

Method of Lecture and Discussion: Increasing Islamic Understanding

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ABSTRACT

The law of *shari'a* is an obligation that must be applied by all muslims especially mukallaf. *Shari'a* has 2 types, namely *taklifi* and *wadh'i*. The purpose of this study is to find out how to understand *Syara*'s law by using the lecture and discussion method at the KRS Cisereuh Taklim Assembly, in addition to how to improve the understanding of *Syara* law using the lecture and discussion method at the KRS Cisereuh Taklim Assembly. The theoretical foundations used in this study are the experts of *ushul fiqh*, Hasan Langgunlung and Muhammad Abdul Rahim. The research method in this article uses a descriptive qualitative method with an interview approach. The results of the study on this article were from 25 people who took part in the monthly study at the KRS Cisereuh Taklim Assembly using the lecture and discussion method, there was an increase in understanding by 19 people and there was no increase of only 6 people

INTRODUCTION

Prophet Muhammad Saw. Sent as an Apostle to convey the teachings of Islam. Islam is a religion that regulates all aspects of life including *habluminallah* *habluminanafs* *habluminannas* (Tabroni, 2019). *Habluminallah* is regulating human relations with Allah, for example prayer, *fasting*, *umroh* or *haji*, *dhikr* and pray. *Habluminanafs* is what regulates human relations with himself, for example food, drink, clothing and morals (Tabroni & Purnamasari, 2022). *Habluminannas* is what regulates human relations with other humans, for example mu'amalah, economics, politics, economics, social, law (Yusra & Tabroni, 2022).

In general, many Muslims only carry out some of the teachings of Islam which concern only *habluminallah* or only *mahdah* worship, while Allah commands to carry out Islamic *shari'ah* in a *kaffah* manner, said Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً

Believers, enter into Islam (peace) completely.

أَفْتَرُمُونِ بِبَعْضِ الْكُتُبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Do you believe in some of the Book (Torah) and disbelieve in some (others)? So, there is no reward (proper) for those who do so among you, other than disgrace in the life of this world and on the Day of Resurrection they will be returned to the most severe punishment. Allah is not unaware of what you do.

The relationship between humans and humans is the goal of Islam to exist. Communication between humans shows the power of Allah Swt in several fields that benefit one another (Muhamad Dika Pransah et al., 2023). Economics. This field gives life to humans so that they interact with each other and get the needs of one another (Tabroni, Mujahideen, et al., 2022). Education. This field provides an opportunity for humans to exchange ideas and understandings to increase knowledge and skills that continue to develop according to existing situations and conditions (Imam Tabroni, Ade Halimah, et al., 2022). Political. Human relations to benefit occupied and well-managed territories. This field is a need for fellow human beings who continue to be developed based on Allah's commands to mutually benefit one another (Najwa Nurfajriah et al., 2023).

Based on the arguments above, people who do not apply Islamic law in a *kaffah* manner will get humiliation in the life of the world and will get punishment in the hereafter.

THEORETICAL REVIEW

Syara' law is a law regulated by Allah Swt which is imposed on themukallaf or people who are mature and have reason (Purnamasari et al., 2022). Sharia law, according to the term ushul fiqh experts, is an appeal (*khithab*) Shari'a "related to the activities of servants (humans), in the form of demands (*al-igtidla*), determination (*al-wadl'i*) and giving choices (*at-takhyir*). In this definition it is mentioned as-Syiri', it is not mentioned with (the word) Allah so that it can also include Sunnah and Ijma', so there is no suspicion that what is meant by *khithab* is only the Qur'an (Tabroni & Karlina, 2022).

It is also stated that those relating to the activities of servants (humans), do not use the word *mukallaf*, so that it can include laws related to young children

and crazy people (Imam Tabroni, Elsa Kurniawati, et al., 2022). Like the law regarding zakat on property owned by young children and crazy people. From this definition, it is clear that sharia law is divided into two parts:

First: *Shari'a* appeals related to legal explanations for human actions: in the form of demands and giving choices. This is called *khithab taklifi*, namely an appeal which means a demand, whether the demand is certain (*jazm*) or uncertain (*ghair jazm*), or what is meant by the call is a choice between doing it or not.

Second: The Shari'a Appeal, which explains the matters required by law for human actions, namely matters that determine the realization of a law or determine the realization of a law or its perfection. This is called *khithab wadl'i*. Based on the explanation above, the first part explains the laws for the actions of servants. While the second part explains the laws themselves. The first part, it is clear, that it relates to the actions of servants (humans). Likewise, the second part, which can be seen clearly, is related to the servant's actions (although not directly). Things that are related to other things that are related to something, are also related to that something. Thus, *syara* law is: Syar'i Calls relating to the actions of servants (humans), whether in the form of *igtidla* (demands), *takhyir* (choices) or *wadl'i*. Before explaining the two parts of the sharia law, you must first know who has the right to issue laws for actions or objects.

All human deeds do not have a legal status before the statement of sharia comes. Deeds are not classified as obligatory, *sunnah*, *haram*, *makruh*, or permissible before their status is determined by sharia. Before there was a sharia stipulation, humans were allowed to do things according to their knowledge and based on their views on human welfare (Nur A. S et al., 2022).

Taklif law is a law that requires an action to be carried out or to leave an action and is told to choose between doing it or leaving it. *Taklifi* law there are 5 kinds, namely:

1. Wajib

Compulsory is an order that must be done, if left out will get a sin and if done get a reward. The definition of obligatory is the same as *fardhu*, *mahtum*, and common. Compulsory law is divided into four parts, namely obligations from the time of implementation, obligations for those who implement them, obligations based on the size of implementation, and the contents of the obligations of the orders. In practice, there are obligatory 'ain (*fardhu a'in*) and obligatory *kifayah* (*fardu kifayah*).

2. Sunnah

Mandub literally means *mad'u* or recommended. *Sunnah* or *mandub* in *fiqh* is a requirement that contains an order, but does not have to be done, only in the form of a recommendation to do it. Those who do it will get rewarded for their obedience, and if they are left behind they will not be threatened with sin. *Sunnah* law when viewed from its demands is divided into two types, namely *sunnah muakkad* and *sunnah ghairu muakkad*.

3. Haram

Haram literally means forbidden. In the terminology of ushul fiqh, the word haram means something that is prohibited by Allah and His messengers. If someone has left it, it means that he has obeyed the one who forbade it, therefore he deserves a reward in the form of a reward. Whereas a person who does not leave the prohibition means he has denied the demands of Allah, and deserves the threat of sin. Claims in this form are called tahrir. While actions that are definitely prohibited are called haram.

4. Makruh

In ushul fiqh, *makruh* is something that is recommended by the *Shari'a* to abandon it. If left will get praise, if violated not sin. In makruh law, the scholars divide it into two kinds, namely *makruh tahrir* and *makruh tanzih*. *Makruh tahrir* is something that is definitely prohibited by the *Shari'a*, because it is based on the zhanni argument which still contains doubts. While makruh tanzih is something that is recommended by the *Shari'a* to abandon or prohibit an action, but the prohibition is not certain because there is no evidence that shows the prohibition of the act (Tabroni & Mukti, 2022).

5. Mubah

In language, *mubah* is defined as everything that is permissible. *Mubah* means something that is given to a Muslim person to choose between doing it or leaving it.

The *wadh'i* law is a book that makes something a cause for the existence of another (musabab), or as another condition, namely cause, condition, mani, rukhsah and azimah. Ulama ushul fiqh defines wadh'i law as follows: the law that wants something as a cause for something else or as a condition or as a barrier or as something that allows relief or rukhsah or as a substitute for statutory law or as valid and invalid (Tabroni, Mujahideen, et al., 2022).

The lecture method is a method that emphasizes conveying a number of facts or explaining to the recipient regarding a problem, topic or question. According to Gagne and Berliner argues that the lecture method is very suitable for conveying difficult learning (Anissa et al., 2022). Learning that is difficult for the teacher to explain can be solved using the lecture method, for example: an educator wants to convey an interpretation of the Qur'an or an educator wants to convey syara' law material (Nawawi et al., 2022).

The steps for implementing the lecture method are as follows: a) Lectures must be made in outline and think carefully about what will be conveyed, b) As far as possible, convey illustrative material, in the form of charts, pictures, or diagrams, c) Through lectures by posing a problem or question, d) Trying to keep students in a problematic atmosphere, iean atmosphere that can arouse students' curiosity about how to solve the problems they face, e) Pay attention to the speed of speech. The teacher should be able to measure the speed of speaking. Which is adjusted to the level of material difficulty. It would be better if the teacher gives students the opportunity to take notes, f) Investigate whether students understand or not the teacher's explanation, g) While speaking should look at the faces of students. Better tone of voice as conversing in an informal situation, h) Occasionally stop and wait for the reaction of students. Provide opportunities for students. Provide opportunities for students to ask questions, i) Give an outline

before the lesson begins, j) Show a sense of humor, use examples with interesting language. Don't feel easily offended if there are students who whisper or are a bit fussy, k) Pay attention to time, l) Give students practice to take notes, m) at the end of the lesson is evaluation (Ghina Agniya et al., 2023).

The discussion method is discussing a vague topic to become clear (Imam Tabroni, Husniyah, et al., 2022), (Sapitri et al., 2022). This is done to break down problems on a particular topic so that it can be better understood and developed. Technically, this method can be conveyed in the following ways: (1) the discussion method involves students directly in the learning process; (2) Each student can test their knowledge and mastery of their respective subject matter; (3) grow and develop scientific thinking and attitude; (4) by submitting and defending their opinions in discussions it is hoped that students will be able to gain confidence in their own (ability); (5) Supporting efforts to develop social attitudes and democratic attitudes of students

METHODOLOGY

Material on Islam which includes taklifi and wad`i laws was delivered by an ustadz. All congregations at Majlis Taklim KRS Cisereuh listened to what the ustadz delivered. Observations were made to see directly the process of delivering Islamic law which was organized by the Majlis Taklim. During the observation, none of the congregation was found asking questions and discussing with the ustadz. They tend to be passive and only accept the information conveyed by the ustadz. It seems that many did not understand the material presented by the ustadz, but none of them asked questions due to certain factors, such as it was unusual to ask questions in the middle of a study like this.

Other information obtained through interviews about the material presented by the ustadz strengthened their lack of understanding of the material presented. According to the congregation, there are many terms that are difficult to understand, such as the words taklifi and wad`i which are not well understood for their daily terms. Several documents regarding learning outcomes with a model like this also do not show sufficient evaluation to provide information that the assembly members understand the material presented by the ustadz. Sometimes discussions arise, but only small questions and limited. This indicates that there are things that cannot be understood optimally by the congregation.

The recitation process at the majlis taklim runs as it is, Islamic material is delivered in accordance with the wishes of the ustadz as a resource person for the study. There are some people who understand the material, but more do not really understand the material presented. A process like this shows that the delivery of Islamic material has not been maximized, especially in terms of the method and material presented so that it has an impact on the results of the congregation's understanding which is less than enough. Interpretation is done based on the literature on adult learning methods and learning outcomes that are adjusted to the facts found.

RESULTS AND DISCUSSION

Learning at *Majlis Taklim KRS Cisereuh* focuses on the Islamic curriculum. The material that is imprisoned is in the form of morals, *aqidah*, *fiqh*, and the *Koran*. Moral studies are delivered by resource persons who have been determined by the *majlis* manager. *Ustadz* conveyed material about commendable and despicable morals to all congregations using the lecture method. All material in one meeting was discussed and given a broad and deep explanation. *Ustadz* as the main resource provided examples of deviant and non-deviant behavior. As an example of a model of good human morality, *ustadz* usually give examples of the morals of the Prophet Muhammad as a central figure who is always used as an example in several good morals. During the moral lesson, the *ustadz* did not give the congregation the opportunity to ask questions about the topics presented. The discussion only started after the material was delivered and the *ustadz* allowed the congregation to ask questions (Tabroni, Herawati, et al., 2022).

The discussion process started with questions by the congregation regarding experiences and observations of the surrounding environment. Many of them asked about how to dress, say, act, and relate to one another. The congregation was dominated by women, so the questions were mostly on the aspects of *grants*, *riya* and *envy*. The discussion went well. Some of the questions regarding this matter were answered clearly and straightforwardly by the *ustad* until he really understood what good behavior must be continued and behavior that deviates from Islamic teachings which must be avoided. At this stage, the facts show a pretty good change. The congregation showed a change in behavior from liking *grants* to less intensity. Usually they like to show off and *envy* each other, after participating in the study at the *taklim majlis* they have started to feel ashamed and little by little reduced (Sohemi Sohemi et al., 2022).

Fiqh learning was delivered in detail by resource persons. In some meetings, sometimes the focus is on a particular topic, but sometimes other topics are included that support the topic being discussed. In this material, the *ustadz* conveyed the distribution of Islamic law and its impact on human life. Laws related to humans and the creator, namely Allah Swt, are divided into several laws, such as *obligatory*, *sunnah*, *mubah*, *makruh*. This law explained the concept and examples (Puspita et al., 2023). *Ustadz* gives understanding during the learning process takes place. This process lasts quite a long time. One meeting only specifically discussed *mandatory law*. The subject of Islamic law often experiences widening discussion due to several stipulations and specifications of Islamic law which are varied, in-depth and terms often appear that are not easily understood by the congregation.

Pilgrims must ask directly the meaning of a term and the purpose of the term. Terms like *wadh'i*. This term for some congregations is very complicated to understand by only hearing it once. Even though some of them understood some of these terms, in general the congregation had not been able to absorb the meaning and purpose of the words conveyed. Differences of opinion among originators of the law have also added to the complexity of the congregation. If you don't understand a single law, deep and complex variations of the law have

emerged. Explanations from informants are often equated with congregations who already have previous Islamic knowledge, even though most congregations do not fully understand the concept of Islamic law and its application in daily life.

The prayer material as an example of the obligation of Muslims is sometimes not only conveyed as obligatory, but the procedure for prayer which must be delivered gradually in several meetings makes it impossible to predict how many meetings will be completed. This study program touches on the next stage, namely the meaning of prayer. After the ustadz mamapu explained that the law of prayer is obligatory and continued with the procedure for praying, the ustadz gave material about the meaning of prayer. Material on the primacy of prayer as a motivation for the congregation is often not enough for just one or two meetings, but for several meetings. This confirms that the lecture and discussion method used by the ustadz in conveying Islamic material to the congregation is not optimal (Ikhwannul Haq et al., 2022).

This sub-optimal condition allegedly occurred because there were no well-managed programs. Activities just run as it is. There is no syllabus, planning documents that are strong and have a certain vision, even studies are only religious activities that naturally run as in other communities (Hikmah Nur F & Imam Tabroni, 2022). There is a tendency for a recitation to be carried out only from the initiative of the congregation who wants it to be like other congregations, not based on the congregation's desire to fully understand existing Islamic material. This is a challenge for managers and resource persons to provide learning strategies that are easy to understand, practical and innovative.

Islamic studies using the lecture and discussion method made a difference in increasing the congregation's Islamic understanding, but with a relatively low increase (M. Sidqi Fail A et al., 2022), (Tabroni & Sari, 2023). Their behavior changes on one side - the way they dress - but there are other sides that have not changed at all, such as grants and hasad. These two characters make it difficult to let go and change through weekly or monthly reviews. Awareness of Islamic values and shared motivation is a shared strength. Ustadz should convey in simple language and can be understood directly by the congregation (Nurisfah et al., 2022). Not only limited to the two methods that take place there. The learning process needs to use simulation methods, practice, and several other methods that are more technical in nature and add value to knowledge of certain legal practices.

CONCLUSION

The lecture and discussion methods delivered by resource persons on Islamic studies at the Majelis Taklim KRS Cisereuh provided an increased understanding of Islamic material to the congregation even though only about 10 people out of 25 congregations. This change is a clear form that the weekly and monthly studies there have had a positive impact on Islamic understanding which has an impact on changing the behavior of the congregation. If you look at the number of worshipers who are starting to understand and change their behavior, then this study is useful. On the other hand, the number of worshipers who still do not understand is still quite a lot. This is closely related to the choice of words that still use Arabic when conveyed by the ustadz. This choice of words is still complicated for the congregation to understand. Another thing that still leaves problems in this study is the material that is not focused and tends to be biased. Islamic material is usually delivered according to topics that are currently favored by ustadz and are currently trending. This triggers on ordinary material and difficult to understand by the congregation. Therefore, the learning process should use a variety of methods according to the circumstances of the congregation-not just lectures and discussions-and focus on understanding the material specifically.

Recommendations for future researchers to conduct similar research on Islamic studies that focus more on learning management at the taklim assembly. Majelis taklim is a solution to preventing religious and social anomalies, it is important for future researchers to focus on the quality of learning carried out in society which is popularly known as Majelis Taklim.

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