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TEACHING METHODS FROM THE PERSPECTIVE OF THE QUR'AN: AN ANALYSIS OF SURAH AN-NAHL VERSE 125

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Abstract:

This research examines the learning methods from the perspective of the Qur'an, specifically analyzing the verses in Surah An-Nahl, verse 125. Through an in-depth analysis of the verse and its interpretation by scholars, three main learning methods are identified: the method of wisdom (hikmah), the method of good preaching (mau'izhah hasanah), and the method of debate (*Mujadalah*). The study delves into the application of these methods in the context of Islamic education, highlighting their significance in fostering effective learning experiences. The research aims to provide a comprehensive understanding of these Qur'anic teachings and their implications for developing effective educational methodologies grounded in Islamic principles. By exploring the wisdom embedded in the verses, the study offers insights into how these methods can be implemented to create an engaging and transformative learning environment that nurtures intellectual, emotional, and spiritual growth.

Keywords: learning methods, qur'an, surah an-nahl, hikmah, *mau'izhah hasanah*, *Mujadalah*, islamic education.

Abstrak:

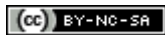
Penelitian ini mengkaji metode pembelajaran dari perspektif Al-Qur'an, khususnya menganalisis ayat di Surah An-Nahl ayat 125. Melalui analisis mendalam terhadap ayat tersebut dan penafsiran para ulama, tiga metode pembelajaran utama diidentifikasi: metode hikmah, metode mau'izhah hasanah,

serta metode *Mujadalah*. Penelitian ini mendalami penerapan metode-metode tersebut dalam konteks pendidikan Islam, menekankan signifikansinya dalam menciptakan pengalaman belajar yang efektif. Penelitian ini bertujuan teruntuk memberikan penafsiran komprehensif mengenai ajaran Al-Qur'an ini serta implikasinya di mengembangkan metodologi pendidikan yang efektif yang berakar pada prinsip-prinsip Islam. Dengan mengeksplorasi hikmah yang tertanam dalam ayat-ayat tersebut, penelitian ini menawarkan wawasan tentang bagaimana metode-metode ini dapat diimplementasikan teruntuk mewujudkan lingkungan belajar yang menarik serta transformatif yang memupuk pertumbuhan intelektual, emosional, dan spiritual.

Kata Kunci: metode pembelajaran, al-qur'an, surah an-nahl, hikmah, *mau'izhah hasanah*, *Mujadalah*, pendidikan islam.

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INTRODUCTION

Education is a planned and conscious effort to create learning conditions and teaching procedures that enable students to actively develop their potential to possess religious strength, self-control, character, intelligence, skills, and noble morals needed for themselves, their nation, and society. This explanation aligns with the goals of Islamic education, which are to foster piety, understanding, deepening, and manifestation of students' practice of Islam, so they become devout Muslims who believe in Allah SWT and exhibit noble character in their lives, society, nation, and state. Islamic education is essentially a comprehensive process of developing a person's character in a holistic manner, including intellectual, emotional, spiritual, and physical aspects. This ensures that a Muslim is well-prepared to fulfill their existential purpose before God as His servant and vicegerent on Earth. As described, achieving the desired goals in education requires appropriate methods. In the educational process, the level of understanding and skills of students in comprehending lessons greatly depends on the teacher's implementation of teaching methods. If the teaching method is effective, the quality and value of that understanding will improve. In this regard, teachers play a crucial role and contribute directly to the educational process. The Qur'an, as the holy book of Islam, is the primary reference source, and it contains values related to education, such as the knowledge being taught, teaching methods, and more. In the Surah and verses addressing educational issues, especially those related to teaching methods, one can find references in QS. An-Nahl, verse 125, which discusses various methods that can be used or implemented in the teaching process to achieve educational goals (Nasaruddin, 2022, p. 135).

Asyrafu stated that the teaching method in An-Nahl 125 requires broad knowledge, good etiquette, appropriate use of language, and proportional behavior, which are certainly more effective in achieving peace. Nasaruddin further emphasized the importance of consultation and discussion as tools for teaching and problem-solving through the exchange of

Novia Ulfa, Mela Ernia Sari, Nursyavika Auni, and Supardi Ritonga ideas. Subsequently, Rizka also concluded similarly regarding the importance of teaching well, using wise words, setting a good example through behavior, offering appropriate advice, and being able to discuss strong and polite arguments. These teaching methods are relevant in the context of education to create an inspiring, motivating, and value-driven learning environment for students. These three studies focus solely on the interpretation of Surah An-Nahl, verse 125, and interpret it as a method or model in Islamic Education. However, there is no novelty or contextualization of the model derived from this verse to be applied as a more general or global teaching model (Almas, 2024, p. 229).

In this study, the main focus is on the teaching methods outlined in Surah An-Nahl, verse 125. This verse describes three approaches that should be possessed by teachers or preachers. The first is the method of *hikmah* (wisdom), which involves using wise words to convey messages. By using wisdom in delivery, the message can be better accepted and interpreted by the students or the target audience of the preaching. The second is the method of *Mau'izhah Hasanah*, which relies on providing good advice. Through constructive guidance, students can internalize the values conveyed and use the advice as a reminder when they make mistakes. The third is the method of *Jidal*, which involves debate or argumentative discussion with the target audience of the preaching or students. The goal of this method is to motivate the development of critical thinking and deep interpretation, enabling students to develop broader thinking skills. This study aims to further examine the application of these three methods in the context of Islamic education. The desired outcome of this research is to provide a better understanding of effective teaching methods in Islamic education. The study, *Metode Kajian dalam QS An-Nahl Ayat 125 Berdasarkan Tafsir Al-Misbah*, examines the methods of study in the Qur'an, specifically Surah An-Nahl, verse 125, based on the Tafsir Al-Misbah. This research aims to interpret the teaching methods contained in this verse. The study includes an analysis of the Qur'anic verse of An-Nahl, verse 125, by considering the context of the verse in the surah comprehensively. The researcher identifies and analyzes the teaching methods in this verse, including the methods of *hikmah*, *Mau'izhah Hasanah*, and *Jidal*, to gain a deeper interpretation of the teaching methods contained in the verse. Tafsir Al-Misbah serves as the primary reference in this study for a deeper understanding of the verse. The purpose of this research is to provide a better interpretation of teaching methods in the context of Islamic education. This study is centered on the Qur'anic verse in Surah An-Nahl, verse 125, and the interpretation provided in Tafsir Al-Misbah. By examining this verse and considering the interpretation from Tafsir Al-Misbah, this study seeks to delve deeper into the interpretation of the teaching methods recommended by the Qur'an. The findings of this research are expected to contribute significantly to the development of Islamic education, particularly in relation to developing effective teaching methods based on the teachings of the Qur'an. The Islamic principles found in the Qur'an (Asyrafal Khairi, 2023, pp. 49-50).

METHOD

The methodology used in this research is Library Research, which utilizes bibliographic sources to collect data and references, particularly from tafsir books that support the study of teaching methods in the perspective of the Qur'an. This approach also includes text studies, where data is gathered by systematically searching for scholarly literature from books, articles, and relevant documents that have a significant connection to the research theme. In addition, this study also considers the views of figures related to the topic discussed in this paper.

DISCUSSION

A. The Qur'an and the Tafsir of Surah An-Nahl, Verse 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنَّعْظَةِ الْحَسَنَةِ وَجِدْلِهِم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْهُتْدَى

It means: "Invite (people) to the way of your Lord with wisdom and good advice, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of those who are guided."

Related to the Qur'anic verse Surah An-Nahl:125, the author has found several opinions from scholars of tafsir regarding the content or meaning found in this surah. Among them, in the Tafsir Al-Misbah by M. Quraish Shihab, he provides an explanation of the words *Hikmah*, *Mauidzah*, and *Jadal/Mujadalah*. In his book, he explains the command that was revealed to Prophet Muhammad SAW, which is a command to follow Prophet Ibrahim AS, as stated in the previous verse, and now it is also entrusted to everyone to follow the principles of the teachings of the father of the Prophets and the preacher of Tawhid (Siti Zahraini, 2024, p. 148).

The meaning contained in Surah An-Nahl, verse 125, illustrates the use of appropriate methods in the activity of dawah to invite someone to the true path. This is due to the fact that not everyone can be approached in the same way. Therefore, the essence of this verse is to deliver dawah that is tailored to the knowledge, circumstances, and situation of each individual. Generally, the Islamic dawah methods focused on in this verse involve three approaches: dawah with wisdom (*bil hikmah*), giving good advice (*maw'izhoh hasanah*), and dawah through good discussion (*yuja dilu billati hiya ahsan*). Sayyid Quthub emphasizes that one way to invite someone to Islam is by using the method that Allah explained in the Qur'an. Although the level of understanding of the person being invited may vary according to these three methods, it is important to note that each method is not exclusively for a particular group. On the contrary, at the fundamental level, all of these methods can be applied to all levels of society (Arfin Aflahul Hakim, 2023, p. 24).

In this verse, there are various views from the mufasssirun, including:

- 1.) In the Tafsir Al-Maraghi, Ahmad Musthafa explains that through this verse, Allah SWT commands Prophet Muhammad SAW and his followers to invite people to Islam through three methods. The first is to invite with wisdom (*hikmah*), the second is to preach with good advice (*Mau'izhah hasanah*), which involves offering sound advice that leaves a deep impression on the heart and serves as a reminder to remember Allah SWT, and the third is through argumentation or giving a rebuttal in a good way (*Mujadalah*).
- 2.) In the Tafsir Munir, Az-Zuhaili interprets the verse as follows: "O Muhammad, invite people to the religion of Allah SWT with strong and firm words, that is, with strong proofs that clarify the truth and remove doubts, with advice, lessons, and examples that are beneficial, and with gentle words." Al-Baidhawi states that the first method, *hikmah*, is the method of dawah used for individuals who are seeking the truth. The second method, *Mau'izhah hasanah*, is the method of dawah used for the

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general public.

- 3.) In the Tafsir Al-Misbah by Muhammad Quraish Shihab, the interpretation is: “O Prophet, invite people to follow the path of truth as commanded by your Lord. Choose the best method of dawah that is appropriate for the condition of the people. Invite intellectuals with wise words, according to their level of knowledge. For the common people, advise them with examples and parables suitable for their level so that they can reach the truth through the most suitable and accessible way for them.”

According to M. Quraish Shihab, *Mau'izhah* will only reach the hearts of the target audience if what is conveyed is accompanied by practice and good example from the one delivering it. This is what makes it *hasanah* (good). If this is not the case, it would be the opposite, which should be avoided. The views of the mufasssirun regarding the phrase *Mau'izhah hasanah* above show that they interpret it as good advice and beneficial lessons. Some mufasssirun add that in order for advice to be effectively received by the students, the person giving it must also embody good examples and behavior for the students. From the interpretation of this verse, the author sees a correlation between the verse and the issues present in the current educational environment, particularly the issue of the low quality of educators. In this verse, there is a command from Allah SWT regarding the call to teach with good methods and advice. Based on this command from Allah SWT, the author is motivated to raise a research title about the educational implications of Surah An-Nahl, verse 125, regarding *Mau'izhah hasanah* in efforts to improve the quality of educators (Agung Murod Miftahudin, 2022, p. 678).

B. Analysis of the Teaching Methods in Q.S. An-Nahl, Verse 125

Based on the content analysis of Surah An-Nahl, verse 125, three methods are identified for guiding people toward the path of truth.

1. Al-Hikmah Method

The word “al-hikmah” linguistically means understanding the excellence of things through knowledge, perfection, wisdom, and valuable matters: (a) that which results in something commendable; (b) speech that aligns with authenticity, philosophy, righteous and true cases, knowledge, justice, and an open heart; (c) The word “al-hikmah” in its plural form “al-hikam” refers to wisdom, knowledge with philosophy, insight, justice, prophethood, proverbs, and the Noble Qur'an. Wisdom also refers to a bridle for an animal, as described in the book *Mishbahul Munir*. This is defined because the bridle allows the rider to control the horse, whether to stop or to run. Based on this analogy, having wisdom means having self-control over things that are of little value or, according to Ahmad bin Munir al-Muqri` al-Fasyumi, the ability to avoid disgraceful actions (Sukandar, 2022, p. 93).

Teaching with wisdom means speaking clearly and truthfully in a way that impacts the soul, intellect, noble character, and open, clean heart, while being gentle. This involves the use of wise words suited to the intelligence level and language that the students understand. Thus, delivering revelation with wisdom means conveying it firmly yet gently, using reasoning, evidence, and strong arguments (Pito, 2019, p. 122). Based on this explanation, the method of *bi al-hikmah* includes all aspects of intelligence emotional, intellectual, and spiritual that a teacher should possess as preparation for imparting knowledge to students. In its application in the educational world, the method of *bi al-hikmah* is highly dependent on the teacher's role and

responsibility. A teacher must be able to combine the mastery of knowledge with the development of emotional and spiritual personality, applied both theoretically and practically. Therefore, the teacher's skills in interaction and role modeling are essential in implementing the material or teaching values before expecting students to practice them. This role model includes adjusting the delivery and actions of the teacher. Mustofa (Dewita et al., 2022, p. 24) states that role modeling in speech and action should be a primary consideration for every teacher, because wise words will ease students in receiving each lesson presented. This aims to ensure that teachers attract students' attention, so that the material provided is well received. Additionally, this can strengthen students' determination and confidence to manifest what they have interpreted. Besides providing examples to students, there must be an effort to enhance students' skills that combine theoretical and practical knowledge in the learning process. This aims for students to understand the knowledge they receive and apply it as practice. In this case, the method *bi al-hikmah* plays a role in delivering theory that is clear and aligned with the truth, and can touch the heart. Therefore, the knowledge conveyed can be embedded in the students' personality, which then guides them to apply that knowledge in everyday life. From here, it is understood that the method *bi al-hikmah* is a system capable of integrating theoretical and practical abilities in carrying out the learning process (Fauzi, 2024, p. 180).

2. Mau'izhah Hasanah Method

Mau'izhah hasanah consists of two words: "al-mau'izhah" and "hasanah." "Al-mau'izhah" means teaching or education, while "hasanah" means good. When these two words are combined, they mean good education. According to Quraish Shihab, mau'izhah is a teaching that touches the heart and leads to the truth. Ibn Kathir interprets al-Mau'izhah hasanah as giving a reminder to someone, encouraging them to avoid prohibitions so they will remember Allah. In the context of education, Mau'izhah hasanah can be defined as teaching through advice that encompasses all forms of truth and virtue, expressed with soothing and gentle words, accompanied by praiseworthy behavior or hasanah. Education is not only about the transfer of knowledge but should also be accompanied by noble character, so that the students' morals are formed in conjunction with the knowledge they acquire. Through this method, Islamic education is expected to provide an education centered on Islamic law (shari'ah), that touches and resonates in the heart. There are various considerations so that the concept of Islamic education can be accepted by students, including: (a) Religious approach, which stresses that humans are religious beings with inherent religious talents. The concept of Islamic education should refer to the Qur'an and Hadith; (b) Biological foundation, where physical growth plays a role in the educational process; (c) Psychological foundation, where the concept of Islamic education can be effective and efficient if based on psychological development, including emotions, drives, interests, behaviors, will, readiness, talents, and the ability to acquire knowledge; (d) Sociological foundation, where a positive social approach between students and teachers or among students can have a positive impact (Muhammad Hajirin Nur, 2022, p. 45).

3. Mujadalah Method

The Mujadalah (debate) method in education is known as discussion or Focus

Novia Ulfa, Mela Ernia Sari, Nursyavika Auni, and Supardi Ritonga Group Discussion (FGD). Its aim is to foster students' interpretation of a material. This method involves teaching interaction through discussion or exchanging ideas based on reality or strong arguments, either rationally (scientifically) or textually (narratively). This discussion allows students to express, analyze, collect opinions, conclude, or devise various solutions to problems.

Based on this explanation, *Mujadalah* in the educational context is an activity of discussion. Nasaruddin states that the purpose of the discussion method is to introduce students to knowledge of specific realities that have been taught, and to stimulate their interest through various methods (such as interludes, appreciation, and evaluation). This method focuses more on presenting facts, arguments, and strong reasons, by providing students the opportunity to explore their knowledge and integrate opinions from other students.

This method has dual benefits: on one hand, it matures thinking, teaches respect for other people's opinions, and makes students aware that there are other perspectives outside their own. Furthermore, students feel respected as individuals with potential, skills, and innate talents. In this method, the teacher plays the role of facilitator and stimulator, aiming to find students' potential in seeking scientific reasons for every argument they present in the discussion. This also aims to solidify students' understanding and attitudes toward the knowledge on a particular issue, as wise teachers will often support students' growth (Fauzi, 2024, p. 184).

As mentioned earlier, the use of educational methods must align with the situation and the subjects involved in the teaching. This is important because every individual has differences, which is part of human nature, so a fundamental approach is required to ensure the teaching method used is targeted correctly. The foundational methods in education that need to be considered are: First, religious foundation, which is crucial because it contains the basic principles of methods and education, namely the Qur'an and Hadith. By adhering to the Qur'an and Hadith, a quality educational pattern can be created that fosters good character in relationships with Allah, humanity, and nature. Various Qur'anic messages related to education focus on worship, faith, and social conduct, building character that results in knowledgeable, monotheistic, and respectful individuals. Also, the figure of the Prophet Muhammad as a teacher throughout the ages, with his morals and characteristics, provides timeless educational values and serves as a role model, not only for Muslims but for all people.

Second, biological foundation, where each person is born with physical differences, allowing for the selection of the appropriate educational method. For example, teaching children with special needs will require a different approach. The aim of using different methods is to make it easier for them to receive the material. Similarly, the teaching approach between children and adults will differ, as children are in a phase of play and learning, while adults are in a more serious learning phase.

Third, psychological foundation, which is crucial because the process of knowledge transfer and internalization of educational values can proceed effectively if the psychological development of students is stable. However, if students' psychological condition is unstable, the teacher needs to find a teaching method that can stimulate their psychological stability so they are ready to accept the material.

Fourth, sociological foundation, which is an important aspect that stimulates the educational process between students, teachers, parents, and the educational

environment. Through warm and good social interactions, students will feel comfortable in the educational environment. Openness and closeness will increase comfort and effectiveness in the teaching and learning process. Various foundations and educational methods presented in the Qur'an have made significant contributions to the world of education. The Qur'an is not only a reading or reference material but also holds a high position as a source of beneficial knowledge in the field of education (Aas Siti Sholichah, 2021, p. 116-117).

CONCLUSION

Based on the research that has been conducted, the conclusion is that the Qur'an, especially Surah An-Nahl, verse 125, provides valuable guidance on effective teaching methods. This verse reveals three main methods that should be possessed by preachers or educators: the method of hikmah, the method of *mau'izhah hasanah*, and the method of *mujadalah*.

The method of hikmah teaches the importance of using wise expressions when conveying messages or teaching materials. By using wise expressions, students can more easily grasp the meaning contained in the message. This method requires educators to have broad knowledge, deep mastery of the material, and effective communication skills.

The method of *mau'izhah hasanah* emphasizes giving good advice or counsel to students. The advice must be delivered with soothing and gentle words, accompanied by exemplary behavior from the educator. This method aims to touch the hearts and souls of students so that they can receive and actualize the positive values being taught.

Meanwhile, the method of *mujadalah* or debate emphasizes the importance of constructive discussions and exchanging ideas. This method encourages the development of critical thinking and deep interpretation among students. Through healthy discussions and debates, students can explore various viewpoints, present strong arguments, and appreciate differing opinions.

These three methods complement each other and can be applied simultaneously in the teaching process, adjusting to the situation and needs of the students. A wise educator will be able to combine these three methods appropriately, thereby creating an engaging, inspiring, and motivating learning environment that encourages students to continue developing and learning.

On the other hand, this study also emphasizes the importance of considering the foundations of approaches in the implementation of teaching methods, such as religious, psychological, biological, and sociological foundations. By taking these various foundations into account, educators can select and implement methods that are most suitable for the circumstances and characteristics of the students.

In the context of Islamic education, the implementation of the various methods recommended in the Qur'an is crucial to create an effective and meaningful teaching process. These methods are not only focused on the transfer of knowledge but also encompass the formation of character, the development of emotional and spiritual intelligence, and the instillation of strong Islamic values.

Therefore, this research makes a significant contribution to the development of Islamic education, particularly in terms of developing effective teaching methods based on the teachings of the Qur'an. By implementing these methods, it is hoped that the learning process in Islamic education will become more meaningful, enlightening, and capable of producing a generation that is not only intellectually intelligent but also possesses noble character and strong spiritual intelligence.

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