 16:125) not just as a foundation for da'wah, but as a methodological basis for contemporary Islamic education in pesantren. This expands the scope of the functional interpretation of the Qur'an in education by placing the verse as an applicable learning paradigm. This approach is expected to encourage pesantren to not only make the Qur'an as teaching material, but also as a source of values and methods in teaching.

Furthermore, this research contributes to enriching Islamic education literature by providing practical and theoretical contributions. Practically, the results of this research can be

used as a reference for teachers and pesantren managers to develop learning strategies that are more humanist, dialogical, and transformative, in accordance with the spirit of Surah an-Nahl verse 125. Theoretically, this research enriches the treasury of Qur'an-based Islamic education thought by emphasizing the importance of revitalizing Qur'anic values in all aspects of learning, not limited to materials, but also methods and approaches.

Through this research, it is expected that policy recommendations will emerge that can be used as a reference by Islamic education institutions in designing curriculum and learning methods based on Qur'anic values. This research can also be an initial model for further research on similar themes in pesantren or other Islamic education institutions in various regions in Indonesia. Thus, Islamic education can continue to be relevant and contributive in shaping a generation that is intellectually intelligent, spiritually mature, and morally superior.

In the end, the revitalization of Qur'an-based Islamic education as shown in the implementation of Surah an-Nahl verse 125 is not just a discourse, but must be a real movement applied in educational practice, especially in Islamic institutions such as the Darul Hikmah Islamic Boarding School in Bima City. This research is here to make a scientific and inspirational contribution in grounding Qur'anic values as the basis and direction of holistic and transformative Islamic education.

## THEORY DESCRIPTION

The study of Qur'an-based teaching methods needs to begin with an understanding of Surah an-Nahl verse 125 which is the center of attention of this research. The verse reads:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ  
وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ  
ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided (Surah an-Nahl verse 125).*

In general, this verse emphasizes three approaches in inviting to the way of Allah: with good advice, and dialogue in the best way. All three reflect a subtle, communicative, and contextualized educational approach.

Al-Thabari (1997) in his tafsir explains that wisdom in this verse is a word that is true and in accordance with reality, and delivered wisely so that it can be accepted by the heart and mind. *Manizhab hasanah* is interpreted as touching and gentle advice. While *mujadalah* is a form of dialog or debate that is carried out in the best way, not with reproach or coercion, but with polite arguments.

Al-Qurthubi (2022) adds that this verse provides a methodological basis in da'wah education and teaching. According to him, da'wah and education should be adapted to the level of understanding of the audience. Wisdom is intended for scholars, advice for the general

public, and dialog for those who refuse. This approach shows sensitivity to the condition of the learners.

Quraish Shihab (2002) in *Tafsir Al-Mishbah* emphasizes that Surah an-Nahl verse 125 not only talks about da'wah methods, but can also be drawn as a general principle of education. According to him, the method used by the Qur'an is very dialogic and respects the diversity of understanding. Ideal education, according to Quraish Shihab, is not only teaching knowledge, but also forming attitudes and critical thinking through persuasive and communicative approaches.

In the context of Islamic education, this verse is often used as a basis by Islamic education experts to formulate learning methodologies that are not only oriented towards cognition, but also affection and psychomotor. Al-Abrasyi (2001) in his thought states that the main purpose of Islamic education is the formation of a complete personality (*syakhsbiyyah islamiyyah*), and this can only be achieved if the methods used reflect the values of the Qur'an which emphasize gentleness, wisdom, and dialogue.

However, in the empirical reality in Indonesia, especially in formal and non-formal Islamic educational institutions, the implementation of these Qur'anic pedagogical values has not been fully optimized. A number of studies (Syarifuddin & Daffa, 2024; Zahraini & Andrian, 2024) indicate that many Islamic educational institutions still prioritize

instructional approaches that are monological and memorization-oriented. This causes the learning process to be rigid and less interactive, and tends to ignore approaches that foster deep understanding and exemplary values.

This context also occurs at Pondok Pesantren Darul Hikmah Kota Bima, which despite having an integrative vision between spirituality and academics, still faces challenges in incorporating the values of Surah an-Nahl verse 125 in learning practices. Teachers' understanding of the essence of this verse, such as the importance of wisdom and dialog, is often not uniform. Some teachers still interpret learning as a one-way process of delivering material without building a critical discussion space.

In fact, theoretically, the values in Surah an-Nahl verse 125 are in line with the constructivistic learning approach, where learners are encouraged to build knowledge actively through social interaction and personal meaning. Vygotsky (1978) emphasized the importance of social interaction and scaffolding in learning, which can be related to the principle of *mujadalah bi allati hiya absan* as a space for discussion and negotiation of meaning in learning.

Thus, this verse can be a theoretical and methodological foundation in designing Islamic education that is humanist, adaptive and responsive to the needs of learners. This study provides a basis for assessing how the implementation of this Qur'anic method takes

place in the field and how actual challenges in teaching practice can be answered through reflection on the core values of the verse.

## **METHOD**

This research uses a qualitative approach with a phenomenological research type. The phenomenological approach was chosen because it is relevant to reveal in depth the experience and meaning of the research subject towards a phenomenon, in this case the implementation of the values of Al-Qur'an surah an-Nahl verse 125 in the teaching process at Darul Hikmah Islamic Boarding School in Bima City. Phenomenology aims to explore the subjective meanings that arise from the experiences of teachers in applying the teachings of the Qur'an, especially verses that contain the principles of wisdom, good advice, and polite dialog. Through this approach, researchers sought to understand how pesantren teachers interpreted, animated, and practiced the content of the verse in their teaching process, not only from the theoretical side, but in the context of the life and reality they lived.

Data were collected through in-depth interviews with a number of purposively selected informants, namely teachers of Islamic religious subjects at Pondok Pesantren Darul Hikmah, including teachers of Al-Qur'an Hadith and Akidah Akhlak, who are known to have applied the Al-Qur'an-based approach of surah an-Nahl verse 125 in their teaching methods. The selection of informants was based on certain criteria such as a minimum teaching

duration of two years, active involvement in the curriculum development process or teaching methods, as well as willingness to provide reflective narratives regarding their pedagogical practices. The interviews were semi-structured so that the researcher could explore the teachers' personal experiences openly, but still within the corridor of the major themes of the study. The questions in the interviews focused on their understanding of the verse, their experiences when integrating it into the teaching process, and the dynamics of interaction that occur between teachers and students when the method is used.

In addition to interviews, participatory observations were conducted by researchers to directly witness the learning interactions between teachers and students. This observation aims to record how the principles of Al-Qur'an surah an-Nahl: 125 are actualized in real actions in the classroom. Researchers recorded the teacher's verbal and non-verbal expressions in delivering the material, the approach strategies used, as well as the response and involvement of students in the learning process. The results of this observation complement the narrative data from the interviews, as well as being material for critical reflection on the consistency between teachers' understanding and their actual practice.

Data was also obtained from documentation such as lesson plans, syllabi, or teaching materials used by teachers. These documents help researchers see formally the extent to which the values of Qur'an surah an-

Nahl verse 125 have become part of the education in the institution. These three data collection techniques-interview, observation, and documentation-were used simultaneously to ensure the depth and diversity of the data obtained.

Data analysis was carried out using phenomenological techniques through the stages of reducing phenomena, compiling meaning units, and drawing out the essential structure of the subject's experience. All data were transcribed and analyzed thematically, focusing on the inner experience, the meaning the subject gave to the experience, and the values lived through educational practices. Data validity was maintained through triangulation of sources and techniques, as well as member checking by giving informants the opportunity to correct or add information to the interpretations made by the researcher. The whole process is carried out in a naturalistic and reflective manner, so that the research results can describe a living and contextual reality, not just a normative representation. This phenomenological approach is believed to be able to reveal honestly and deeply how the Qur'an surah an-Nahl verse 125 is brought to life as a humanist, dialogical, and spiritually valuable teaching method in the typical context of pesantren education.

To ensure the validity of the data in this study, triangulation and member check techniques were used systematically. Triangulation is done by combining various data

sources, such as the results of in-depth interviews with teachers, observation of the learning process in the classroom, and analysis of learning documents such as syllabus and lesson plans that reflect the values of Aur'an Surah an-Nahl verse 125. Through this approach, a more comprehensive and accurate picture of the implementation of the values of hikmah, mau'izhah hasanah, and mujadalah in the teaching process in the pesantren environment is obtained. In addition, data validation is also strengthened through member check, namely by reconfirming the results of data interpretation to the main informants. This aims to make the meaning drawn from the teacher's experience truly in accordance with their understanding, as well as avoiding the interpretative bias of the researcher in the conclusion-making process.

This research follows a phenomenological approach in three main stages. First, the Field Approach, conducted by determining key informants, namely teachers who apply the values of Qur'an surah an-Nahl:125 purposively. Data were collected through semi-structured interviews, participatory observation, and learning documentation to understand the application of the values of hikmah, mau'izhah hasanah, and mujadalah. Second, the Meaning Extraction Process, starting from transcription and codification of teachers' narratives, followed by phenomenological reduction to filter the essence of experience, then compiling meaningful

meaning units that form the structure of teachers' authentic and spiritual experiences in applying the verse. Third, Constructive Reflection, carried out by triangulating sources and techniques, validation through member checking, writing thematic descriptions, and summarizing the main meanings and patterns of

Qur'anic learning that appear contextually in pesantren. This approach shows the depth of the value of Qur'an surah an-Nahl verse 125 in real and transformative learning practices.

The entire research method steps that have been stated above are more simply presented in the following table:

**Table 1.** Steps of Phenomenological Research Study Qur'an Surh an-Nahl verse 125 in Pesantren Education Practices

No.	Research Domain	Phenomenological Steps	Context of the research location
1	Field Approach	Determination of Key Informants	Determining teachers who actively apply the Qur'anic value of surah an-Nahl:125 through purposive sampling.
		Semi-Structured Interview	Explore teachers' reflective experiences in understanding and applying Qur'an surah an-Nah verse 125.
		Participatory Observation	Directly observe teaching based on wisdom, mau'izhah hasanah, and dialog.
		Learning Documentation	Analyze teachers' tools and notes to trace the integration of Qur'anic value of an-Nahl verse 125.
2	The process of extracting meaning	Transcription and Codification of Teacher Narratives	Describe the results of the interviews, and mark the theme of the Qur'anic value of surah an-Nahl verse 125 and personal meaning.
		Phenomenological Reduction	Distilling general data to the essence of the Qur'anic value-based teaching experience.
		Compilation of Meaningful Units	Categorize meanings into themes
		Essential Structure Withdrawal	Formulate a core pattern of the teacher's experience in applying the verse authentically and spiritually.
3	Constructive Reflection	Triangulation of Sources and Techniques	Comparing the results of interviews, observations, and documents to strengthen the validity of meaning.
		Validation through Member Checking	Confirming the interpretation of the analysis results with the interviewed teachers.
		Thematic Description Writing	Developing thematic narratives that describe the reality of the value praxis of Qur'an surah an-Nahl:125 in pesantren classrooms.
		Contextualized Summarization	Summarize the key meanings and patterns of Qur'anic learning that grow from the reality of the pesantren.

**RESULTS AND DISCUSSION**

**A Brief Exegesis of Surah an-Nahl Verse 125**

Surah an-Nahl verse 125 is a monumental verse in establishing the principles of da'wah and Islamic teaching. This verse not only talks about da'wah methods, but also

contains the principles of Qur'anic pedagogy that can be applied in the world of Islamic education. According to Al-Thabari (1997) wisdom in this verse is interpreted as correct speech and straight actions, as well as understanding of revelation in depth. Ibn Kathir

(2000) explains that wisdom is the ability to put things in their place, conveying the truth with strong arguments but still polite. This shows that wisdom is the foundation of teaching-teachers are required to not only master the material, but also be wise in delivering it according to the conditions of the students.

Al-Qurthubi (2022) adds that wisdom includes gentle insight and understanding the *maqashid* (purpose) of sharia. He emphasized that the teacher must understand the character of the learners before determining the delivery method. Al-Maraghi (2001) interprets *hikmah* as a combination of knowledge and experience in conveying the truth effectively and rationally. It supports a dialogical and reflective approach to education (Tahir, 2012).

*Mau'izhab hasanah* or a good lesson is described by Ibn Katsir (2000) as advice that touches the heart, delivered with sincerity and compassion. Al-Qurthubi (2022) states that good advice should be given with gentleness, not with threats or violence. In the context of teaching, teachers act as advisors who guide with empathy, not punish.

The *mujadalah billati biya absan* is understood by mufasirs such as Al-Maraghi (2001) as a scientific debate conducted with adab and strong arguments. Quraish Shihab (2002), as a contemporary mufasir, emphasizes the importance of adab in dialogue - conveying the truth without putting down the interlocutor. In education, this is in line with critical learning

that prioritizes open dialogue between teachers and students.

Thus, Surah an-Nahl verse 125 becomes a solid methodological basis in revitalizing Qur'an-based Islamic education. These three approaches - wisdom, advice, and dialog - not only shape teaching strategies, but also instill ethical, emotional, and intellectual values in the teaching and learning process.

### **Teachers' understanding of Qur'an surah an-Nahl 125.**

Surah an-Nahl verse 125 is not only known among tafsir scholars as the basis for Islamic preaching methods, but it is also a pedagogical inspiration for teachers at Darul Hikmah Islamic Boarding School, Bima City. In interviews conducted with several teachers in the pesantren environment, they agreed that this verse became the spirit in their daily teaching approach.

The head of Madrasah Aliyah Darul Hikmah said that this verse teaches an educational approach that does not force, but instills awareness and wisdom. For us, *bil-hikmah* is a method that must be instilled in the hearts of teachers before teaching. This means that we do not just convey knowledge, but also consider the readiness of the santri's hearts, he said. He emphasized that wisdom is not only a matter of cleverness of speech, but also wisdom in assessing the situation and character of students.

The documentation of the learning tools and syllabus used by the teachers shows that the values of Surah An- Nahl verse 125 are clearly

integrated. In the teaching diary, for example, a teacher wrote that when discussing morals, he did not immediately reprimand problematic students, but rather invited dialogue, listened to complaints, and then delivered advice subtly. This is in line with the method of *man'izhab hasanah* advice that touches the heart.

The deputy head of the pesantren as well as a teacher at the pesantren added that *jidat* in the context of pesantren does not mean arguing fiercely, but opening space for students to ask questions, differ in opinions, and discuss. We train students to dialogue with arguments, but still maintain adab. We don't want them to only be hafiz or preachers, but also to be wise communicators, he said in an observation of learning the tafsir book.

During direct observation in tafsir and akidah akhlak classes, it was seen that the atmosphere of discussion between teachers and students was warm. Students are given space to respond, even correct the teacher's opinion while maintaining manners. This reflects the practice of *mujadalah billati hiya ahsan* mentioned in the verse.

Tafsir Al-Misbah by Quraish Shihab (2002) is also used as the main reference by the teachers, as seen from some marginal notes in their tafsir books. In the weekly book study, teachers explain that Surah an-Nahl verse 125 is a guide in conveying knowledge and instilling values, following the example of Prophet Ibrahim and the Prophet Muhammad who called with gentleness and wisdom.

Thus, this verse lives in the practice of education at Pondok Pesantren Darul Hikmah not only as memorization or theory, but as an educational method that is integrated with the values and culture of the pesantren.

### **Implementation of the Qur'an Surah an-Nahl verse 125 as a Teaching Method**

In the implementation of teaching methods based on Surah an-Nahl verse 125 at Pondok Pesantren Darul Hikmah Kota Bima, teachers actively revive Qur'anic values in every stage of learning. This verse provides a strong methodological basis in the world of Islamic education, namely through the approach of *bil hikmah* (wisdom), *al-man'izhab al-hasanah* (good advice), and *mujadalah bi allati hiya ahsan* (dialoguing in the best way). These three approaches are not only theoretical guidelines, but have also been implemented concretely and practically in teaching and learning activities in the pesantren environment. This finding shows that the values of da'wah in the Qur'an can be transformed into an effective pedagogical strategy in character building and increasing religious understanding.

According to Al-Attas (1980), the purpose of Islamic education is not just the transfer of knowledge, but the process of forming a civilized human person (*insan adabi*) who harmonizes between reason, heart, and charity. This concept is in line with the values contained in Surah an-Nahl verse 125 which is the foundation of teaching methodology. Meanwhile, according to Azra (Azra, 2003,

2005), Islamic education has a transformative dimension that aims to form humans who are able to face the challenges of the times while remaining grounded in the values of revelation. Therefore, the approach used by teachers at Pondok Pesantren Darul Hikmah is not only cognitive, but also affective and spiritual.

Prior to the implementation of this method, the teachers conducted an important stage in the form of an in-depth study of the meaning and interpretation of the verse (Nuraeni & Mujahidin, 2021). This reflects the reflective learning model mentioned by Johannessen (2024) as reflective practice, where educators are not only conveyors of knowledge, but also contemplators and designers of educational strategies based on the context and needs of students. The teachers also map the characteristics of the santri, including their background, learning ability, and level of readiness to receive religious material. This shows a student-centered learning approach in an Islamic context that pays attention to the individual conditions of learners as confirmed by Vygotsky (2024) in his theory of Zone of Proximal Development.

At the time of application in the classroom, the principle of *bil hikmah* at Pondok Pesantren Darul Hikmah Kota Bima is translated through teaching methods that are communicative, logical, and relevant to the daily living conditions of the santri. The teachers in this pesantren understand that santri come from diverse social backgrounds, cultures, and family

education levels. Therefore, the *bil hikmah* approach is not done through formalistic lectures alone, but through dialog, inspirational stories, life analogies, and the selection of easy-to-digest diction. Teachers deliver religious lessons, such as tafsir and fiqh, by linking them to the daily reality of santri, such as ethics in the dormitory, attitudes towards parents, or how to interact on social media.

This context is very much in line with the experiential learning theory by David Kolb (2014), which emphasizes that experience is the main basis for learning. Santri are involved in an active learning process that starts from concrete experiences, then invited to reflect, analyze, and apply them in new situations. For example, when discussing the topic of honesty in Islam, the teacher asks students to tell personal experiences related to honesty or betrayal, then relates them to the values of the Qur'an and hadith. This makes the teaching material not abstract, but integrated with the lives of students.

In the practice of *al-mau'izhah al-hasanah*, teachers at Darul Hikmah Islamic Boarding School take on more roles as compassionate spiritual caregivers. Instead of giving advice in the form of harsh reprimands or intimidating, teachers deliver *mau'izhah* through a gentle approach, taking into account the emotional and psychological conditions of the students. Advice is given at appropriate times, such as after congregational prayers, between

dormitory activities, or when there are students who face personal problems.

This approach is in line with the concept of compassionate pedagogy as explained by Nel Noddings (2025), which is education that places compassion at the core of the teacher and student relationship. Teachers do not merely teach, but accompany the inner journey and character of students. This is very evident at Pondok Darul Hikmah, where teachers are known to be close to students, easy to talk to, and provide space for personal confiding and moral guidance. In fact, in situations of discipline violations, teachers still prioritize an educational approach, not repressive punishment. The goal is to build awareness from within, not instill fear.

Meanwhile, the application of *mujadalah bi allati hiya absan* in this pesantren can be seen in the methods of guided discussions, open dialogue, and educational debates that are often carried out in kitab classes and in inter-student deliberation forums. Teachers guide santri to express opinions, defend arguments, and listen to different views with an open attitude. For example, in a lesson on creed or a comparison of madhhabs, the teacher encourages santri to read the reference text, and then present their views and discuss with other groups. The teacher ensures that the discussion runs in an atmosphere of mutual respect, without personal attacks.

This practice is very much in line with the dialogical approach introduced by Paulo

Freire (2008) , where education is actually a liberation process that relies on egalitarian dialog between teachers and students. In the context of Darul Hikmah, teachers function as facilitators who create a healthy intellectual climate. Students learn not only to receive information, but also to develop understanding through critical thinking and social interaction.

In terms of evaluation, teachers do not only use written exams as the only indicator of learning success. Evaluation is carried out formatively and thoroughly, covering the cognitive, affective, and spiritual aspects of santri. Teachers make observations during learning, record the daily moral development of students, and conduct coaching through personal conversations or informal counseling. For example, if a santri seems to decline in the spirit of worship or shows a negative attitude, the teacher will approach him, talk to him, and provide guidance. This evaluation is carried out with a humane and sustainable approach.

This evaluation model is in accordance with the *authentic assessment* approach and *holistic evaluation* as promoted by Thomas Lickona (2014) , which emphasizes the importance of assessing the process and development of learners' character as a whole. Teachers at Darul Hikmah not only assess the right-false answers on paper, but also assess how students grow in discipline, responsibility, empathy, and enthusiasm for learning religion.

Thus, the application of the da'wah method of Surah an-Nahl verse 125 at the Darul

Hikmah Islamic Boarding School in Bima City is not only a theoretical approach, but is actually lived in daily learning interactions. Through the principles of *wisdom*, *mau'izhab hasanah*, and *mijadalah* in the best way, teachers succeed in building a spiritual, reflective, and liberating learning atmosphere. Santri are not only invited to memorize and understand religious knowledge, but also to live Islamic values in their lives concretely.

The distinctive finding (novelty) in this study is the integration of Al-Qur'anic proselytizing values in teaching strategies that are comprehensive and transformative. The approach used by teachers at Darul Hikmah Islamic Boarding School is not simply translating verse values into teaching theory, but making it an operational framework that forms a humanist, participatory, and spiritual learning culture. This finding shows that the verses of the Qur'an are not only normative, but also applicable in designing educational strategies that suit the needs of the times, as well as grounding prophetic values in the world of education.

Thus, the application of teaching methods based on Surah an-Nahl verse 125 at Darul Hikmah Islamic Boarding School is an important contribution in developing a revelation-based Islamic education paradigm that is praxis. The teacher not only conveys knowledge, but also becomes an actor of moral and spiritual transformation, forming a peaceful, dialogical, and fully educational learning

environment. This approach can be used as a model in developing an Islamic education curriculum that is relevant to contemporary challenges.

### **Supporting and Inhibiting Factors for the Implementation of Learning Based on Al-Qur'an Verse an-Nahl Verse 125**

Qur'anic verse-based learning, especially with the approach of surah an-Nahl verse 125, emphasizes the principles of gentle da'wah, wisdom, and good dialogue. The implementation of this principle in Pesantren Darul Hikmah Kota Bima is inseparable from various supporting and inhibiting factors that come from internal and external to the pesantren. These factors affect the success of the learning process, both in shaping the character of santri and in achieving their academic competence.

One of the main factors that support the success of learning at Pesantren Darul Hikmah is parental support. The head of Madrasah Aliyah Darul Hikmah Kota Bima revealed that high parental motivation in encouraging their children to study religion is one of the main forces in the continuity of the educational process in pesantren. This support arises from strong religious awareness, intense communication with the pesantren, and a social environment that supports religious practices (Anwar & Saiful, 2024; Syarifuddin & Daffa, 2024).

In the ecological theory of development by Urie Bronfenbrenner (1994), the family is the first microsystem that has a direct influence on individual development, including in terms of learning motivation. Emotional and spiritual support from parents is proven to provide psychological strengthening to students, although not always in the form of physical presence, due to time and distance limitations. However, the existence of consistent communication and constant prayer is an encouragement for the students.

Another supporting factor is the strength of the pesantren curriculum, which is rich in Islamic values. This curriculum focuses on strengthening the character and spirituality of santri, which is in line with the values in Qur'an surh an-Nahl verse 125. Although different from the Ministry of Religion's curriculum, this system is still relevant to the goals of Islamic education, which is to form humans who have faith, knowledge, and noble character. According to Abuddin Nata (2018), Islamic education should not only be cognitive, but also touch the affective and psychomotor domains. In this context, the pesantren curriculum plays an important role in character building.

However, the integration between the religious curriculum and the general curriculum is still a challenge that needs to be continuously developed. The Deputy Head of Madrasah as well as a teacher at pondok pesantren Darul Hikmah suggested a harmonious integration so that santri are not only strong in religion, but

also ready to face academic and social challenges. A relevant approach is the integrative-holistic model as developed by Zuhairini, et.al. (2019) which emphasizes the importance of balance between religious and general sciences in the Islamic education system.

In terms of methods, the sudden memorization and spontaneous presentation strategies implemented also have positive value. Students are trained to think fast, dare to perform, and manage stress. According to David Kolb's experiential learning theory (2014), effective learning occurs when individuals directly experience a process, reflect on that experience, and use it in new situations. In this context, sudden memorization exercises and presentations without preparation are real forms of experiential learning that shape the mental toughness and confidence of students.

Although there are a number of strengths, the implementation of learning in Darul Hikmah Islamic Boarding School also faces various obstacles. These obstacles are both internal and external. From the internal side, the low learning motivation of some students, as well as psychological obstacles such as social anxiety and insecurity are problems that often arise. This condition is in accordance with Abraham Maslow's view (1998), that psychological needs such as security and appreciation must be met first before individuals can achieve self-actualization in learning.

From an external perspective, the limitations of educational facilities such as the

lack of availability of books, technology and interactive learning media are real challenges. The vice principal mentioned that these limitations make the learning process less than optimal and tend to be monotonous. Within the framework of Constructivism Theory developed by Jean Piaget and Lev Vygotsky (2024), learning will be more effective if it involves active interaction between learners and the environment, including technology and learning media. The absence of such facilities limits the constructive potential in learning.

Socio-economic factors also influence. Some santri come from families with low economic backgrounds, so the ability of parents to provide financial support for children's education is limited. This has an impact on the completeness of learning tools, nutritional adequacy, and the availability of time to accompany children in learning. In many educational studies, family economic conditions have been shown to be closely related to student learning outcomes.

On the other hand, although the direct practice teaching method applied by the ustaz is very effective in instilling the values of Qur'an an-Nahl verse 125, it is still necessary to improve the quality of teacher training and professionalism. Teachers are not only required to have substantial abilities in Islamic materials, but also pedagogical abilities, effective communication, and psychological approaches to students. According to Anderson and Krathwohl(2002) in the revision of Bloom's

taxonomy, effective learning does not only rely on cognitive mastery but also affective aspects and skills.

In general, the implementation of learning based on the Qur'anic verse an-Nahl verse 125 at Pesantren Darul Hikmah Kota Bima shows various complex dynamics. Parental support, curriculum strength, and contextual learning methods are great assets in developing education based on Qur'anic values. However, greater success still requires attention to inhibiting factors such as limited facilities, learning motivation, and the professionalism of teaching staff. In the future, collaboration between parties, both internal and external to the pesantren, is needed to optimize the existing potential in educating a smart, polite, and highly competitive young generation of Muslims.

## CONCLUSION

The conclusion of this study is that the application of learning methods based on Al-Qur'an surah an-Nahl verse 125 at Pesantren Darul Hikmah Kota Bima has been effective and has significant implications for character building and increasing the religious understanding of santri. The three main approaches in the *verse-hikmah* (wisdom), *man'izhab* hasanah (good advice), and *mujadalah billati hiya absan* (discussion in the best way)-have been implemented in an integrated manner in the Islamic Education learning process. The wisdom approach is applied through material delivery strategies that are tailored to the

psychological and intellectual conditions of students. Mau'izhah hasanah is reflected in the habit of giving advice and moral examples by teachers, while good mujadalah appears in guided dialog activities that develop reasoning power and discussion manners. An important finding unique to this study is the innovation in the form of sudden memorization practices and spontaneous presentations that strengthen aspects of santri communication skills and mental resilience in dealing with unexpected situations. The main supporting factors come from parental motivation and a contextualized learning approach, while inhibiting factors include limited facilities, a curriculum that is not fully integrated, and students' psychological challenges. The implications of this study show that the Qur'an-based pedagogical approach is not only relevant, but also able to be a strategic solution for strengthening character education in the modern era, especially in the pesantren environment. This research also provides direction for the development of an integrated curriculum based on Qur'anic values.

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