

INTEGRATION OF NON-MATERIAL AND MATERIAL TOOLS IN ISLAMIC EDUCATION: THE ROLE OF SOCIAL INTERACTION, AUTHORITY, PUNISHMENT, AND LEARNING TOOLS AND MEDIA

Wahyuni Nurdin¹, Syarifuddin Ondeng², Muhammad Yahdi³

^{1,2,3}Universitas Islam Negeri Alauddiin Makassar, Indonesia

Corresponding author E-mail: wahyuninurdin26@gmail.com

Abstract

Educational tools play a strategic role in supporting the success of Islamic education. Educational tools are not limited to material aspects such as facilities and learning media, but also include non-material aspects such as social interaction, teacher authority, and educational punishment. This study aims to examine the concept of Islamic educational tools and to describe the forms of material and non-material educational tools from the perspective of Islamic educational thought. This research employs a library research method by analysing books and academic journals relevant to the research topic. Data were collected through documentation techniques and analysed using data collection, data reduction, data display, and data verification stages. The findings indicate that Islamic educational tools encompass all facilities, actions, and situations that are consciously utilised to achieve the objectives of Islamic education, namely forming individuals who are faithful, pious, knowledgeable, and possess noble character. Islamic educational tools are classified into two categories: material tools, including educational facilities and learning media, and non-material tools, including social interaction, teacher authority, and educational punishment. Both types of educational tools complement each other and play an essential role in shaping students' holistic personality.

Keywords: Islamic Educational Tools; Material and Non-Material Tools; Islamic Education

1. INTRODUCTION

Education is a strategic process in the formation of a complete human being, both intellectually, morally, spiritually, and socially. In the context of Islamic education, the educational process is not only directed at the transfer of knowledge, but also at the cultivation of morals, character building, and the development of human potential as servants and caliphs of Allah on earth. Therefore, Islamic education requires educational tools that are not only material but also non-material in nature, so that educational goals can be achieved optimally (Choirun Nikmah, 2023).

Educational tools in the perspective of Islamic education include various elements that are interrelated and function integrally in the learning process (Hasan et al., 2021). Non-material tools such as social interaction, the authority of educators, and the imposition of punishment play an important role in shaping the attitudes, behaviour, and moral awareness of students. Social interaction, particularly between students and between teachers and students, has a major influence on the formation of personality,

social values, and communication and cooperation skills. A healthy social environment will encourage the creation of a positive and conducive learning climate.

In addition to social interaction, the authority of teachers is a fundamental factor in Islamic education. Authority is not only understood as formal authority, but more as moral exemplarity, personal integrity, and consistency in the attitudes of educators in implementing the values taught. Teachers who have authority are able to foster respect, obedience, and trust among students, so that the process of internalising educational values can take place effectively (Biringan, 2021) . Meanwhile, punishment in Islamic education is positioned as an educational tool, not a repressive one. The imposition of punishment is intended to instil awareness of responsibility and moral consequences, while still prioritising the principles of justice, compassion, and guidance (Widyaningsih et al., 2014) .

In addition to non-material tools, material tools in the form of learning facilities and media also play a strategic role in supporting the success of Islamic education. Adequate educational facilities, such as learning facilities and supporting resources, enable the learning process to take place effectively and efficiently. Appropriate and innovative learning media can help students understand the material in a more concrete, interesting, and contextual way, thereby encouraging active involvement in the learning process (Riyana, 2012; Sugiarti, 2011) . In the study of Islamic educational thought, the discussion of both non-material and material educational tools is very relevant because it reflects the integration between theoretical foundations and educational practice. Islamic educational thought not only highlights the concepts and objectives of education but also provides practical guidance on how the educational process should be implemented in real life.

Based on this description, research on non-material and material tools in Islamic education is important to study in depth. This study is expected to provide a comprehensive understanding of the role of social interaction, authority, punishment, facilities, and learning media in supporting the achievement of Islamic educational objectives, as well as becoming a conceptual and practical reference for the development of Islamic education in schools and educational institutions in general.

2. RESEARCH METHOD

This research uses a qualitative approach with a library research type. Library research was chosen because the focus of the study was directed at conceptual and theoretical studies of non-material and material tools in Islamic education, sourced from relevant scientific literature. The sources of data for this study include reference books, scientific journal articles, and other academic writings that are directly related to the themes of social interaction, the authority of educators, educational punishment, facilities, and learning media from the perspective of Islamic education.

The data collection technique was carried out through document study, namely the activity of searching, reading, and analysing various written documents relevant to the research focus. The documents analysed were selected selectively based on the criteria of substance relevance, source credibility, and relevance to the research objectives. Through this technique, the author sought to obtain comprehensive data and conceptual ideas regarding educational tools in Islamic education.

The data analysis process was carried out in stages and systematically. The first stage was data collection, which involved gathering various relevant literature sources. The second stage is data reduction, which involves sorting, focusing, and simplifying the data obtained to suit the focus of the study. The third stage is data display, which involves organising the data into a systematic narrative description that is easy to understand. The final stage is verification and conclusion drawing, which involves interpreting the data presented to obtain a comprehensive understanding and produce conceptual conclusions. Through these stages of analysis, it is hoped that the results of this study can contribute academically to the development of Islamic education studies, particularly in relation to the understanding and implementation of non-material and material tools in the education and learning process.

3. RESULTS AND DISCUSSION

Results

Islamic Educational Tools

From an etymological perspective, Islamic educational tools are a combination of three words with one meaning. However, before defining the phrase, it would be better to understand the linguistic and terminological meanings of each word in the phrase itself (Daulay, 2012). Tools themselves are defined as a means to achieve a goal. Tools are various forms (in the form of media) that are tried by educators. Tools are also defined as efforts to achieve Islamic educational objectives (Ramayulis, 2007a). Regarding the definition of educational tools, several experts have their own views. According to Sutari Iman Bernadid, educational tools are actions, deeds, or situations/objects that are deliberately created to achieve educational goals (Bernadip, 1993). According to D Marimba, educational tools are anything or anything that is used in an effort to achieve goals (Fithriani, 2016).

Educational tools are classified into two categories: material (physical) tools and non-material (situational) tools. During the educational process, the use of tools in the learning process always changes according to the situation and conditions. The main purpose of educational tools is to obtain the best results in the educational process. According to Marimba's definition, education is conscious guidance by educators towards the physical and spiritual development of students to become well-rounded individuals, while Islamic education is a process of guidance given to someone in accordance with Islamic teachings (Ahmad Tafsir, 2013). Zakiah Daradjat defines Islamic education as "a conscious effort to guide, direct, and nurture human potential to have faith and be devoted to Allah SWT, as well as to have noble character in accordance with Islamic teachings (Daradjat, 2004). From the above descriptions, it can be concluded that Islamic educational tools are all things related to material (physical) and non-material (non-physical) aspects aimed at achieving the objectives of Islamic education.

Non-Material and Material Tools of Islamic Education

Basically, the term "tools" has a very broad meaning; all equipment used in educational endeavours is referred to as educational tools. Islamic educational tools can

be divided into two categories, namely material and non-material tools. Both complement each other to shape the personality of students who are faithful, knowledgeable and have noble character. Tools that are part of the material (physical) include: learning facilities and media, such as books, computers, projectors, and others. Meanwhile, non-material educational tools include social interaction, authority, punishment, and others (Daulay, 2012). As has been explained, efforts to achieve educational goals require the support of educational tools. In this paper, the discussion of educational tools in Islam will cover:

Social interaction

Teachers who interact with many people must have good character. As heirs to the Prophet Muhammad (peace be upon him), who played a role in dealing with his followers (as examples or role models), teachers must also be examples and role models for their students (Ramayulis, 2007a).

This is explained by Allah SWT in QS. al-Hujurat/49: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Translation: "O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware." (RI, 2010).

Then, according to the verse about social interaction above, the explanation is given again in the Word of God in Surah al-Hujurat/49:6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Translation: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye wring out a people in ignorance and afterwards become full of repentance for what ye have done."

The above verse conveys the importance of exemplary behaviour in the teaching process. This means that before the teaching process begins, a good example must be set for students to follow. In general, students always imitate what their teachers do or practise. Therefore, students not only learn by listening to what is said, but also by learning how to do it.

Compared to giving advice, setting an example for students has a greater or more effective influence. Especially for children, this example or role model is very effective. Basically, religious education for children and the instilling of morals are always related to triangulation of learning, namely informal, formal and non-formal learning, both directly and indirectly. Thus, the education process is not only carried out by parents at home, but is also influenced by teachers in the educational environment at school and in the community Masyarakat (Siti Rukhani, 2021).

Authority

According to the Big Indonesian Dictionary (KBBI), authority is a character trait that demonstrates the ability to influence others through behaviour and attitude, including charisma and leadership. A teacher with authority is one who is able to influence students through their words, teachings, advice, and charisma, so that students are impressed and always follow their lessons. Authority is a positive influence that is emulated by others

because it has appeal due to admiration for the person's good character. A teacher's authority must be able to apply spiritual, moral, emotional, social, and intellectual values in their daily lives, and have additional skills in technology, information, or other fields that can be developed (E. Mulyasa, 2010) . Authority can be divided into two types, based on a person's ability to influence others, namely:

Innate Authority

Inner authority is the authority that is visible to a teacher; this authority can be seen in the way they speak and act. Authority can be demonstrated by improving oneself (physically) and possessing charisma when interacting with students.

Inner Authority

Inner authority is the invisible or unseen authority possessed by a teacher, but when he or she is present, every student can feel that he or she is a figure who must be respected, emulated, and listened to every word that comes out, so they must be respected for listening to him or her, even if a teacher does not say anything, students always respect him or her. Inner authority can be realised by optimising one's inner potential by constantly drawing closer to Allah SWT.

According to Imam Ghazali, if someone wants to be called a real human being, they must always increase their spiritual strength through deeds for the hereafter, because the spirit is the source of happiness and the spirit is the transmitter of peace and hope, and the spirit is the source of strength. Therefore, to maximise one's spiritual potential, educators should always pray as a form of remembrance of Allah SWT (Al-Ghazali & Al-Muluk, 2021) .

Punishment

Punishment is also a necessary tool in education. Punishment is given as a response to mistakes or violations committed by students. Punishment can cause pain or sadness for students if it is carried out emotionally. In the world of education, only certain people are able to administer punishment. For example, in schools, punishment is administered by teachers, while at home, punishment is more often administered by parents. However, it must be emphasised that punishment must be administered with an educational approach (Djamarah, 2005) . Thus, everyone who makes a mistake must be punished, and those who do their work well must be rewarded.

Means

If the number is sufficient, the condition and completeness of adequate facilities will ensure that learning activities at school run smoothly. The number referred to is the number of facilities available and owned. Educational facilities are all facilities needed in learning activities, including movable and immovable facilities, so that educational objectives can be achieved smoothly, regularly, effectively and efficiently (Gemnafle & Batlolona, 2021) . The Minister of Education and Culture's Decree No. 179 of 1975 explains that educational facilities are divided into three main parts, namely: school buildings and their furnishings, learning aids consisting of bookkeeping tools and laboratories, and educational media covering visual, audio and audio-visual media (Timor, 2018) . Good school facilities and infrastructure can create a pleasant environment for the entire school community. In addition, schools are expected to have adequate learning facilities and resources that are sufficient and appropriate in terms of quantity and quality,

and can be utilised optimally for education in the teaching process (Mulyasa, 2017) .

Educational facilities and infrastructure also play a role in the learning process. These usually come in the form of hardware needed to support the learning process. For example, blackboards or equipment, tables and chairs, the size of the learning space, lighting, and learning media (radio, OHP, LCD, computers).

Learning Media

Etymologically, the word media means "intermediary" or "conveyor". So, linguistically, media means the conveyor of messages from the sender to the recipient. Initially, media was only used as a learning aid, but gradually the function of learning media has increased. In Islamic education, learning media plays an important role because it greatly influences the realisation of the expected educational goals (Ramayulis, 2007b).

Before the learning process begins, it is very important for teachers to prepare learning media. This is very important so that learning media is not disrupted by things that hinder its use (Umam & Sunaryo, 2019) . This is very important so that learning media is not disrupted by things that hinder its use. If using media as a group, it is advisable to first discuss the objectives to be achieved with all group members. This is important so that attention and thoughts are focused on the same thing. According to Abu Bakar Muhammad, tools or media have the following functions: Articulating difficult topics, making the learning process easy to understand, stimulating children to work and transferring their instinctive love of learning, as well as arousing a strong desire to learn, helping to develop habits, generating opinions, paying attention to and thinking about lessons, the power to generate attention (memory) that can sharpen the senses, training, expanding the senses and learning quickly.

Well-prepared learning media will easily stimulate the mental processes or dialogue of students. This will facilitate communication between students and teachers. Learning media are very diverse, each with its own advantages and disadvantages, so teachers are expected to determine the criteria for learning media according to the needs of students. This is intended to ensure that the learning process runs effectively and efficiently. Learning media can make the message conveyed clear, thereby stimulating the learning process and improving learning outcomes. Learning media also serves to increase learners' motivation to participate in learning.

4. CONCLUSION

Educational tools play a very important role in the implementation of Islamic education, both non-material and material. Non-material tools, which include social interaction, the authority of educators, and the imposition of punishment, serve as a means of shaping the attitudes, morals, and personalities of students. Healthy social interaction encourages the formation of a positive learning environment, the authority of educators becomes the foundation of exemplary behaviour and moral authority in the educational process, while punishment in Islamic education must be understood as an educational effort aimed at instilling awareness, responsibility, and discipline, not as a repressive action.

Meanwhile, material educational tools in the form of learning facilities and media play a major supporting role in facilitating the learning process. The availability of

adequate facilities and the use of appropriate and innovative learning media can increase the effectiveness of learning, clarify the delivery of material, and encourage the active involvement of students. The optimal use of facilities and media will help achieve the goals of Islamic education in a more systematic and focused manner.

Thus, the success of Islamic education is largely determined by the synergy between non-material and material tools. The two cannot be separated, but must be harmoniously integrated into educational practice. A balanced integration of value building, exemplary behaviour, and learning resource support is expected to realise the objectives of Islamic education, namely to shape individuals who are faithful, noble, knowledgeable, and capable of carrying out their roles as servants and caliphs of Allah in society.

REFERENCES

- Ahmad Tafsir. (2013). *Islamic Education Science*. Remaja Rosdakarya.
- Al-Ghazali, I., & Al-Muluk, A.-T. A.-M. fi N. (2021). *Ethics of Power, Advice from Imam Al-Ghazali*. Pustaka Hidayat.
- Bernadip, S. I. (1993). *Introduction to Systematic Education Science*. Andi Offset.
- Biringan, J. (2021). Internalisation of values through informal education in the prospect of social change. *Journal of Civic Education: Media for the Study of Pancasila and Citizenship*, 4(2), 34–42.
- Choirun Nikmah, A. F. (2023). Internalisation of Multicultural Education Values in Islamic Cultural History Learning from Skinner's Perspective. *Quo Vadis Pesantren-Based Educational Institutions in Implementing Independent Learning*, 204.
- Daradjat, Z. (2004). *Islamic Education Science*. Bumi Aksara.
- Daulay, H. P. (2012). *Selected Topics in Islamic Education in Indonesia*. Perdana Publishing.
- Djamarah, S. B. (2005). *Teachers and Students in Educational Interaction: A Theoretical and Psychological Approach*. Rineka Cipta.
- E. Mulyasa. (2010). *The Secret to Becoming a Great Teacher: Motivating Yourself to Become an Extraordinary Teacher*. PT Gramedia.
- Fithriani, F. (2016). The Implementation of Educational Philosophy on Islamic Education Components. *Intelektualita*, 4 (2), 72–86. <https://www.jurnal.ar-raniry.ac.id/index.php/intel/article/view/4138%0Ahttps://www.jurnal.ar-raniry.ac.id/index.php/intel/article/download/4138/2695>
- Gemnafle, M., & Batlolona, J. R. (2021). Learning Management. *Indonesian Journal of Teacher Professional Education (Jppgi)*, 1 (1), 28–42. <https://doi.org/10.30598/jppgivol1issue1page28-42>
- Hasan, M., Milawati, Darodjat, Khairani, H., & Tahrim, T. (2021). Learning Media. In *Tahta Media Group*.
- Mulyasa, H. E. (2017). *Early Childhood Education Learning Strategies*. Remaja Rosdakarya.
- Ramayulis. (2007a). *Psychology of Religion, 7th edition*. Radar Jaya.
- Ramayulis. (2007b). *Psychology of Religion*. Kalam Mulia.

- RI, K. A. (2010). *The Qur'an and Its Interpretation*. Lentera Abadi.
- Riyana, C. (2012). *Learning Media*. Ministry of Religion of the Republic of Indonesia.
- Siti Rukhani. (2021). The Role of Teachers in Classroom Management to Improve the Learning Achievement of Grade VII Students. *Al-Athfal, Volume 1 N, 8*.
- Sugiarti, Y. (2011). The Role of Internet Technology in Building Children's Character Education. *Jurnal Teknodik, 15 (2), 145–154*.
<https://doi.org/10.32550/teknodik.v0i0.97>
- Timor, H. (2018). School Quality: Between Principal Leadership and Teacher Performance. *Journal of Educational Administration, 25 (1), 21–30*.
<https://doi.org/10.17509/jap.v25i1.11568>
- Umam, Q., & Sunaryo, S. (2019). Toplesfer: A Simple Medium to Support Demonstration Learning in Geography Lessons. *Journal of Social Sciences*.
<https://ejournal.undiksha.ac.id/index.php/JIIS/article/view/22430>
- Widyaningsih, T. S., Zamroni, Z., & Zuchdi, D. (2014). Internalisation and Actualisation of Character Values in Junior High School Students from a Phenomenological Perspective. *Journal of Educational Development: Foundations and Applications, 2 (2), 181–195*. <https://doi.org/10.21831/jppfa.v2i2.2658>