The Concept of Learning Media in the Perspective of the Qur'an and Al-Hadith

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Abstract: Learning media has a very important role in the teaching and learning process because the vagueness of the material presented can be helped by presenting the media as an intermediary for delivering messages. This paper discusses the concept of learning media in the perspective of the Qur'an and al-Hadith. The research method used in this study is the literature study method. The data collection technique used in this literature research is the documentation method. Data analysis techniques are content analysis methods. To maintain the conservation of the assessment process and prevent and overcome errors that can occur due to the researcher's lack of knowledge, checks are carried out between libraries and re-reading the library and pay attention to the comments of the supervisor. Learning media is a set of tools (materials) that can convey messages in the teaching and learning process, from the source of the message (teacher) to the recipient of the message (student) to achieve the learning goals that have been set. Learning media in the perspective of the Qur'an and Hadith, can be viewed and classified into audio, visual and audio-visual media.

Abstrak: Media pembelajaran mempunyai peranan yang sangat penting dalam proses belajar mengajar karena ketidakjelasan materi yang disampaikan dapat dibantu dengan menghadirkan media sebagai perantara penyampai pesan. Tulisan ini membahas mengenai konsep media pembelajaran dalam persepektif al-Qur'an dan al-Hadits. Metode penelitian yang digunakan dalam penelitian ini adalah metode studi kepustakaan. Teknik pengumpulan data yang digunakan dalam penelitian kepustakaan ini adalah dengan metode dokumentasi. Teknik analisis data yakni metode analisis isi. Untuk menjaga kekekalan proses pengkajian dan mencegah serta mengatasi kesalah yang bisa terjadi karena kurangnya pengetahuan peneliti, maka dilakukan pengecekan antar pustaka dan membaca ulang pustaka serta memperhatikan komentar pembimbing. Media pembelajaran adalah seperangkat alat (materi) yang dapat menyampaikan pesan-pesan dalam proses belajar mengajar, dari sumber pesan (guru) kepada penerima pesan (siswa) untuk mencapai tujuan pembelajaran yang telah ditetapkan. Media pembelajaran dalam perspektif Al-Qur'an dan Hadits, dapat dipandang dan diklasifikasikan menjadi media audio, visual dan audio visual

INTRODUCTION

Learning is a process of teaching learners.[1] The learning process occurs due to the interaction between a person and his environment. Therefore, learning can happen anytime and anywhere. One of the signs that a person has learned is the presence of a change in behavior in that person that may be caused by a change in his level of knowledge, skills or attitudes.

The interactions that occur during the learning process are influenced by the environment, which among others consists of students, teachers, library staff, principals, materials or subject matter (books, modules, magazines, video or audio recordings, etc.) and various learning resources and facilities (overhead projectors, radio, television, computers, libraries, and others). In teaching and learning activities, the presence of learning tools / media has a very important role.[2] Because in these activities, the vagueness of the material presented can be helped by presenting the media as an intermediary for delivering messages. However, despite the importance of tools/media for the achievement of educational goals, there are still many educational institutions that do not attach much importance to a tool/media in the learning process.

In fact, there are many educators who do not use learning media in accordance with the material taught, so that in learning students experience many difficulties in absorbing and understanding the lessons delivered, educators have difficulty delivering lesson materials, many students feel

bored with lessons.[3] This can be identified as a problem of educators' lack of understanding in the application of media in learning.

On the other hand, the development of science and technology is increasingly encouraging renewal efforts in the use of technological results in the learning process. Educators are required to be able to use the media that can be provided by schools, and it is possible that the media is in accordance with the developments and demands of the times. In addition, educators are also required to be able to develop skills in making learning media that they will use if the media is not yet available. For this reason, educators must have sufficient knowledge and understanding of learning media.

Although the initial goal of learning is good, if it is not supported by the right media, the good goal is very difficult to achieve well. A medium in learning will affect whether or not a complete and targeted information is complete, and affect the final result of the learning process.

In the time of Prophet SAW, teaching and learning activities were known, so that if you look back at the time of Prophet SAW, actually the learning media itself already existed and had been applied by the Prophet SAW. In teaching science to his friends, he cannot be separated from the existence of the media as a means of delivering material on the teachings of the Islamic religion.

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[1] I Nyoman S Degeng and Nyoman Sudana, "Ilmu Pengajaran Taksonomi Variabel," *Jakarta: Depdikbud* (1989).

[2] M Abi Hamid et al., *Media Pembelajaran*, ed. Toni Limbong, Pertama. (Yayasan Kita Menulis, 2020), 7.

[3] E. Ernanida and R. Al Yusra, "Media Audio Visual Dalam Pembelajaran PAI," *Murabby: Jurnal Pendidikan Islam* 2, no. 1 (2019): 101–112, accessed November 4, 2022, https://core.ac.uk/download/pdf/28809994 1.pdf; Riza Faishol and Imam Mashuri, "Pengaruh Media Audio Visual terhadap Hasil Belajar Bahasa Inggris Siswa Kelas 2 MI Tarbiyatus Sibyan Srono," *INCARE, International Journal of Educational Resources* 1, no. 6 (2021): 523–540.

Based on the information above, it can be said that the media is an inseparable part of the teaching and learning process in order to achieve the goals of Islamic education. In this paper, we will discuss the concept of learning media in the perspective of the Qur'an and al-Hadith.

METHOD

The research method used in this study is the library research method. Literature research is a data collection technique by conducting a review study of books, literature, notes, and reports that have to do with the problem being studied.[4] The literature research method is used to compile a description of the concept of learning media in the Qur'an and Al-Hadith.

In this study, the source of the required data is in the form of information relevant to the concept of learning media in the Qur'an and Al-Hadith. The source of the data comes from literature accessed from the internet.

The data collection technique used in this literature research is the documentation method, which is to find data on things or variables in the form of notes, books, papers or articles, journals, and so on.[5]

The data analysis technique in this study is the content analysis method. According to Krippendorff, content analysis is used to obtain valid inference and can be re-examined based on the context.[6] To maintain the conservation of the assessment process and prevent and overcome errors that can occur due to the researcher's lack of knowledge,

checks are carried out between libraries and re-reading the library and pay attention to the comments of the supervisor.

RESULT AND DISCUSSION

Definition of Learning Media

The word "media" comes from latin and is the plural form of the word "medium", in which harfiyah means "intermediary" or introduction.[7] According to *Association For Education and Communication Technology* (AECT), media is any form that is programmed for a process of distributing information. And according to *Education Association*, media is an object that is manipulated, seen, heard, read or talked about along with instruments that are used properly in teaching and learning activities, can affect the effectiveness of instructional programs.[8] Whereas in Arabic, the media is the intermediary or delivery of the message from the sender to the recipient of the message.

According to Zakiah Daradjat, educational or learning media is an object that can be interpreted, especially sight and hearing, both inside and outside the classroom, which is used as a connecting tool (communication media) in the teaching and learning interaction process to improve the effectiveness of student learning outcomes.[9] Meanwhile, according to Asnawir and Basyiruddin Usman in their book entitled "learning media" explained that media is something that channels messages and can stimulate

[4] Muhammad Nazir, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2009).

[5] Suharsimi Arikunto, "Metode Peneltian," *Jakarta: Rineka Cipta* (2010).

[6] Klaus Krippendorff and Farid Wajidi, *Analisis Isi: Pengantar Teori Dan Metodologi* (Rajawali Pers, 1980).

[7] Yusufhadi Miarso, *Teknologi Komunikasi Pendidikan Pengertian dan Penerapannya Di Indonesia* (Jakarta: Pustekkom Dikbud dan CV Rajawali, 1986).

[8] Ahmad Sabri, "Strategi Belajar Mengajar Dan Micro Teaching," *Jakarta: Quantum Teaching* (2005).

[9] Daradjat Zakiah, "Metodik Khusus Pengajaran Agama Islam," *Jakarta: Bumi Aksara* (1995).

the thoughts, feelings, and will of the audience (students) so that it can encourage the learning process in themselves.[10]

Gerlach and Ely say that media, when understood broadly, is a human being, material, or event that builds conditions that make students capable of acquiring knowledge, skills, or attitudes.[11] More specifically, the notion of media in the teaching and learning process tends to be interpreted as graphic, photographic, or electronic tools for capturing, processing, and reconstituting visual or verbal information.[12]

As for the word learning, it has the root of the word "learning". Learning is a process activity that has very fundamental elements in the implementation of each type of education level. In addition, there are also people who view learning as a mere exercise as seen in the practice of reading and writing.[13] Hintzman (1978) in his book *The Psychology of Learning and Memory*, argues that *"learning is a change in organism due to experience vetch can affect the organism's behavior"*.[14]

The term learning media has several meanings broadly and narrowly. As for broadly what is meant by learning media is any person, material or event that provides opportunities for students to acquire knowledge, skills, and attitudes. The narrow understanding is a nonpersonal (non-human) tool used by teachers who play a role in the teaching and learning process to achieve goals.

Somewhat different from the term it is all the definition given by the National Education Association (NEA), it is said that media are forms of communication both literal and audiovisual as well as equipment. Media should be manipulable, visible, audible and readable.[15]

From some differences in understanding of learning media, it can be seen that the similarities with each other, namely the process of delivering messages or information effectively and efficiently can be received and always remembered by students. So that it can be understood, that learning media is a tool or means that is used as an intermediary or communication tool to convey messages or information in the form of science from various sources to the recipient of messages or information in order to achieve learning objectives.

The rapid development of information technology makes it easier for researchers to get sources or references from various sources that can be downloaded through web addresses, articles, and the latest scientific journals discussing the concept of learning media. From these data sources, library materials can be studied and compiled regarding the concept of learning media in the Qur'an and Al-Hadith, which refer to relevant scientific journal articles so that they can provide benefits both theoretically and practically for teachers.

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[10] Asnawir dan M. Basyiruddin Usman, *Media Pembelajaran* (Jakarta: Ciputat Pers, 2002).

[11] Vernon S Gerlach and Donald P Ely, "Teaching and Media. Englewood C Liffs," *1971* (1971).

[12] Azhar Arsyad, "Media Pembelajaran Cetakan IV," *Rajawali Pers: Jakarta* (2009).

[13] Abd Wahab Rosyidi, MPd Mamlu, and atul Ni, "Memahami Konsep Dasar Pembelajaran Bahasa Arab" (2011), accessed September 23, 2022, http://repository.uin-malang.ac.id/1236/.

[14] Douglas L Hintzman, *The Psychology of Learning and Memory* (Freeman, 1978).

[15] Wahab Rosyidi, Mamlu, and Ni, "Memahami Konsep Dasar Pembelajaran Bahasa Arab," 101–102.

Primary Thinking the Use of Learning Media

Learning media have three roles, namely the role of intentional role, the role of communication, and the role of memory/storage (retention role).[16]

Learning media is a vehicle for channeling or a forum for learning messages. Learning media has a crucial role in the teaching and learning process. In addition to attracting students' attention, learning media can also convey the message they want to convey in each subject. In the application of learning in schools, teachers can create an attention-grabbing learning atmosphere by utilizing creative, innovative, and varied learning media so that learning can take place by optimizing the process and oriented toward learning achievement.

In carrying out their duties as an educator, teachers need to be based on steps with religious teachings, according to the word of Allah Almighty in Surah An-Nahl verse 44:

بِالْبَيِّنٰتِ وَالزُّبُرِ وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ

It means: "(We sent them) with information (miracles) and books. And We send down Ad-Dzikr (Qur'an) to you, that you may explain to men what has been passed down to them and that they may think,"

Similarly, in the problem of applying learning media, educators must pay attention to the development of the religious psyche of students because this factor is precisely the target of learning media. Without paying attention to and understanding the development of the child's psyche or the level of thinking power of students, teachers will be

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[16] Umi Rosyidah, "Active Learning Dalam Bahasa Arab" (UIN-Maliki Press, Malang, 2008), 96.

difficult to expect to be able to achieve success.

As Allah Almighty said in surah An-Nahl verse 125, namely:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُّ اِنَّ رَبَّكَ هُوَ اَعْلَمُ ۗ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

It means: "Call (men) to the ways of your Lord with wisdom and good teaching, and argue with them in a good way."

In Hidayatul Insan's Tafsir of the Qur'an, it is stated:

1. The way of your Lord, The straight ones, which contains valuable knowledge and shaleh charity.

2. Wisdom; means that it is on target, Namely by positioning something in place, included in wisdom are proselytizing with knowledge, preaching by putting the most critical first, preaching to pay attention to the state of the *mad'u* (charged person), speaking according to their level of understanding and ability, preaching in words that are easy for them to understand, preaching by making excuses, preaching softly and smoothly. Some interpret the wisdom here with the Qur'an.

3. A good lesson refers to sound advice and inspirational words. This attitude includes ruling and forbidding with *targhib* (encouragement) and *tarhib* (scaremongering). , for example, explaining the *maslahat* and the reward of doing the commandments and explaining the *madharrat* and doom when working on prohibitions

4. Refute them in a good way; If the person charged thinks that what he holds is the truth or is an imputer to the falsehood, then it is refuted in a

good way; that is, a way that can make the person willing to follow both reasons and postulate. This attitude includes using the arguments he believes in because they are more able to achieve the intent. Do not let fights turn into fights; insults can lose meaning and produce no benefit, even though the goal is to show people the truth, not defeat or something like that. Ibnul Qayyim Rahimahullah said, "Allah 'Azza wa Jalla made the levels (in) da'wah according to human levels; For people who accept, accept and understand, where he does not fight the right (true) and reject it, then filled with means of wisdom. For people who accept but have a negligent and procrastinating side, they are charged with good advice, that is, by being commanded forbidden with *targhib* by (encouragement) and *tarhib* (fearing), while for people who refuse and deny are debated in a good way."[17]

The interpretation above stated that the use of media in learning must consider the aspects of the message conveyed as cheerful and polite language as a means of conveying messages. If refuted, an educator must explain it logically so that students can receive it well. Thus, the medium in the message delivery here is the spoken language as the introduction to the message.

Furthermore, in more detail, learning media has a significant role in improving the effectiveness of the teaching and learning process as follows:

a) Enriching the learning experience of learners
b) Economical
c) Increase learners' attention to the lesson

d) Make learners better prepared to learn
e) Include many five senses in the learning process
f) Minimize differences in perception between teachers and students
g) Increase the positive contribution of students in gaining learning experiences.
h) Help resolve personal differences between learners.[18]

There are several reviews of the foundation or basis for the use of learning media, including; philosophical, psychological, technological, and empirical foundations.

1. Philosophical Foundations

Using various types of media resulting from new technologies in the classroom can result in a less humane learning process (because children are considered robots that can learn by themselves with machines) or dehumanization. However, with various learning media, children or students can have many choices that align with their characteristics. Alternatively, in other words, students valued with their human dignity are given the freedom to make choices, both ways, and tools, according to their abilities, so the application of technology does not mean dehumanization.

Differences of opinion do not need to arise, which is essential in how the teacher views the student in the learning process. Suppose the teacher considers students human beings with different characters and abilities. Whether using technological media or not, the learning process is still done with a humanistic approach.

2. Psychological Foundations

The results of psychological studies on the learning process related to the use

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[17] Abu Yahya Marwan Bin Musa, "Tafsir Hidayatul Insan" (Jilid, 1994), 360.

[18] Usman, *Media Pembelajaran*, 101.

of learning media can be stated, among others, the following:

a) Learning is a complex and unique process

Learning is a complex and unique process, so in managing the learning process, efforts must be made to provide learning facilities (as well as learning media and methods) following students' individual differences.

b) Perception

Perception knows something through the sensory apparatus. One will gain a clear understanding and understanding of the outside world if one experiences a transparent process of perception as well. Things that affect the clarity of perception include the state of the sensory apparatus (eyes, ears, and other senses.), attention, interest, and experience, as well as the clarity of the observed object.

3. Technological Foundation

The term technology in learning means utilizing technological advances to streamline the learning process in learning (educational) activities. Learning technology is a complex and integrated process that involves people, procedures, ideas, equipment, and organizations in analyzing problems, finding ways of solving, implementing, evaluating, and managing the resolution of problems in situations where learning activities have objectives and are controlled.

4. Empirical Foundations

This foundation emphasizes the selection and use of learning media based on the characteristics of the person learning and his media. It is based on experiences in which we know the learners variously. Some have visual and auditive learning styles, and there are even audio-visuals. We can now understand that learning style in the selection of learning media.[19]

Learning Media in the Perspective of the Qur'an and Al-Hadith

Discussing learning media first, the author distinguishes it from educational media/tools. Learning media is part of educational media/tools because learning media is one of the significant parts of two parts of educational media. Educational media/tools include two types, namely:

1. The educator's actions (commonly called software or immaterial); include advice, examples, prohibitions, commandments, praises, reprimands, threats, and punishments.

2. Objects as auxiliary tools (hardware or material); includes study chair tables, whiteboards, erasers, chalk, books, maps, OHP, and so on[20].

Following above opinion, this learning media description focuses on the second part of the educational tool. However, the author will also describe it as an educational tool in the first part above.

Some of the clusters of learning media stated in the Qur'an and al-Hadith are as follows:

1. Audio Learning Media

Audio learning media is a medium that can only be heard through sounds with various voice-conveying tools from humans and non-humans. Postulates related to sound as a source of messages can be taken from the words read, explain, tell, and other similar words. In this

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[19] Rodhatul Jennah, *Media Pembelajaran*, 1st printing. (Banjarmasin: Antasari Pers, 2009).

[20] Muhammad Ramli, "Media Pembelajaran Dalam Perspektif Al-Qur'an Dan Al-Hadits," *Ittihad Jurnal Kopertais Wilayah XI Kalimantan* 13, no. 23 (2015): 133–134.

case, several verses provide information on the existence of audio-learning media in the Qur'an, including the Surah Al-Isra' verse 14:

ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا

It means: "Read your book, suffice yourself at this time as a devotee against you."

Another word that hints at the use of audio media is to explain (the origin of the verb "clear"), among which is found in the Qur'an, surah At-Taubah verse 11:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَأَتَوُا الزَّكَوٰةَ فَإِخْوَانُكُمْ فِى الدِّينِ وَنُفَصِّلُ الْأٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

It means: "If they repent, set up prayers, and perform zakat, Then (they are) your brothers and sisters. Furthermore, We explain those verses to the knowing."

Another word that hints at the use of audio media are telling the origin of the word "story," which is found in surah Al-Baqarah verse 76:

عَلَيْكُمْ لِيُحَاجُّوكُم بِهِۦ قَالُوٓا أَتُحَدِّثُوْنَهُم بِمَا فَتَحَ ٱللَّهُ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُوْنَ

It means: "... then they said: "Do you tell them (believers) what God has explained to you, that by doing so they may defeat your *hujjah* before your Lord; don't you understand?"

From the verb "read, explain, and tell," the above will undoubtedly cause a sound or sound so that it can be understood what content is conveyed. There may also be teachers who deliver learning materials by only reading books used as references in a lesson. However, the emergence of a voice that can convey learning materials is more emphasized than the words read, explain, and tell.

In later developments, audio media was developed with various audio tools, such as:

a) Radio; is electronic equipment that can be used to listen to excellent and actual news, and can know some important and new events and life problems. Radio can be used as a reasonably practical learning medium..

b) Cassette-audio; The ones discussed here are specifically audio tapes that are often used in schools.

The relationship between this audio media and the purpose of learning Islamic education is very close. From the cognitive side, this audio media can teach various rules and principles; in terms of affective audio media, this can create a learning atmosphere, and the psychomotor aspect of this audio media to teach media verbal skills. As an auditive medium, it is closely related to radio, magnetic tape recorders, vinyl records, or perhaps a Language laboratory.[21]

Some of the advantages that can be taken by using this media include:

1) By using a recording device, audio programs can be used according to the needs of the listener/user.

2) Audio media can train students to develop abstract imagination.

3) Audio media can stimulate the active participation of listeners. For example, while listening to the broadcast, students can carry out other activities that support the achievement of goals.

4) Audio programs can arouse students' curiosity about

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[21] Usman, *Media Pembelajaran*, 101.

something, so that they can stimulate creativity.

5) Audio media can instill positive values and attitudes towards listeners that are difficult to achieve with other media.

In addition to some advantages, this media also has the following disadvantages:

1) The nature of one-way communication Thus, it is difficult for listeners to discuss elusive things.

2) Listeners can only understand audio media that use more voice or verbal language with a good mastery of words and language.

3) Audio media will only be able to serve well those who are already capable of abstract thinking.

4) The presentation of material through audio media can cause verbalism for the listener.

5) Audio media that uses radio broadcast programs is usually carried out synchronously and centrally, making it difficult to control.[22].

2. Visual Learning Media

Visual learning media is a set of messaging tools in learning that can be captured through the sense of sight in the absence of sound from the tool. In the Qur'an surah Al-Baqarah (2) 31:

$$وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ$$

It means: "And he taught Adam the names (things) in their entirety, brought them up to the Angels and said: "Name me the names of the things if you are indeed righteous people!"

From that verse, God taught the Prophet Adam a.s. the names of all objects on earth; then God commanded the angels to name them, which the angels did not know. Allah SWT commanded the objects mentioned by the Prophet Adam AS. Indeed it has been given an overview of its form by Allah SWT.

In the hadith, several terms are used to signify the use of visual media in learning, such as pictures, pebbles, and fingers.

a. Using Images

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ، وَقَالَ: (هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ – أَوْ: قَدْ أَحَاطَ بِهِ – وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا).(رواه البخاري)

(Ibnu Hajar Atsqalani, t.t., Hadits ke 6054)

That is to say: "Having told us Sodaqoh bin Fadhil, has given me news Yahya bin Sa'id of Sofyan, he said: Having told me, my father, from Mundzir of Robi' bin Khusein and Abdullah R.A, He said: Prophet SAW once made a line (picture) of a quadrangle and made a line again in the middle until it came out of the boundary (rectangle), then he made a lot of small lines leading to the center line from the sides of the outline, and then he said: This is how humans look like. This rectangular line is the death that will surely fall on him, while this outgoing line is his wishful thinking, and these little lines are the various trials and calamities that are ready to come his way. If he is free from the trials of one, he will surely be stricken with other trials, and if he is free from the trials of the other, he will surely be

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[22] Wina Sanjaya, *Perencanaan Dan Desain Sistem Pembelajaran* (Kencana, 2015), 199.

stricken with other trials again. (HR. Imam Bukhari)"[23]

Prophet SAW explained that the straight line in the picture is human, the four-square image surrounding it is his death, and the one straight line that goes through the picture is his hope and wishful thinking. In contrast, the tiny lines around the straight line in the picture are the calamities constantly confronting a man in his life.

In this picture, the Prophet SAW explained the nature of human life, which has hopes, wishful thinking, and far-sighted ideals to achieve everything he wants in this mortal life. The death that surrounds him always lurks in him at all times to make a man unable to avoid his circle of death, while in his life, man always faces various calamities that threaten his existence. If he can avoid one calamity, another calamity is ready to confront and destroy him, meaning that every human being cannot guess when death will take him.[24]

Indirectly, the Prophet Muhammad SAW advised them not to (just daydream) long fantasies (without realization) and taught them to prepare for death. This hadith shows us how the Messenger of Allah SAW an educator who understands a suitable method of conveying knowledge to humans; he explains information through pictures to make it easier to understand and absorb by reason and soul.

b. Using Fingers

حَدَّثَنِي عَمْرُو النَّاقِدُ. حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِالْعَزِيزِ عَنْ عُبَيْدِاللهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ" وَضَمَّ أَصَابِعَهُ . (رواه مسلم)

(An-Nawawi; Hadits Ke-2631)

It means: "Amrun and Naqid told me, Abu Ahmad Zubair told us; Muhammad bin Abdul Aziz told us, from Ubaidillah bin Abu Bakr bin Anas, from Anas bin Malik r.a: The Messenger of Allah SAW said, "Whoever keeps two daughters until baligh, then on the day of judgment he comes with me," he clasped his fingers." (HR. Muslim Imam).

Hadith above tells us that the Prophet SAW explained the privilege of the person who cares for or cares for two daughters using his fingers. The Prophet SAW clasped his fingers to give a particular emphasis so that it could be understood that the one who kept his two daughters until he was an adult or could already be married. Then one day, the doomsday, he will be close to the Prophet SAW.[25]

Based on the explanation of the hadith, it can be understood that when the Prophet SAW explained his teachings, he used various communicative media adapted to the conditions at that time. Prophet SAW explained through grasping his fingers, an intention that the grip was a closeness between the Prophet SAW and the person. By grasping the fingers of the hands, it will make it easier and more accessible for the shahabats to receive explanations from the Prophet SAW.

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[23] Ibnu Hajar Al-Asqalani and I Rajab, "Fathul Bari Syarah Shahih Al-Bukhari, Terj," *Amiruddin, Fathul Baari Penjelasan Kitab Shahih Bukhari, jilid* 13 (2010).

[24] Abu Ghuddah and Abdul Fatttah, "Metode Pendidikan Pengajaran Rasulullah, Terj," *H. Moechtar Zoerni, Bandung: Irsyad Baitus Salam* (40AD): 131–132.

[25] Shinqithy Djjamaluddin and H M Mochtar Zoerni, "Ringkasan Shahih Muslim," *Bandung: Mizan* (2002): 125.

c. Using Gravel

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَأَخْبَرَنَا خَلَّادُ بْنُ يَحْيَى حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ. قَالَ: قَالَ النَّبِيُّ صَلَّى الله عَلَيْهِ وَسَلَّمَ: "هَلْ
تَدْرُونَ مَا مَثَلُ هَذَا وَ هَذَا؟ وَرَمَى بِحَصَاتَيْنِ قَالُوا الله وَرَسُولُهُ أَعْلَمُ. قَالَ
هَذَاكَ الْأَمَلُ وَهَذَاكَ الْأَجَلُ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ. (سنن الترمذي).

(Sunan At-Tirmidji, 1992; 468)

It means: "Having told us Muhammad ibn Isma'il, and having given us news Khollad ibn Yahya, having told us Basyir ibn al-Muhajir, has given me the news Abdullah bin Buraidah from his father, he said: "The Messenger of Allah S.A.W asked the shahabats, Do you all know, what is this something? The Messenger of Allah SAW, while throwing two gravels, the shahabats replied, Allah and His Messenger are the ones who know better; then the Messenger of Allah SAW said something is wishful thinking and this is death". Abu 'Isa said: This hadith Hasan seems foreign. (HR. At-Tirmidzi)."

The hadith above explains that once the Prophet SAW asked the shahabats, about the two objects he held and then threw them, the shahabat replied that only Allah and His Messenger knew. He replied that the two objects were gravel as one of the media in the education taught by the Prophet SAW by likening the two pebbles to wishful thinking and the death of a person. He means wishful thinking here is human life in the world, and death here is the death or death of a person. The two things are as inseparable as the two sides of a coin. Both have become the nature of Allah Almighty in determining the path of human life and death.

In this hadith, it can be understood that the Prophet SAW used the two pebbles as a medium of learning to warn humankind that life is not just once. However, there is still another life after life in this world, so the role of media in learning is to help understand and achieve educational goals.

From several explanations about the content of the hadiths above, it is said that the Prophet used pictures, fingers, and pebbles to explain his teachings to his companions. This explanation means that the Prophet used these means to give an overview of the parable and make it easier to convey the content of the material he taught. If we correlate with the world of education, these hadiths are related to one of the components in the world of education, namely, learning media.

The description above explains that visual media has been used to implement learning in Islam. Furthermore, this visual media can be categorized in the modern era:

a. Unprojected media
1) Reading materials or printed materials; Through this material, students will gain experience through reading, learning through symbols, and understanding using the sense of sight. This medium includes the level of conceptual learning, so the materials must be adjusted to the level of understanding and mastery of the student's language. According to the type, among others:
   a) Qur'an and Al Hadith
   b) Religious textbooks for both students and teachers
   c) Supplementary reading books, textbooks as reading material to expand and deepen religious reading.
   d) Reading general materials: newspapers, magazines, etc.
2) The medium of reality is a real thing. The object can be presented outside the classroom, but students can look directly at the object. The advantage of this reality medium is that it can

provide authentic experiences to students. For example, to study the diversity of living things, the classification of living things, ecosystems, and plant organs.

3) A model is an imitation object in a three-dimensional form representing or substituting the actual object—the use of models to overcome certain obstacles in place of reality.

4) Graphic media is visual media that channels messages through visual symbols. The function of visual media is to attract attention, clarify the presentation of the lesson, and illustrate a fact or concept that is easily forgotten if only done through verbal explanation. The types of visual media are drawings, sketches, diagrams/schemas, charts/charts, and graphs.

5) *Whiteboard* is a classic tool that people always remember in the teaching and learning process. Teachers still use the role of whiteboards and other boards because it is a practical and economical tool.[26]

b. Projection media

1) OHP transparency is an accurate face-to-face teaching tool because the classroom layout remains as usual, and the teacher can be face-to-face with students (without having to turn their backs on students). Media transparency tools include software (Overhead transparency /OHT) and hardware (Overhead projector/OHP).

2) Frame/slide film is a transparent film that is generally 35 mm in size and given a 2 x 2-inch frame. One package contains several framed films that are separated from each other. The benefits of frame film are almost the same as the transparency of OHP; only the resulting better visual quality is. While the disadvantage is that production costs and equipment are more expensive and less practical. To present requires a slide projector.

3) LCD (Liquid Crystal Display) is a set of tools for presenting data in crystalline letters that are not translucent when present in a particular electric field. This tool is better than OHP in projecting information directly through a computer. The LCD converts the computer display from an electronic image to a projection screen. What is interesting about the use of this LCD is that it can produce the same image quality as the use of ordinary OHT. LCD technology can also display images, colors, and animation. The pointing action is performed with the "mouse" on the computer. The use of LCD requires a professionally developed program design so that the effectiveness of use can be appropriately achieved.[27]

3. Technology-Based Learning Media

The forerunner of the use of technology in communication, including communication in learning. This communication is expressed in

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[26] Nana Sudjana, "Dasar-Dasar Proses Belajar Mengajar: Sinar Baru Algesindo" (Bandung, 2009), 102.

[27] Ramli, "Media Pembelajaran Dalam Perspektif Al-Qur'an Dan Al-Hadits."

surah An-Naml 29 – 30, which is about the story of the Prophet Solomon and Queen Balkis;

إِنّ أُلْقِيَ إِلَيَّ كِتَـٰبٌ كَرِيمٌ قَالَتْ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ ٱلرَّحِيمِ بِسْمِ ٱللَّهِ مِن سُلَيْمَـٰنَ وَإِنَّهُۥ إِنَّهُۥ

That is to say: (29) said he (Balqis): "O authorities, Verily it has been brought down to me a glorious letter, (30) Verily the letter, from Solomon and indeed (the contents): "By calling upon the name of Allah the Most Gracious again Most Merciful."

In the Tafsir Jalalain, it is mentioned that ("Go bring this surah of mine, and drop it to them) to the queen of Balqis and her people (then turn away) go (from them) not too far from them (and then watch what they are talking about.") that is, what answer or reaction they will do. Then the Hud-hud bird carried the letter and came to queen Balqis who was in the midst of her army at that time. Then the Hud-hud bird dropped the Surah of the Prophet Solomon into his lap. When queen Balqis read the surah, her body trembled and went limp with fear, then she thought of the contents of the surah.

Next, He said the queen of Balqis to the princes of her kindred, (O magnates! Verily I) can be read Al Mala-u Inni and Al Mala-u winni, i.e. the recitation in Tahqiq and Tas-hil (has been handed down to me a noble surah), i.e., a stamped surah.

(Verily, the letter is from Solomon, and indeed, it's content) contains the content of the letter (By mentioning the name of Allah the Most Gracious again Most Merciful).[28]

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[28] Jalaluddin Asy-Syuyuthi and Jalaluddin Muhammad Ibn Ahmad Al-Mahalliy, "Terj. Tafsir Jalalain" (Tasikmalaya: Pustaka Al-Hidayah, 2009).

From the fragment of the story of Prophet Solomon and Queen Balqis, there was sophisticated communication technology at that time. Prophet Solomon used the Hud-Hud bird to convey messages in the form of letters delivered to Queen Balqis so that those conveyed could be well received at the desired destination. Even the Prophet Solomon had demonstrated advanced technology in his palace, which Allah SWT. Immortalized in surah An-Naml verse 44:

فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ٱلصَّرْحَ قِيلَ لَهَا ٱدْخُلِى صَرْحٌ مُّمَرَّدٌ مِّن وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُۥ قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَـٰنَ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

It means: "It was said to him: "Enter the palace." So when He saw the palace floor, he thought of a large pool of water. He revealed his calves. said Solomon, "Verily it is a slippery palace made of glass." said Balqis: "O my Lord, Verily I have done zalim against myself, and I surrender with Solomon to God, the Lord of hosts."

In the Tafsir Jalalain, it is explained that; (And it was also said to him, "Enter the palace!") whose floor is made of clear glass, then underneath is running fresh water that has fish. The Prophet Solomon did so deliberately when he heard the news that the two calves of queen Balqis and the soles of her feet were like donkeys. (So when he saw that the floor of the palace was thought to be a pool of water) which was a pool full of water (and the exposure of his two calves) to cross what he suspected was a pool while the Prophet Solomon at that time sat on his throne at the end of the glass floor; then it turned out that he saw both calves and the soles of his feet beautiful. (Solomon said) to Balqis

("Verily it was a slippery palace) and a smooth (made of glass") then the Prophet Solomon invited him to convert to Islam. (Balqis said, "O my Rabb! Verily I have done zalim to myself) by worshipping others other than You (and I surrender) from this moment on (with Solomon to Allah, the Rabb of hosts.") then the Prophet Solomon desired to marry her, but he did not like the hair that was on both calves. So the demons made light for the Prophet Solomon, and with that light vanished the feathers of his calves. The Prophet Solomon married and loved her; then, the Prophet Solomon recognized her kingdom. It was this that the Prophet Solomon rotated him once every month, then he stayed with him for three days for each turn. One account mentioned that the Prophet Solomon had been made king when he was thirteen years old. By the time he died, he was fifty-three years old, The inexhaustible Most Holy God for His kingdom.[29]

The Prophet Solomon had introduced his palace with various sophistication at the time, which was one of the attractions in communication techniques to run well. So that Queen Balqis could be interested and feel comfortable in the palace of the Prophet Solomon, he finally made Queen Balqis his wife.

Its relationship with the learning process is also one of the forms of communication in the educational area. The use of Hud-Hud bird media by Prophet Sulaiman in delivering a letter to Queen Balqis was an implementation of technology at that time because the use of the bird could make the communication process more effective and efficient. Even in the meeting, the two were facilitated with facilities and infrastructure that use

advanced technology to make the atmosphere comfortable and conducive. Thus, learning should use media that can facilitate communication in the process and tools that can make students comfortable so that learning can optimally achieve goals.

The use of technology in learning today (current), of course, has differences in its form. Today's technology-based learning media is very advanced and quite varied, but still open to more sophisticated in the future. Some media in technology-based learning, such as:
1. Television
2. VTR (*Video Tape Recorder*)
3. VCD (*Video Compact Disc*)
4. DVD (*Digital Versatile Disc*)
5. Film
6. Computer

4. Not-Objects Educational Tools (Immaterial)

In addition to tools/media in the form of objects, some tools/media are not in the form of objects. Among the educational tools/media that are not objects are exemplary commandments/prohibitions, rewards, and punishments, which will be explained below:

a. Exemplary

In general, humans need an identification figure (uswah al-hasanah) that can guide man toward the truth; to fulfill this desire, Allah sent Muhammad to be an example for man. Then we are commanded to follow the apostle, among whom set a good example. In this regard, the Messenger of Allah also set an excellent example to his people. Word of Allah surah Al-Ahzab verse 21:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن

كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

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[29] Ibid.

It means: "Indeed, there has been in (the) Messenger of Allah an excellent example for you (that is) for one who wishes (the mercy of) Allah and (the coming) of the doomsday, and He mentions Allah a lot."

Education in the context of Islamic Education serves as warasatu al-anbiya', which in essence carries out the mission as rahmatan li al-'amin, which is a mission that invites people to submit and obey the laws of Allah. Then this mission was developed to form a personality with a tawhid spirit and creative, charitable, and high morals. As a warasah al anbiya an educator must have commendable qualities (mahmudah).

According to Al-Ghazali, as quoted by Ramayulis, there are several essential qualities that the teacher should possess as an exemplary person, namely:

1. Trust and hard work
2. Meekness and affection towards students
3. Can understand and face to face in science and the people who work on it
4. Not greedy for the material
5. Be knowledgeable, as well as
6. Istiqomah and upholding principles[30]

Al-Ghazali added that several essential qualities must be internalized in the disciple: humility, purifying oneself from all vices, and obeying istiqomah. Because the last few qualities need to be possessed by students, the teacher should be an example of those qualities.

 b. Commands and Prohibitions

A command is a must to do or do something. In this case, the command is not only what comes out of one's mouth that must be done by others, but also includes recommendations, habits, and general rules that students must obey. Each command and regulation in education contains moral norms, giving direction or a goal toward moral actions. Examples of verses of the Qur'an about orders/recommendations in Surah Al-Maidah verse 2:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

It means: "O you who believe, do not violate God's laws, and do not violate the honor of the forbidden months, do not (disrupt) the had-ya animals, and the qalaa-id animals, and do not (also) disturb the people who visit Baitullah while they are seeking grace and pleasure from their Lord and when you have completed Hajj, then you may hunt. Furthermore, do not ever hate (your) people because they prevent you from Masjidilharam, and encourage you to persecute (them). Moreover, help each other in (doing) virtue and piety, and do not help each other in committing sins and transgressions. Moreover, fear Allah, verily Allah is severe in punishment."

In giving an order, several things need to be observed, namely (1) do not give an order unless it is necessary, (2) the order should be given with determination and good intentions, (3) do not order a second time if the first order has not been carried out, (4)) order should consider its consequences, (5) order should be general, not specific.

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30 Ilmu Pendidikan Islam Ramayulis, "Jakarta: Kalam Mulia," *1998* (2002): 207.

In addition to giving orders, educators often have to prohibit children's actions. The ban is usually issued if the child does something terrible which may harm him. Prohibitions are the same as commands. If an order is an obligation to do something beneficial, then a prohibition is an obligation not to do something harmful.

Examples of prohibitions are the prohibition to speak with a rude and arrogant voice, the prohibition to do evil deeds, and the prohibition to mix with people who can mislead.

c. Rewards and Punishments

A reward is fun and is used as a gift for children who excel in learning, attitude, and behavior. An essential thing in rewards is only the results achieved by a child. With these results, education can form a better and stronger conscience and will in the child.

The reward can be done by educators in various ways, including: (1) the teacher nods his head in a happy sign and allows an answer given by a child, (2) the teacher gives encouraging words (praise), and (3) the teacher provides objects that are fun and useful for children. Thus it is understood that punishment is given because there is a violation, while punishment is meant to prevent repeated violations.

In the field of education, the punishment was carried out for two reasons, namely:
1. Punishment is imposed because a violation or a mistake has been made *(punitur, quina peccatum est)*.
2. Punishment is carried out to prevent violations *(punitur, nepeccatur)*

The characteristics of punishment in the Islamic education perspective are (1) punishment is given to obtain correction and direction, (2) it provides opportunities for children to correct their mistakes before they are borne. Under ten years old should not be carried, even if not three times, (3) educators must be firm in carrying out punishments, meaning that if the teacher's hard attitude is deemed necessary, it must be carried out from a soft and affectionate attitude.[31]

Benefits and Effects of Learning Media

Hadiths of the Prophet SAW above imply the benefits of learning media, including when the Prophet SAW. Explain his teachings using media such as pictures, pebbles, and fingers. With this media, the companions became more aware of what the Prophet SAW said. More broadly, there are many benefits derived from using instructional media in teaching, including:
1. Lesson materials will be more explicit in meaning so students can better understand them and allow them to master teaching objectives better.
2. Teaching methods will be more varied, not merely verbal communication through the utterance of words by the teacher, so that students stay energized and the teacher runs out of energy in providing subject matter.
3. Students do more learning activities because they not only listen to the teacher's information but also carry out other activities such as observing, doing, demonstrating, and others.
4. Teaching will attract more students' attention so that it can foster learning motivation.
5. Clarify the presentation of the message so that it is clear.
6. Overcome the limitations of space-time and sensory power such as too big, too small, too slow motion, too

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[31] Oemar, "Media Pendidikan, Alumni publisher."

fast motion, past events, complex, and too broad concepts.[32]

Hamalik suggests that using instructional media in teaching and learning can generate new desires and interests, increase motivation and stimulation of learning activities, and even psychologically affect students. The use of learning media at the learning orientation stage will significantly help the effectiveness of the learning process and the delivery of messages and learning content at that time. In addition to increasing students' motivation and interest, learning media can help students improve understanding, present data interestingly and reliably, facilitate interpretation, and condense information.[33]

In general, learning media has the following uses:

1. Clarify the presentation of the message so that it is not too verbalized (in the form of written or spoken words only).
2. Overcoming the limitations of space, time, and senses, such as Objects that are too large can be replaced with reality, pictures, frame films, films, or models; Micro projectors, frame films, films, or pictures assist small objects;
3. Motion that is too slow or too fast can be assisted by time-lapse or high-speed photography.
   a. Events or events that occurred in the past can be shown again through film recordings, videos, frame films, photos or verbally;
   b. Overly complex objects (e.g. machines) can be presented with models, diagrams, etc.

   c. Too broad concepts (volcanoes, earthquakes, climate, etc.) can be visualized films, frame films, images, and others.
4. By using educational media appropriately and varied, students can overcome their passive attitude of students. In this case, learning media is helpful for:
   a. Generates excitement about learning;
   b. Allows for more direct interaction between the protégé and the environment of reality;
   c. Allow learners to learn individually according to their abilities and interests.
5. With the unique nature of each student coupled with a different environment and experience, while the curriculum and learning materials are determined to be the same for each student, the teacher will have many difficulties if everything must be overcome by himself. Especially when the background of the teacher's environment with students is also different. This problem can be overcome with educational media, namely the ability to:
   a. Gives the same stimulating;
   b. Equalize experiences;
   c. Gives rise to the same perception [34]

Thus the use of learning media in the teaching and learning process. The presence or absence of learning media dramatically affects the teaching and learning process. If no learning media exists in a school, it can be ascertained

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[32] Darwyn Syah, "Perencanaan Sistem Pengajaran Pendidikan Agama Islam" (Jakarta: Gaung Persada Press, 2007), 125–126.

[33] Oemar, "Media Pendidikan, Alumni publisher," 78.

[34] AW Rosyidi, "Media Pembelajaran Bahasa Arab" (2009): 29–33, accessed September 23, 2022, http://repository.uin-malang.ac.id/1516/.

that the teaching and learning process is ineffective, so students will not be active.

In Islamic Education, the tool or medium is necessary because the teaching tool or media has a significant role in achieving the desired educational goals.

Abu Bakr Muhammad argued that the uses of the tool or media include:
1. Able to overcome difficulties and clarify complex subject matter.
2. Able to facilitate understanding and make lessons more lively and exciting.
3. Stimulate the child to work and move the instinct of love of studying (learning) and generate a solid will to learn something.
4. Help form habits, give birth to opinions, pay attention and think about a lesson.
5. Generates the power of attention (memory), sharpening the senses, training them, smoothing feelings, and quickly learning

CONCLUSION

Learning media is a set of tools (materials) that can convey messages in the teaching and learning process, from the source of the message (the teacher) to the recipient of the message (students) to achieve the learning objectives that have been set effectively and efficiently. The basis for using media in learning must be carried out wisely and wisely so that teachers and students can establish good communication to create a conducive learning atmosphere.

Media in learning and education have similarities and differences, the similarities are seen in the material aspect, and the difference is seen in the immaterial aspect. Learning media in the Qur'an and Hadith perspective can be viewed and classified into audio, visual, and audio-visual media.

Learning media is helpful as a tool or tool that is used as an intermediary or communication tool to convey messages or information in the form of knowledge from various sources to recipients of messages or information in order to achieve learning objectives.

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