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CONTRIBUTION OF MAHMUD YUNUS ISLAMIC EDUCATION LEARNING METHOD IN AL-TARBIYAH WA-ALTA'LIM BOOK

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Abstrak: Kontribusi pemikiran Mahmud Yunus terhadap pengembangan metode pembelajaran telah ia tuangkan dalam sebuah karya yang berjudul al-Tarbiyah wa al-Ta'lim, karya tersebut memberikan inspirasi kepada peneliti untuk melakukan studi analisis kritis tokoh. Penelitian ini bertujuan untuk melihat kontribusi metode pembelajaran Pendidikan Agama Islam Mahmud Yunus dalam kitab al-Tarbiyah wa al-Ta'lim. Jenis penelitian menggunakan penelitian kualitatif dengan pendekatan studi tokoh. Hasil temuan kontribusi metode pembelajaran Pendidikan Agama Islam Mahmud Yunus seperti metode pembelajaran al-Istiqraiyah, metode pembelajaran al-Tatbiqiyah, metode pembelajaran al-Khabariyah, dan metode pembelajaran al-Tahawuriyah. Mahmud Yunus mampu mengembangkan proses pembelajaran dalam lima tahapan proses pembelajaran. Kelima tahapan tersebut meliputi al-Ta'aruf, Muqaddimah, al-'Arad, al-Tatbiq, dan al-Ikhtitam.

Kata Kunci: Metode, Pembelajaran, Mahmud Yunus

Abstract: Mahmud Yunus' contribution to the development of learning methods has poured in a book entitled al-Tarbiyah wa al-Ta'lim. The book provides inspiration to researchers to conduct critical analysis of analysis figures. This study aimed to see the contribution of learning methods of Islamic Religious Education Mahmud Yunus in the book al-Tarbiyah wa al-Ta'lim. This research used qualitative research with the character study approach. The findings of contribution of learning method of Islamic Education Mahmud Yunus such as al-Istiqraiyah learning method, al-Tatbiqiyah learning method, al-Khabariyah learning method, and al-Tahawuriyah learning method Mahmud Yunus was able to develop the learning process in the five stages of the learning process. These five stages include al-Ta'aruf, Muqaddimah, al-'Arad, al-Tatbiq, and al-Ikhtitam.

Keywords: Method, Learning, Mahmud Yunus

مستخلص: إن مساهمة محمود يونس لتطوير طريقة التعليم مدومة في كتابه تحت العنوان التربية والتعليم. هذا الكتاب قد اتجه الباحث للقيام بالدراسة النقدية للخبير. يستهدف البحث لمعرفة مساهمة محمود يونس لتطوير طريقة تعليم الدين الإسلامي في كتابه التربية والتعليم. استخدم الباحث نوع البحث الكيفي بمدخل دراسة الخبير.

ونتيجة البحث هي طرق تعليم الدين الإسلامي تتكون من الطريقة الاستقرائية والطريقة التطبيقية والطريقة الخبرية والطريقة التحاورية. قد نجح محمود يونس في تطوير عملية التعليم على خمس مراحل وهي التعارف والمقدمة والعروض والتطبيق والاختتام.

الكلمات المفتاحية: الطريقة، التعليم، محمود يونس.

Introduction

The development of Islamic education has experienced many twists and turns of travel from the classical phase to the modern phase. This trip was very tiring, there were ups and downs in the development of Islamic education due to many factors from internal and external Islamic education itself. Internal tidal factors in the development of Islamic education due to the subject and object of education began to abandon philosophical references from the famous philosophers of Islamic education in their respective times. From the ebb and flow of external factors Islamic education is due to Islamic education being unable to stem, contribute and participate in facing the current of modernization and globalization. As a result, the development of Islamic education has been swayed from the incompatibility between the desires and hopes embodied in the ideals of the ancestors of Islamic education itself.

Adhering to the nature of Islamic education, Islamic education has been named as a field of science which is capable of providing nuances that are different from other fields of science. Islamic education is able to integrate all existing domains, for example the realm of the intellectual question, emotional question, and spiritual question. The domain of learning that is able to provide its own roots in the integrity of the nation's aspirations, in the form of integration of cognitive, affective, and psychomotor domains in learning activities where and whenever implemented. This level becomes a great echo when the time is difficult to haunt the world of Islamic education so that they are less able to show their interest in achieving their desired goals. How the integration of the three domains above does not seem to be crippled by one hand, the integration that occurs is only capitalized on the achievement of the level of success rate based on the number of graduations without reaching the integration of the three affective and psychomotor domains of education. The number of the numbers obtained through the cognitive domain becomes number one compared to other domains such as the existence of a clear reference to the development of other affective and psychomotor domains.

The reality turned out to be different, inversely proportional to what was desired. Islamic education seems to run on the spot, Islamic education experiences delay in its growth and development compared to other fields of science. The temporary data are obtained through the learning process of the four main competencies that Islamic education must possess. The four competencies are the learning of Aqidah Akhlak (convent and morals), learning the Koran and Hadith (the Prophet Muhammad's talk), learning SKI (the History of Islamic Culture), and learning Fiqh (jurisprudence). The four competencies in reality have not been able to integrate the educational realm embodied above, as the result the government has returned to thinking of launching a character education program and thinking of changing and developing a new curriculum in 2013.

The learning practices of the four competencies of Islamic education seem to be a practice which is squeezed by the current development of age models and electronic media which soared. Learning about Islamic education competencies seems less supported by the structure of the discussion and the right methodology compared to other fields. Structuring and correct learning methodologies are believed to provide a positive vehicle for the development of Islamic education in the future.

The reality of the growth and development of Islamic education at least needs to be addressed immediately by improving, increasing growth and development, and restoring the basic concept of Islamic education in its original place. One is that can be done through a series of studies and research from Moslem philosophers, both outside and inside the country. Many Muslim philosophers were born with various philosophical educational offers in the classical age such as Ibn Miskawaih, al-Qabisi, al-Mawardi, Ibn Sina, and Ghazali. Muslim philosophers who were born in the Middle Ages are like Burhanuddin az-Zarnuji, Ibn Jama'ah and others, whereas in the modern century are such as those from Indonesia Abdullah Ahmad from West Sumatra, Ahmad Sanusi from West Java, Imam Zarkasyi from East Java, and Mahmud Yunus from West Sumatra (Nata: 2001: 3).

Broadly speaking, the names of the philosophers of Islamic education above do not represent a number of regions or even parts of the world. However, by mentioning some of these figures, it was illustrated that the results of their ideas were able to compete and sufficiently provided a nuance of development in the world of Islamic education to date. From many philosophers who are not inferior to take into account for all the considerations and their contribution to the development of Islamic education in this country is Mahmud Yunus. Mahmud Yunus is a philosopher from the country who has a

strong contribution to the development of education, especially Islamic education (Munirah, 2017: 276).

The journey of his life is full of the sting of education both at home and abroad. Mahmud Yunus is a philosopher who is able to provide a different nuance for education in the country. With his various experiences in the world of education, he is able to develop and integrate his knowledge in the country according to the character and culture of the homeland in his time.

Mahmud Yunus was able to give a paradigm of thinking of the people of the country through the inclusion of Islamic subjects in public schools at the elementary, secondary and high levels (Yunus, 1993: 128). This effort was marked by establishing the Diniyah School, Madrasah School, and Jami'ah Islamiyah in 1913 in Padang Panjang, West Sumatera. As an indigenous community that was born on Saturday, 30 Ramadan 1316 Hijriah or 1899 AD in Batu Sangkar Sungayang, West Sumatra (Amirsyah, 1996: 52), he was able to contribute quite brilliantly in the development of the world of education, especially Islamic education. The most interesting thing about a Mahmud Yunus figure is his development and contribution through the method of learning Islamic Education. He has tricks and methods that are aligned with the culture of indigenous people, he gives a modernization pattern to educational institutions through the use of modern methods in carrying out learning activities such as the use of blackboards, tables, chairs for the students (Rahman, 2015: 177).

Contributions are the results of thoughts or contributions of thoughts that can be utilized by others. Mahmud Yunus' contribution through learning methods is quite interesting to be studied and analyzed according to the rise of modern methods which apparently are not necessarily in accordance with the culture of indigenous people. The most interesting method of learning Islamic education according to Mahmud Yunus is widely used in several Islamic boarding schools in Indonesia such as Darussalam Gontor East Java, Darul'Arafah Medan, Raudhatul Hasanah Medan, and Misbahul 'Ulum in Aceh.

Mahmud Yunus' contribution in the development of Islamic education learning methods was seen in several of his monumental works such as the four volumes of *al-Tarbiyah wa al-Ta'lim*. This book straightforwardly explains the learning methods that can be applied to the learning of Islamic education. The meaning of learning about Islamic education in this term is the application of learning that is incorporated in the four competencies of Islamic Education such as the Koran, Hadith, Aqidah Akhlaq, Fiqh, and SKI. The four subjects according to Mahmud Yunus can be applied with a variety of separate methods according to the material to be taught.

It is very unfortunate with the various advantages and the uniqueness of figures born from indigenous people with various works that are simply neglected. Mahmud Yunus' offer should be a science that is very invaluable. The offer of the method of learning Islamic education should be one of the teacher's handles in carrying out the learning process activities not only in Islamic boarding schools but also in other public schools. Based on the background of the problem above, the researcher was interested in conducting research on figures who have a major contribution in the development of Islamic education. This study entitled "Contribution of Mahmud Yunus Islamic Education Learning Method in *al-Tarbiyahwa al-Ta'lim* Book." with the aim of knowing the Contribution of Mahmud Yunus Islamic Education Learning Method in *al-Tarbiyahwa al-Ta'lim* book.

Previous Studies

Many writers and researchers have written in various forms of writing, such as research reports, journal articles and various other writings. The examples are Malta Rina's (from postgraduate history of Andalas University) article entitled Thought and the works of Prof. Dr. H. Mahmud Yunus about Islamic education (1920-1982), journal written by Rina Rahman entitled Modernization of Islamic Education in the Early 20th Century in West Sumatra), Mahmud Yunus' Thought in Renewing Islamic Education in Indonesia written by Syeh Habib Hamzah and published in Journal of the Dynamics of Science at IAIN Samarinda, and journal by Rido Muhammad Ali, Profile of the Educators in Islamic Education Study Mahmud Yunus's Thought in *Kitabal-Tarbiyahwa al-Ta'lim*.

At a glance the results of the writings of researchers and writers that have been published in various scientific journals have raised much about the character of Mahmud Yunus. However, the writing above is dominated by the journey of his life and the concept of his thinking towards the development of Islamic education. Indeed, there is one study that is almost the same as this study, namely a journal written by Rido Muhammad Ali. However, this research took an analysis of the learning methods, not on the educational profile as contained in the book *al-Tarbiyahwa al-Ta'lim*.

Method

The research method of this study was a qualitative research method. Qualitative research is a research procedure that produces descriptive data in the form of researchers' words or verbally from people and actors observed (Sugiyono, 2006: 13). This means that qualitative research is naturalistic research that is natural and descriptive (Biklen, 1982:

27). The strong reason the researchers used qualitative methods was because the method independently expressed the data obtained through the book *al-Tarbiyahwa al-Ta'lim* with qualitative descriptive without having to reduce the implicit meaning in the book.

The research approach of this study was the character study approach. The character study approach is a systematic review of the thoughts / ideas of a Muslim thinker as a whole or in part (Harahap, 2005: 5). While the character's study approach was carried out by the researcher in this matter because part of Mahmud Yunus's ideas which he had poured in *al-Tarbiyahwa al-Ta'lim* book about Islamic learning methods. By describing implicitly the content of the book, at least it will produce research that can provide an accurate picture of the development of today's learning methods.

Primary sources used in the study of these figures are books that were directly written by Mahmud Yunus such as the book *al-Tarbiyahwa al-Ta'lim*, History of Islamic Education in Indonesia, Principles of Education and Teaching, Curriculum Vitae of Mahmud Yunus, and Development of Islamic Education in Indonesia. Secondary sources were used in this research to complement the lack of references in the form of books, articles, papers, magazines, and blogs through the internet either directly or indirectly writing about Mahmud Yunus. Data analysis was carried out by researchers by combining several steps: Interpretation, Data Induction and Deduction, Internal Coherence, Heuristics, Inclusive Language and Analogy.

Findings And Discussions

Biography of Mahmud Yunus

A historic day for Mahmud Yunus was born on February 10, 1899 in Hijriyah Calendar, 30 Ramadan 1316 in Sungayang Village, West Sumatra (Hamzah, 2014: 125), a country which is about seven kilometers from Batusangkar, Tanah Datar. He is from an ordinary Minangkabau family who obey the teachings of Islam. Mahmud Yunus was raised and cared for by his father, Yunus bin Incek was a farmer, and his mother, Hafsahbinti Imam Sami'un, was a cloth weaver with gold thread (a fabric characteristic of the original culture of Minangkabau) (Yunus, 1982: 5).

Mahmud Yunus's father, Yunus Incik, was a prominent scholar and a role model scholar in West Sumatra. In general, Mahmud Yunus is from a respected family with a scientific charismatic family whose sociology is a respected and honorable family. Mahmud Yunus' father is a former Surau student and has sufficient religious knowledge. So he was appointed as Imam Nagari (mosque) (Ali, 2014: 53). At that time the Anak Nagari gave customarily to one of their citizens who was fit to occupy the position

on the basis of their religious knowledge. Mahmud Yunus is the only son in the family, and he only has one younger sister. Having been taught the basics of Islam by his family since childhood, he grew up as a child who often studied religion. However, his father died when he was a child, so he grew up with his mother's family (Yunus, 1982: 6).

Historically Mahmud Yunus's life journey did not receive much guidance and education from his father, who died when he was three years old, he was able to get an education up to university level with the help of his mother's cousin Ibrahim DatukSinaro Sati. Since he was seven years old, he had been studying the Koran to several *Surau*(room prayer) around the place where he lived, as how generally the boys in Minangkabau were at that time. In the first, he studied at Surau Talang to Muhammad Taher, who was his mother's brother, and after Khatam al-Qur'an (finish reading all chapters), he was trusted by his teacher to help teach the basics of the Koran in the *Surau*.

Brother Hafsah Mahmud Yunus's mother named Ibrahim, a rich man in Batu Sangkar. Ibrahim's wealth greatly supports the continuation of Mahmud Yunus' education, especially when he studied in Egypt (Manti et al., 2016: 166). Ibrahim is very concerned about the talent and intelligence possessed by his niece. He was the one who encouraged Mahmud Yunus to continue his studies abroad with financial support for this purpose. This provides an overview of how a *mamak*'s responsibility towards his nephew prevails in Minangkabau at that time. As a proverb that reads: "The child is on the lap, the niece is guided". A custom that fully applies at that time. That's the responsibility of *mamak* for nephew is not based on the incompetence of the nephew's own father (Nizar, 2005: 336).

With the twists and turns of Mahmud Yunus's life on various fronts of life, it has given a scratch on the history of gold ink in the development of education in Indonesia. His thoughts inspired many post-life figures from the Sabang peninsula to Merauke. Towards the end of his life, after completing education in a number of educational institutions in Minangkabau, he continued his studies at al-Azhar University of Egypt (1924-1925) and Darul 'Ulum University in Egypt (1925-1929). After returning from Egypt, (Masyudi, 2014: 97), Mahmud Yunus was actively involved in the movement to renew Islamic education. Finally, he served as head of IAIN Imam Bonjol West Sumatra until his retirement in 1970, and died in 1984 (Juwariyah, 2015: 191).

Contribution of Mahmud Yunus Islamic Education Learning Method Inal-Tarbiyahwa al-Ta'limBook.

As understanding of the learning method defined by Mahmud Yunus which is a rule that must be done by every teacher in learning activities, Mahmud Yunus generally divides the learning method into two parts. The first method is named *الاستقرائية الطريقة* the second is *التطبيقية الطريقة* which according to the researcher these two methods which are more skewed in the development of learning Arabic. For more details, the researcher will present several learning methods found in the book *al-Tarbiyahwa al-Ta'lim* complete with their respective explanations as follows:

1. الطريقة الاستقرائية وهي طريقة الاستنباط و الاستنتاج, بها يبدأ المدرّس بذكر أمثلة كثيرة مناقشا للتلاميذ فيها ثم يتدرّج معهم الي استنباط القواعد أو التعريف.(Yunus, 1982: 19) .

The learning method *الاستقرائية* is a method of extracting learning and giving rewards, this learning method is initiated by a teacher by giving and discussing many examples with his students then drawing conclusions or definitions based on the examples found together. This learning method is a cooperative learning method if it is categorized by the current learning method. The activeness and participation of students in learning largely determine the process and success of the learning process. The method utilizes the condition of the student which motivates them to give up their ability to see and provide diverse examples after they are able to provide many examples so they are given direction to draw conclusions from the examples they give themselves.

This method certainly has advantages and disadvantages. According to Mahmud Yunus, the advantages of this method include the following:

- أ. تعودّ التلاميذ التفكير واستنباط الحقائق بأنفسهم
- ب. تفتح أمام التلاميذ باب التحصيل
- ج. تربي في الأطفال الاعتماد على النفس
- د. يفتنح التلاميذ بصحة ما يصلون اليه.(Yunus, 1982: 20)

Each method has its own advantages. The advantages of this method include getting students to think and draw conclusions from what they have thought. Furthermore, this method can open the door to students' success in utilizing each of the competencies they have. In addition to the above, the advantages of this method are also to educate and

familiarize students to be independent in various ways both in the learning process and outside of learning. The next advantage is the application of methods will be able to provide satisfaction for students for what they find or produce from the learning process they do.

While the shortcomings of this learning method are that the use of methods will take a relatively long time, not all students will dare to give examples and be able to draw conclusions from what they have done in the learning process. To overcome this, it is expected of a teacher to strengthen and deepen the students' understanding of the examples before asking the students to draw conclusions about the examples. This was stated by Mahmud Yunus by explaining it as follows:

"وعلي المدرّس أن يتأكد من فهم التلاميذ للأمثلة قبل أن يطلب منهم استنباط القاعدة"

2. الطريقة التطبيقية وهي طريقة القياس أو التمثيل وفيها المعلم يلقي تلاميذه القاعدة ثم يورد أمثلة كثيرة للتطبيق عليها. (Yunus, 1982: 20)

The learning method *التطبيقية* is a method of parable learning or modeling because in the learning process a teacher provides a definition of a learning material and then gives many examples to strengthen the understanding of his students. This learning method is a learning method that is more focused on the activities of a teacher, because the initial activities are quite significant in the initial explanation of the material presented, then the participation of students only in sharpening the material through examples discussed together.

This method certainly has advantages and disadvantages as well as other learning methods. The advantages possessed by this method are part of time management that is relatively fast or does not require a relatively long time. While the disadvantages of this method are relatively more numerous, including as explained by Mahmud Yunus in the book *al-Tarbiyah wa al-Ta'lim* who said that the shortcomings of this method are as follows:

أ. تضعف في التلميذ ثقته بنفسه

ب. تدفعه الي الحفظ عن ظهر القلب

ج. لا تربي في التلميذ قوة الملاحظ (Yunus, 1982: 20)

The disadvantages of this method include reducing self-confidence and more dependent on other people's help, directing and accustoming students to memorizing the subject matter rather than understanding it, besides this method also provides students with a critical attitude in various matters especially in the learning process. According to Mahmud Yunus in *al-Tarbiyah wa al-Ta'lim*, the two methods are two basic methods in the activities of the learning process in general. For this reason Mahmud Yunus explained the comparison of the two learning methods above in the following table:

مقارنة بين	
الطريقة التطبيقية	الطريقة الاستقرائية
أ. طريقة تبدأ من العام الي الخاص أو من القواعد الي الامثال و من الكايات الي الجزئيات	أ. طريقة تبدأ من الخاص الي العام أو من الامثال الي القواعد أو من الجزئيات الي الكليات
ب. يكون كأنه يتحرك نازلة من أعلي الي أسفل	ب. يكون فيها العقل كأنه يتحرك حركة صاعدة من أسفل الي أعلي
ج. تؤدى الي زيادة فهم هذه الحقائق العامة وتوضيحها	ج. تؤدى الي تاريف ومبادئ وحقائق عامة
د. لا توصلنا الي حقائق عامة جديدة	د. تؤدى الي حقائق عامة جديدة
هـ. طريقة تحقيق والتوضيح (Yunus, 1982: 21)	هـ. طريقة الكشف

The comparison of the learning methods above certainly provides a fairly clear picture of the two learning methods written by Mahmud Yunus in his book *al-Tarbiyah wa al-Ta'lim*. However, it turned out that Mahmud Yunus did not stop there in endangering to various learning methods, the learning methods that he initiated in the book *al-Tarbiyah wa al-Ta'lim* as follows.

3. الطريقة الاخبارية أو التلقينية أو الالاقائية وهي التي يقوم المدرّس فيها بالقاء مايريد من المعلومات والحقائق يستمع له التلاميذ ولايشتركون معه في العمل.. (Yunus, 1982: 21)

The learning methods of *al-Ikhbariyah*, *al-Talqiniyah*, and the method of *al-Ilqaiyah* are learning methods in which a teacher delivers learning material while the students listen without participating in various learning activities. This learning method is better known as the lecture method. The lecture method is a learning method that places more emphasis on the teacher's activities than the participation of his students. According to Mahmud Yunus this method has advantages and disadvantages as with other methods. The advantages of this method as found in the book *al-Tarbiyah wa al-Ta'lim* mentions it as follows:

والتعليم بهذه الطريقة يفيد كبار التلاميذ ويضّر صغارها للأسباب الآتية:

- أ. يستطيع الكبار الاصغاء مدة طويلة بخلاف الصغار فإنّ عقولهم لا تتحمّل ذلك
- ب. يستطيع الكبار استخلاص النكت الجوهرية بأنفسهم أثناء الإلقاء، أما الأطفال فلا يمكنهم ذلك
- ج. يمكن لعقول الكبار أن تخزن في وقت قصير المعلومات الكثيرة التي تلقي عليهم مع فهمهم أياها فهما جيّدا (Yunus, 1982: 24)

This means that the advantages possessed by this learning method according to Mahmud Yunus are being able to provide and improve listening skills to what they hear from the teacher's explanation. Furthermore, the advantages of this method are for students to be able to educate themselves to draw conclusions or essence from what they have heard themselves. The last advantage of this method is that it can accommodate many students and not spend a relatively long time with the large number of students.

While the weaknesses of this method according to Mahmud Yunus are as follows:

- أ. تنمي هذه الطريقة قوّة الحفظ و تحمل النفس علي طول الاصغاء فتضعف باقي القوى العقلية
- ب. لا يستطيع المعلم اذا اتبعها معرفة مقدار ما يحصل عليه التلاميذ من المعلومات التي تلقي عليهم
- ج. لا تكون المعلومات التي تدخل أذهان التلاميذ بهذه الطريقة ثابتة ثبوة تاما
- د. التعليم بهذه الطريقة لا يبعث في التلاميذ حبّ المنافسة وأنّما يدعو الي الاعتماد علي الحفظ والاستظهار (Yunus, 1982: 25)

This means that, Mahmud Yunus mentioned the weaknesses or shortcomings of the method is that it can lead the students to habitually memorize teaching materials given by the teacher, weakening the ability of the mind to think. The next disadvantage is that for a teacher it will be difficult to know the standard abilities of his students, it means that the evaluation tool used to determine the abilities of his students will find difficulties. This is due to the ability of absorption, and the strength of the pupils' memories that vary so that it does not infrequently the results of student evaluations experience ups and downs. Another disadvantage caused by this method is that the ability of students usually does not last long because the recording power of the students can be easier and faster to forget. And the last weakness that was engendered by this method was the lack of a critical attitude which resulted in a lack of scope for competition between students and other students.

4. الطريقة التحوارية و هي طريقة السؤال و المناقشة (Yunus, 1982: 20)

Al-Tahawuriyah's learning method is a method of question and answer learning, or discussion. According to Mahmud Yunus this method is a suitable method for children who are in elementary school (SD) because their times are a time of finding out and curiosity for what they find around their life. *Al-Tahawuriyah's* learning method is a method of discussion conducted by a teacher in conditions that require the activeness and creativity of a teacher in asking questions so that the students are provoked and motivated to think and answer questions from the teacher. For the success of *al-Tahawuriyah's* learning method a teacher must pretend not to know the answers that are questioned to his students.

Mahmud Yunus said that the learning method of *al-Tahawuriyah* was a method often referred to as the Socrates method because this method had become the choice and was often used by Socrates in the learning process of his time which was termed بالتجاهل بالسقراطي.

According to Mahmud Yunus, this method has the advantage of being able to familiarize children to express what they know and can open their horizons without fear and critical thinking and train to solve their own problems without having to expect help from others. This statement was made clearly by Mahmud Yunus in his book *al-Tarbiyah wa al-Ta'lim*.

طريقة التحوارية و هي مفيدة في تعليم صغار الأطفال لأنها تعودهم التعبير بجوّل في انفسهم تعبيراً منظماً، والجهر بآرائهم من غير خوف ولا وجل، وتدعوهم الي تنقيب فتجدد فيهم الشوق وتبعث فيهم النشاط العقلي وسرعة الخاطر (Yunus, 1982: 26)

Thus the types or types of learning methods applied by Mahmud Yunus in providing learning develop. The method of the method was developed in accordance with the characteristics and classifications of each field of study. The development of the learning methods above can be explained by the researcher in the sections as follows.

Development of Learning Methods According to Mahmud Yunus

Mahamud Yunus is a prominent figure in the archipelago education who has given many features to reform Islamic education in Indonesia. The experience of family life, scientific journey and career experience in various walks of life have influenced the

thinking paradigm and the education system in the country. Mahmud Yunus is an educational figure from many figures who are able to provide colorful development of Islamic education in the country. The educational element that was felt enough and had been poured through a book entitled *al-Tarbiyahwa al-Ta'lim* was a method of learning. According to Mahmud Yunus, learning methods are steps in the form of regulations that must be carried out by a teacher in order to facilitate and accelerate the students' understanding of the material presented.

Based on the definition of the learning method presented by Mahmud Yunus in the book *al-Tarbiyahwa al-Ta'lim* above, there is a destructive purpose achieved in the learning process. The first, Mahmud Yunus wanted the learning process to run easily without having to follow a long process, but it was difficult for students to understand. The second, Mahmud Yunus aims to make the learning process have a positive impact on the paradigm of thinking and understanding of teaching materials not only in the cognitive domain but also in the effective and psychomotor domains. This is the reason Mahmud Yunus uses the azhan sentence which is interpreted as the paradigm of thinking and success towards the scientific implementation that can create *rahmatanlil'alamin*.

As a theory, the method outlined by Mahmud Yunus as stated in the previous discussion, the researcher can provide an overview of the development of learning methods written by Mahmud Yunus in the next book (*al-Tarbiyah al-'Amaliyah*). The development carried out by Mahmud Yunus was the researcher specialized in the search for competencies in the field of study of Islamic Education that the researcher had found in another book. Although basically not only the field of Islamic Education competency studies contained in the book, but because the scope of this writing ranges in the field of Islamic Education study, this study was developed in accordance with the discussion. After searching, tracing, reading, translating, and analyzing, the writer found Mahmud Yunus's writing which he developed through learning methods in accordance with the following fields of study:

التاريخ الاسلام

خطوات تدريس التاريخ الاسلام:

الاستعداد لدخول الفصل بأدوات التعليم اللازمة

أ. التعرف

- اللقاء السلام
- تنظيم الفصل (إذا لم يكن منظماً)

- السؤال عن المادّة و كتابتها ثمّ كتابة التاريخ الهجري والملاذي بمشاركة التلاميذ
- اعلان موقف المدرّس

ب. المقدّمة

- الاسئلة عن الدرس الماضي ثمّ ربطها بموضوع جديدة يعلّمه المدرّس ثمّ كتابته علي السبورة

ج. العرض- والربط – والاستنباط

- شرح المفردات بتلفيظها و كتابتها و شرح معناها
- شرح, شرح الموضوع أوسع مما في الكتاب وأوضح مما فيه بشرط أن لا يخرج من الموضوع, بعبارة أسهل وأوفق للتلاميذ مع الربط وحلّه بالماقشة والتشويقات باشتعمال الخريطة والصور والوقائع
- كتابة المدرّس النقط الجوهرية كأسماء الرجال وأرقام السنوات
- الاستنتاج مع التلاميذ أو المغزى أو العبرة عند الامكان
- قراءة المدرّس الكتاب للنموذج بعد معرفة التلاميذ الموضوع في كتبهم
- قراءة بعض التلاميذ الدرس (الكتاب) واحدا فواحدا مع الاصلاح
- قراءة التلاميذ بصوت خفيف اعداد لتوجيه الأسئلة الي المدرّس اذا رأى المدرّس ذلك مناسباً
- الأسئلة من التلاميذ الي المدرّس عن المفردات والاجابة من التلاميذ أو من المدرّس. وذلك اذا اقتضت الحال
- قراءة المدرّس أو واحدا من التلاميذ ما علي السبورة الآخرون يلاحظون
- كتابة التلاميذ ما علي السبورة تحت اشراف المدرّس ثمّ قراءة كشف الغياب. ويحسن بعد انتهائهم من الكتابة أن يأمر المدرّس بعض التلاميذ بقراءة ما كتبوه تحقيقاً علي صحّته
- قراءة التلاميذ الدرس بصوت خفيف اعداد للتطبيق, والمدرّس يمسح السبورة

د. التطبيق:

- الأسئلة عن الدرس
- التكلّم (عند الامكان)

هـ. الاختتام:

- الارشادات والمواعظة ثمّ تنظيم الخروج أو القاء السلام اذا كان التدريس في الحصّة الأولى أو الثالثة أو الرابعة (Yunus, 1982: 16-19).

الفقه

خطوات تدريس الفقه

الاستعداد لدخول الفصل بأدوات التعليم اللازمة

أ. التعارف

- القاء السلام
- تنظيم الفصل (اذا لم يكن منظّمًا)
- السؤال عن المادّة و كتابتها ثمّ كتابة التاريخ الهجري والملاذي بمشاركة التلاميذ
- اعلان موقف المدرّس

ب. المقدمة

- الاسئلة عمّا يتعلّق بالدرس الماضي ثمّ ربطها بموضوع جديدة، أو الاسئلة التي توصلّ أذهان التلاميذ الي موضوع جديدة يعلّمه المدرّس ثمّ كتابته علي السبورة

ج. العرض- والربط – والاستنباط

- شرح المفردات بتلفيظها و كتابتها و شرح معناها
- شرح ببيان الموضوع بيان أوسع ممّا في الكتاب وأوضح مع الربط بالمعلومات السابقة وبالسائل العامة وحلّه بالمناقشة والتشويقات بوسائل الايضاح الجوهرية
- قراءة المدرّس الموضوع للنموذج بعد معرفة التلاميذ الموضوع في كتبهم
- قراءة التلاميذ الدرس بصوت خفيف اعداد لتوجيه الاسئلة الي المدرّس
- الاسئلة من التلاميذ الي المدرّس عن المفردات ثمّ الجمل والاجابة من التلاميذ أو من المدرّس. اذا رأى المدرّس ذلك ضروريا
- قراءة المدرّس ما علي السبورة تحقيقا علي صحة كتابة والقراءة, والتلاميذ يلاحظون
- كتابة التلاميذ ما علي السبورة تحت اشراف المدرّس ثمّ قراءة كشف الغياب.
- بعد انتهاء من الكتابة أن يأمر واحدا أو اكثر بقراءة الكراسات مع الصلاح
- قراءة التلاميذ الدرس بصوت خفيف اعداد للتطبيق
- افعال التلاميذ كتبهم وكراساتهم وادخالها في الأدرج والمدرّس يسمح ما علي السبورة

د. التطبيق:

- الاسئلة عن المفردات
- الاسئلة عن مضمون الموضوع

ه. الاختتام:

- الارشادات والمواعظة ثمّ تنظيم الخروج أو القاء السلام اذا كان التدريس في الحصّة الأولى أو الثالثة أو الرابعة (Yunus, 1982: 24-27).

الحديث

خطوات تدريس الحديث

الاستعداد لدخول الفصل بأدوات التعليم اللازمة

أ. التعرف

- القاء السلام
- تنظيم الفصل (اذا لم يكن منظّمًا)
- السؤال عن المادّة و كتابتها ثمّ كتابة التاريخ الهجري والملاذي بمشاركة التلاميذ
- اعلان موقف المدرّس

ب. المقدمة

- الاسئلة عمّا يتعلّق بالدرس الماضي ثمّ ربطها بموضوع جديدة، أو الاسئلة التي توصلّ أذهان التلاميذ الي موضوع جديدة يعلّمه المدرّس ثمّ كتابته علي السبورة

ج. العرض- والربط – والاستنباط

- شرح المفردات علي الطريقة الحديثة
- شرح الحديث الأول (اذا زاد الحديث من واحد) بالمناقشة مع غرس المثل الأعلى في نفوسهم ثم التلخيص من المدرّس ويحاكيه جميع التلاميذ ثم الكتابة علي السبورة ثم يطلب المدرّس واحدا من التلاميذ قراءته. وهكذا يسير المدرّس في التخليص للحديث الثاني و الثالث الي آخره
- أن يعطي المدرّس التلاميذ فرصة للسؤال. وذلك اذا رآه ضروريا الاجابة من التلاميذ أو من المدرّس
- قراءة المدرّس ما علي السبورة تحقيقا علي صحة كتابة, والتلاميذ يسمعون و يلاحظون
- أمر المدرّس التلاميذ باخراج كراساتهم ثم كتابة علي السبورة تحت ملاحظة المدرّس ثم قراءة كشف الغياب
- أن يأمر المدرّس التلاميذ بالقراءة كتابتهم واحدا فواحدا والآخرين يلاحظون كتابتهم مع الاصلاح من المدرّس
- أن يأمر المدرّس التلاميذ بالقراءة الصامتة اعداد للتطبيق والمدرّس يسمح المفردات علي السبورة

د. التطبيق:

- أمر المدرّس بعض التلاميذ بالشرح
- المحو التدريجي الحفظ التدريجي للحديث الأول وهكذا يسير المدرّس في الحديث الثاني والثالث
- الأسئلة عن مضمون الموضوع
- الأسئلة عن المفردات

ه. الاختتام:

- الارشادات والمواعظة ثم تنظيم الخروج أو القاء السلام اذا كان التدريس في الحصّة الأولى أو الثالثة أو الرابعة (Yunus, 1982: 32-34).

العقائد

خطوات تدريس العقائد

الاستعداد لدخول الفصل بأدوات التعليم اللازمة

أ. التعرف

- القاء السلام
- تنظيم الفصل (اذا لم يكن منظّمًا)
- السؤال عن المادّة و كتابتها ثم كتابة التاريخ الهجري والملاذي بمشاركة التلاميذ
- اعلان موقف المدرّس

ب. المقدّمة

- الاسئلة عمّا يتعلّق بالدرس الماضي ثم ربطها بموضوع جديدة، أو الأسئلة التي توصل أذهان التلاميذ الي موضوع جديدة يعلمه المدرّس ثم كتابته علي السبورة

ج. العرض- والربط – والاستنباط

- شرح المفردات علي الطريقة الحديثة الصحيحة
- الشرح: بيان الموضوع بياناً واضح مما في الكتاب مع الربط وحله بالمناقشة والتشويقات, ويجب علي المدرّس غرس الأيمان في نفوس التلاميذ, وكتابة النقط الجوهرية من الدرس

- قراءة المدرّس موضوع الدرس كالنموذج
- قراءة بعض التلاميذ موضوع الدرس واحدا فواحدا
- قراءة بعض التلاميذ موضوع الدرس واحدا فواحدا
- قراءة التلاميذ موضوع الدرس بصوت خفيف اعداد لتوجيه الأسئلة الي المدرّس
- الأسئلة من التلاميذ الي المدرّس والاجابة من التلاميذ أو من المدرّس
- قراءة المدرّس ما علي السبّورة أو قراءة واحدا من التلاميذ مع الاصلاح من المدرّس والآخرين يلاحظون
- كتابة التلاميذ ما علي السبّورة والمدرّس يلاحظهم ثم يقرأ كشف الغياب
- ان يأمر المدرّس واحدا منهم أو أكثر بقراءة كتابته مع الاصلاح
- أن يأمر المدرّس جميع التلاميذ بقراءة كتبهم وكّراساتهم بصوت خفيف اعدادا للتطبيق
- افعال التلاميذ كتبهم وكّراساتهم وادخالها في الأدراج والمدرّس يمسح ما علي السبّورة

د. التطبيق:

- الأسئلة عن مضمون الموضوع. فيجب علي المدرّس أن يأتي بأسئلة متنوّعة بحيث تكون الأجوبة ممّا هو في الموضوع
- الأسئلة عن المفردات

ه. الاختتام:

- الارشادات والمواعظة ثم تنظيم الخروج أو القاء السلام اذا كان التدريس في الحصّة الأولى أو الثالثة أو الرابعة (Yunus, 1982: 46-48).

القرآن

خطوات تدريس القرآن

الاستعداد لدخول الفصل بأدوات التعليم اللازمة

أ. التعارف

- القاء السلام
- تنظيم الفصل (اذا لم يكن منظّما)
- السؤال عن المادّة و كتابتها ثم كتابة التاريخ الهجري والملاذي بمشاركة التلاميذ
- اعلان موقف المدرّس

ب. المقدّمة

- أن يأمر المدرّس التلاميذ بفتح القرآن ثم يذكر اسم السورة أو رقمها ورقم الآية للدرس الماضي ثم كتابتها علي السبّورة
- أن يأمر المدرّس جميع التلاميذ بقراءة الدرس الماضي بصوت مرتفع
- أن يأمر المدرّس بعض التلاميذ بالقراءة واحدا فواحدا بالغناء ثم بدون الغناء مع الاصلاح من المدرّس
- السؤال عن التجويد والمفردات أو الترجمة بقدر الحاجة بالنسبة الي تلاميذ السنة الثانية

ج. العرض- والربط – والاستنباط

- أن يذكر تاملّس اسم السورة أو رقمها ورقم الآية التي يريد تدريسها ثم كتابتها علي السبّورة

- قراءة المدرّس الآيات من المدرّس الجديد كنموذج، والتلاميذ يلاحظونها تمام الملاحظة ينتبهون بها انتباهها كاملا
- اعادة المدرّس قراءة بعض الآيات الصعبة والتلاميذ يقلّدون
- كتابة المدرّس أجزاء الآيات الصعبة علي السبّورة وبيان كميّات قراءتها الصحيحة حسب أحكام التجويد
- تلخيص معني الآيات المذكورة اذا رأى المدرّس أنّ الآيات سهلة مفهومة وربطها بدرس آخر عند الامكان
- أن يأمر المدرس كلّ تلميذ بالقراءة بنفسه جهرا
- أن يأمر المدرّس بعض التلاميذ بالقراءة بالغناء واحدا فواحدا مع الاصلاح من المدرّس بالمشاركة
- أن يأمر المدرّس بعض التلاميذ بالقراءة بدون غناء و المدرّس يصلحها اذا أخطوا
- أن يأمر المدرّس جميع التلاميذ بالقراءة بصوت منخفض مع مراعاة التجويد

د. التطبيق:

- أن يأمر المدرّس بعض التلاميذ بالقراءة بغناء أو بدون غناء والاصلاح من التلاميذ أو من المدرّس
- الأسئلة عن التجويد أو المفردات أو الترجمة بالنسبة الي تلاميذ السنة الثانية عند الحاجة، ثم الأمر بآءقفال القرآن

ه. الاختتام:

- الارشادات والمواعظة ثم تنظيم الخروج أو القاء السلام اذا كان التدريس في الحصّة الأولى أو الثالثة أو الرابعة (Yunus, 1982: 46-48).

The development of learning methods of Islamic Education according to Mahmud Yunus in the book *al-Tarbiyahwa al-Ta'lim* has provided new knowledge for educators. Various types or kinds of learning methods are developed and the development of these methods in the learning process in a particular field of study, of course planning is needed so that the learning objectives are achieved as expected. Mahmud Yunus paid more attention to the method of learning than others, his statement said that:

الطريقة أهمّ من المادّة

Based on the researcher's opinion, the development of Mahmud Yunus's learning method looks more at the learning process that can provide experience for students to be more open and innovating towards the learning process. The classification of learning methods developed by Mahmud Yunus from the method الاستقرائية، الاستنتاجية، الاخبارية، والتحوارية is a type of learning method that each method has advantages and disadvantages. For a teacher can develop it in accordance with the requirements and principles of the material or teaching materials provided to the students. The method development according to Mahmud Yunus in *al-Tarbiyahwa al-Ta'lim* is the development of learning methods

which have always been the choice of several modern Islamic boarding schools in learning activities.

Along with the development and renewal of contemporary education, the contribution to the development of learning methods according to Mahmud Yunus is still very relevant. This relevance is evidenced by the continued use and application of these methods by a number of Islamic boarding schools in Indonesia. It can even be said that the majority of modern Islamic boarding schools in the various parts of the archipelago still use and apply these methods. Even these methods are required for students who learn to be teachers in teaching practice using these methods.

But actually there are things that block the researcher's thinking in terms of applying this method in the formal education institutions with all the limitations that exist. Through the method and several developments in several fields of study analysis carried out on four activities that occur in the learning process will certainly be difficult if it is done in formal institutions. In addition to the limitations of human resources and the limitations of the students. The researcher would like to convey that Mahmud Yunus contributed to the development of learning methods in the book *al-Tarbiyahwa al-Ta'lim* in fact is further developing the use of Arabic language learning in boarding schools. Through the learning of the fields of study given at Islamic boarding schools will further deepen and add proficiency in Arabic. For this reason, the methods found in the book *al-Tarbiyahwa al-Ta'lim* are really very suitable to develop and improve Arabic proficiency. The question is whether the students and teachers who do not have learning experience and do not have an Arabic background be able to practice and follow the learning process. This is a big job for researchers to build a paradigm of thinking about how to turn on foreign languages in the environment with various weaknesses.

The success of reviving foreign languages (Arabic and English) in Islamic boarding schools with the system being implemented is very supportive in many ways. Another case with all formal education has its weaknesses. However, this is a challenge for managers of educational institutions to think about how to turn on foreign languages in freelance institutions such as formal institutions in the country. Various efforts which were carried out during this time were to make the school become a school day system, a boardingschool, study groups, and other forms. If so, now we must think about how we can develop the learning methods which was developed by Mahmud Yunus as much as possible. Several steps of goods that can be taken from the methods available to educators are welcome while they can be created and combined with modern methods. This is very possible to do while the method can help and develop students inside and outside the

school environment. The parts which can be developed are on the opening component of learning, the core learning activities, strengthening learning, or closing learning which by Mahmud Yunus is called as *al-Ta'aruf*, *Muqaddimah*, *al-radArad*, *Al-Tatbiq*, and *Ikhtitam*.

- *Al-Ta'aruf*

The component of *al-Ta'aruf* developed by Mahmud Yunus included giving greetings to a teacher accompanied by the control of the class if at that time the class was in an orderly state. This component also requires a teacher to ask the subject matter to be delivered to his students. This is done to focus students' attention on the subject matter that will be delivered by their respective teachers. Then, at the end of this component the teacher conveys the dates of the *Hijriyah*(Islamic calendar) and *Miladiyah*(Christian calendar).

- *Muqaddimah*(opening)

Muqaddimah component has a comparison between certain methods that will be applied by a teacher, here is actually the space for movement and the scope of creativity and the combination of a teacher with various teaching experiences and knowledge can develop with any method while providing and facilitating students to receive learning. The components of the faith can be initiated by free testing or strengthening the material knowledge that has been given before, so that past knowledge has a continuity and linkages that lead students to understand learning material.

- *Al-Arad*

The *al-Arad* component in learning according to Mahmud Yunus is a crucial component of the learning process. The component *al-Arad* is a core activity in the learning process where the initial activity determines how the learning process will take place. The researcher has carried out a critical analysis of the method contributed by Mahmud Yunus, the method he contributed more to the development and improvement of the use of Arabic in each initiating core activity needs to provide and convey new Arabic vocabulary for his students. This means that Mahmud Yunus strongly emphasizes the knowledge and use of vocabulary in each lesson can help and add vocabulary to everyday Arabic. After the knowledge of the language is perfect in a particular discussion, it is then followed by learning activities that are aligned with the methods and material and the use of the teaching aids of each teacher.

- *At-Tatbiq*

Components *at-Tatbiq* are post-test activities carried out by the teacher to determine the standards of ability and understanding as well as the absorption of students towards the material that has been received by their students. In this activity a teacher must be skilled in arranging various questions and not forgetting the level of ability of his students.

- *Al-Ikhtitam*

The final component is *Ikhtitam*, this component is the final activity in learning. In the activities of *al-Ikhtitam* a teacher does not forget to provide guidance and direction and reminds his students to repeat and review the material that has been received in class to be studied at home or in their respective dormitories.

Conclusion

Through the work of Mahmud Yunus in the book *al-Tarbiyahwa al-Ta'lim* quite a lot contributed to the learning method of Islamic education. Although after being thoroughly examined the nature of the learning method contributed by Mahmud Yunus in the book *al-Tarbiyahwa al-Ta'lim* was more inclined to the development of Arabic language learning, it was not devoted to the study of Islamic Education. Thus the contribution of the learning methods contained in the book *al-Tarbiyahwa al-Ta'lim* engendered to several learning methods such as *al-Istiqraiyah* learning methods, *at-Tatbiqiyah* learning methods, *al-Khabariyah* learning methods, and *al-Tahawuriyah* learning methods. Based on the learning method above Mahmud Yunus is able to develop it in the learning process in five stages in each learning process. The five stages include *at-Ta'aruf*, *Muqaddimah*, *al-'Arad*, *at-Tatbiq*, and *al-Ikhtitam*.

Recommandation

Through the results of this study, the researcher has a glimmer of hope in the development and progress of the learning process which has been experiencing setbacks. For this reason, the researcher suggests that with the birth of quite a lot of methods, it will provide more knowledge for education in the country. This means that the more learning methods mean the more providing alternatives, creativity, innovation, and productivity of an educator in running the learning wheel. An educator is expected to be able to combine Mahmud Yunus's methods with other methods, so that the learning conditions increasingly give positive knowledge to the students.

Based on the results of this study, the researcher recommends several things as follows:

- a. Muslim scholars are expected to continue to review, study, and interpret monumental works from various parts of the world, especially the work of the nation's children.
- b. Educators in the country are expected to be able to expect and combine Mahmud Yunus learning methods in each learning activity.
- c. Teachers of Language especially Arabic Language are expected to be able to make the book *al-Tarbiyah wa al-Ta'lim* the main reference in the development of methods of learning Arabic in various existing *pesantren*(boarding school) and *madrasah*.

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