

Concept of *Mau'izhah Hasanah* and its Implications in Islamic Education

Neneng Nafisah, Rohmatulloh Rohmatulloh, Munifah Munifah, Asyrofi Asyrofi, Andewi Suhartini

Islamic Education

UIN Sunan Gunung Djati Bandung

Bandung, Indonesia

neneng.nafisah06@gmail.com, rohmatulloh@esdm.go.id, munifah5770@gmail.com, asyrofie@yahoo.com, andewisuhartini9@gmail.com

Abstract—Misperception frequently occurs in delivering lessons or advice in education. This is due to the inappropriate use of lesson delivery methods. The concept of *mau'izhah hasanah* is an appropriate method to use. This method is mentioned in the Qur'an, that the way of conveying messages can touch the hearts of students, making them easily absorb the messages. This study aimed to assess the concept of *mau'izhah hasanah* as an Islamic Education method. This was library research using primary sources of the *tafsir* of Qur'an and the thoughts of Islamic Education leaders. The results of this study showed a picture that teachers who implement *mau'izhah hasanah* must behave and act according to what they say, convey messages with kindness, affection and sincerity. *Mau'izhah hasanah* is used as a method to teach kindness using affection, calmness and compassion. Therefore, teachers who implement *mau'izhah hasanah* shall be affectionate and persuasive, as well as avoid selfishness. Teachers influence students psychologically and rationally in the forms of thinking framework and life experience, so that messages, learning materials and kindness will be conveyed faster and evoke belief in God in their soul that may create fear and submission so as to achieve the objectives of Islamic education.

Keywords—*Mau'idzah hasanah; method; Islamic education*

I. INTRODUCTION

Delivering educational messages requires appropriate methods to avoid misperceptions. The occurrence of misperception may lead to the emergence of barriers that can interfere with the process of interaction between teachers and students, preventing receivers of messages (*mad'u*) from obtaining clear understanding about information and ideas. This eventually affects the achievement of educational objectives. All teachers certainly expect that their students are able to study independently and successful in making academic achievement. However, it is undeniable that students in general consider learning as a "torture" or the most unpleasant thing, so whenever there are tests or assignments, there are always complaints, worries, and even tensions. On the other hand, we all should agree that learning should be something fun. According to Asep Ahmad Fathurrahman in his book entitled "*Ilmu Pendidikan Islam*" (Islamic Education), "The Qur'an mentions three ways of preaching, namely by wisdom, good lessons, and debate in a good way".

The above quote suggests that education also requires various methods for the delivery of materials because communication using language occurs on a daily basis, both spoken and written. What they talk and what they do must also be reasonable, and their behavior must also reflect with they say.

According to the Qur'an, the concept of *mau'izhah hasanah* a preferred method for delivering learning materials, bringing people closer to Him, and facilitating them instead of troubling them. It is a method that believes that teachers should play a role as students' close friends who love them, and as finding all things that benefit and make them happy. *Mau'izhah hasanah* as a method is used to provide guidance to teach kindness using languages that are good, acceptable, pleasing, touching, true and not rude, as well as not seeking or focusing on learners' mistakes. Messages are conveyed using courtesy and dialogue, humanizing human beings according to their fundamental characteristics/nature so that they are willing to do good.

It is a part of human nature to prefer something pleasing and hate something frightening, so it is necessary for preachers or teachers who call on kindness to start delivering lessons by sharing interesting, enchanting and encouraging hopes before talking about threats.

Based on the above context, this paper discusses: 1) How is the concept of *mau'izhah hasanah* in the Qur'an? 2) What are the criteria of teachers (*da'i*) and students (*mad'u*) in *mau'izhah hasanah*? 3) What are the objectives of *mau'idzah hasanah* and what are the implications on Islamic education?

II. METHOD

This was library research, which is a study that uses books, interpretations, documents, magazines, and newspapers as references. Meanwhile, the discussion used the descriptive method and *mawdu'i* interpretation.

Descriptive method was used to collect data and facts so as to describe elements that form the concept of *mau'izhah hasanah* in the Qur'an. In addition, the *mawdu'i* method was used to search for relevant Qur'an texts so as to obtain a clear conclusion regarding how *mau'izhah hasanah* is formed.

III. RESULTS AND DISCUSSION

A. Definition of Mau'izhah Hasanah

Mau'izhah hasanah literally consists of two words, namely *mau'izah* and *hasanah*. The word *mau'izah* is derived from the word *wa'adza - ya'idzu - wa'dzan - 'idzatan* which means advice, guidance, education and warning, while *hasanah* is the antonym of *sayyi'ah* which means goodness is the antonym of badness [1]. Some of tafsir experts, as mentioned by Fadlullah Muhammad Husaen, said that *al-wa'zat al-hasanat* is to leave something bad or bad deeds through advice (*targhib*) and prohibition (*tarhib*). According to *at-Tabataba'i*, *al-mau'idzat* method is an explanation which may soften the soul and touch the hearts [2]. *Mau'izhah hasanah* in the bab *al-dakwah ilallah bil mauzhah al-hasanah* in al Qayyim's tafsir mentions that ulama defines it as friendly words. Some define it as advice, and warnings with sanctions. Some also call it as *amar* and *nahi* in the forms of *thargib* and *tarhib*.

In terms of the contextual definition, many *muffasir* such as al-Maragi, Muhammad Nawawi in their interpretation *at-Tafsir Al-Munir*, as quoted by Asep Muhidin, define *al-mauizhah al-hasanah* as follows [3]:

- Good lessons and advice, leaving bad things through *tarhib* and *targhib* (encouragement and warning), explanation, information, figure of speech, warning, role model, guidance, and prevention in a subtle way.
- *Bi al-mauizhah al-hasanah* is through lessons, information, warning, guidance using figure of speech that is memorable or touching the conscience.
- Using language and the meaning of symbols, addresses, signs, promises, guidance, instructions, and strong propositions through *al-qaul al-rafoq* (affectionate greetings).
- With affection that touches the soul and improves good deeds.
- Through advice and guidance for benefits. It is done with sense of being responsible, intimate, communicative, easy to absorb, and able to remain engraved in the hearts of *mad'u*.
- Fully affectionate expressions that remain engraved in the heart, touch the soul, do not use any abuse and prohibition, mocking, harassing, cornering or blaming, can soften a hardened heart, and tame the wild heart.
- Using gentle words, slowly, gradually, and affectionately in the context of *da'wah* can make someone feel valued so *mad'u* can respond positively.

Siti Muriah, as quoted by Samsul Munir Amin, interprets *mau'izah al-hasanah* as good advice, meaning that to give advice to others in a way that is gentle, acceptable, pleasing, touching, true, not offensive, and not criticizing the mistakes of receivers, so that the object of *da'wah* will be willing to follow the teachings conveyed by the subject of *da'wah*. Therefore, *da'wah* is not propaganda [4].

Ali Mustafa Ya'cup defines *mauizah al-hasanah* as words that contain good and useful advice for those who listen to them, or satisfying arguments so that audiences agree with what is said by the subject of *da'wah*. Imam Abdullah ibn Ahmad an-Nasafi, as quoted by Hasanudin in the book entitled *Metode Dakwah* (Da'wah Method), defines *al-mauizah al-hasanah* as hidden words for them, that you give advice and expect benefits for them with the Qur'an. Abdul. Hamid al-Bilali defines it as a *manhaj* (method) in preaching to invite to the way of Allah by giving advice or guidance in a gentle manner so that they are willing to do good deeds [5].

From the abovementioned definitions, it can be understood that *mauizhah hasanah* is a method of conveying messages in educational context in the forms of expressions or actions that contain guidance, teaching, stories, good news, warnings, important messages (testaments) which can serve as a reference and guidance in teaching kindness so as to achieve the objectives of Islamic education. It can also be done using expressions that contain educational values that touch the hearts and raise awareness of God (belief in God). Therefore, in nature, this method is more persuasive, dynamic, and far from selfishness, agitation and apology. *Mauizhah hasanah* is a method that is practical and dynamic, making it highly suitable to the current demands and development.

B. Concept of Mau'izhah hasanah in Qur'an

Mauizhah hasanah method has several variations as mentioned in several verses in the Qur'an, which are used as the forms of derivation from *mauizhah* itself. Muhammad Fuad al-Baqiq mentioned that the word *mauizhah* was found in various surah, such as: Surah *al-Baqarah*: 66 and 275, *al-Imran*: 138, *al-Maidah*: 46, *al-A'raf*: 57, *al-Nahl*: 125, and *al-Nur*: 34 [6].

- Surah *al-Baqarah*: 66 "And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah".
- Surah *al-Imran*: 13 "This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah".
- Surah *al-Maidah*: 46 "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous."
- Surah *al-Nahl*: 125 "Invite to the way of your Lord with wisdom (845) and good instruction, 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 who is [rightly] guided."
- Surah *al-Nur*: 34. "And We have certainly sent down to you your distinct verses and examples from those who passed on before you and an admonition for those who fear Allah."

In addition, the original form *waaza* was found in Surah *al-Baqarah*: 232, *al-Imran*: 138, *an-Nisa*: 63 and 66, *as-Shura*: 136, *as-Shaf*: 16 and 53, *al-Waqiah*: 47, *al-Mujadalah*: 3, *at-Thalaq*: 2. In the form of *fi'il mudhari "yaizhu"*, it was found in Surah *al-Baqarah*: 231, *an-Nisa*: 58, *an-Nahl*: 90, *al-Hajj*: 30 and 32, *an-Nur*: 17, *Luqman*: 13 and *at-Talaq*: 5. The word *yaizhuhu* is interpreted as the activities of teaching.

Some *muffasir* interpret *mau'izhah hasanah* (good advice/warning) globally, namely advice or warning from the Qur'an (*mau'izhah al-Qur'an*). This is an opinion from al-Fairuzabadi, as-Suyuthi, and al-Baghawi. However, as-Suyuthi and al-Baghawi added that it may also mean soft words (*al-qawl ar-rafiq*). Looking further at this global interpretation, many *muffasir* explained the nature of *mau'izhah hasanah* as an advice directed at the heart (feeling), but still considering the nature of the advice that is directed to the mind. Sayyid Quthub interprets *mau'izhah hasanah* as advice that touches the heart gently (*tadkhulu ilâ al-qulûb bi rifq*).

An-Nisaburi interprets *mau'izhah hasanah* as satisfying propositions (*ad-dalâ'il al-iqnâ'iyah*), which are arranged to construct justification (*tashdîq*) based on acceptable premises. Al-Baidhawi and Al-Alusi interpret *mau'izhah hasanah* as satisfying/ persuading invitations (*al-khithâbât al-muqni'ah*) and useful expressions (*al-'ibâr al-nâafi'ah*). An-Nawawi al-Jawi interprets it as signs which have the nature of *zhanni* (*al-amârât azh-zhanniyah*) and satisfying propositions. Al-Khazin interprets *mau'izhah hasanah* as *targhîb* (giving encouragement to remain obedient) and *tarhîb* (giving threats/warning so as to not be disobedient).

From these various interpretations, there are two characteristics of advice classified as *mau'izhah hasanah*: First, using expressions that are directed to the mind. This is evident from the expressions used by some *muffasir*, such as an-Nisaburi, al-Baidhawi, and al-Alusi, namely the word *dalâ'il* (evidence), *muqaddimah* (premise), and *khithâb* (appeal). All of these are clearly related to the function of the mind to understand. Second, using expressions that are directed to the heart/feeling. This is evident from the fact that many *muffasir* attribute the proposition to the aspects of satisfaction or belief. An-Nisaburi, for example, used the word *dalâ'il iqnâ'iyah* (proposition that gives satisfaction). Al-Baidhawi and al-Alusi used the expression *al-khithâbât al-muqni'ah* (satisfying expressions). The presence of satisfaction and belief (*iqnâ'*) will clearly not be concrete without the process of justification and belief in the heart. All of these are clearly related to the function of the heart to believe or to be satisfied with certain propositions. Some of the attempts to touch the heart are by conveying *targhîb* and *tarhîb*, as shown by Al-Khazin.

The Qur'an has practiced this, i.e. when it invites thought, it also affects human feelings. Therefore, teaching and educational processes should contain these elements. As for *mau'izhah al hasanah* or good advice, it is generally by giving good news and warnings from Allah, the Creator of all.

As individuals, human is a unity between body and soul. The human soul contains innate traits that can be affected, by words that are either written or heard, which may lead to either right or wrong path. These words can reach the soul at the same time as they reach the mind and feeling, leading to a

change in the mind and feeling, which then lead to a deep contemplation (*tafakur*) as well as reflection that encourage conscious actions.

Such innate traits are potentials that need to be developed positively. One of the ways to develop such potentials is through education (learning) by using any tools that humans have, namely hearing and heart. Like the words of Allah SWT in Surah *Al-Nahl* verse 78.

In teaching the human souls, Islamic teachings always adjust to the potentials that they have. One of the Qur'an teachings related to teaching is to take lessons from any events or other people's experiences through good advice that can touch students' feelings called "*mauizhah*". Therefore, *ibrah* and *mauizah* contained in the Qur'an can be used as an educational method. This can be seen in Surah Yusuf verse 111, Surah *Al-Hasyr* verse 2, Surah *Al-A'ala* verses 8-9.

C. Objectives of Mau'idzah Hasanah

The impacts and benefits of using *Mau'izhah hasanah* based on the Qur'an are as mentioned by Sayyid Quthub at the beginning that affection in giving advice will provide more guidance for confused heart, tame a hateful heart, and give a lot of goodness compared to shouting, snapping, and mocking. In addition, the Qur'an in surah *al-Baqarah*: 232 mentions "And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not."

It is affirmed in the words *zalikum adzkalakum wa'athar* (cleaner and purer), which means that belief in Allah and the afterlife makes this advice touch the heart, when the heart is connected to a broader world than this world, and when people are connected to Allah and His *rida* (approval) about what they do and what they leave. The feeling and awareness that Allah wants something cleaner and purer than their present state will encourage them to obey Allah and achieve purity and cleanliness for themselves and their surrounding community. Since their hearts are touched because they feel that Allah is the one who chooses their way of life and Allah knows what humans do not know, then they will immediately welcome and accept all the rules of Allah willingly.

Then in the Qur'an surah *al-A'raf*: 164 "And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." The words *ma'ziratan ila rabbikum...* in *al-A'raf*: 164 provides an explanation of the impacts and objectives of the *mauidzah* advice given. At-Qurthubi added that this advice is to invite people to fear Allah and no longer do wicked deeds. This opinion was mentioned by at-Thabari to ibn Al-Kalbi. The benefit of this method lies in the use of gentle words that can touch the hearts of the listeners. In addition, there are various forms of this method, allowing *da'i* (teachers) to choose a particular form that is suitable to the situation and condition of the *mad'u* (audiences/students). This method also brings

profound implications to the souls of *mad'u*, by instilling love and closeness with *mad'u*, in addition to being able to fight wicked deeds and prevent them from taking place, because people will feel ashamed if they do not listen or accept any advice given to them; at least they are ashamed to show their wrongdoing.

In addition, this method was often applied by the Messenger of Allah when dealing with the Quraysh as narrated by Anas ra. He said "when we sat down with the Messenger of Allah in the mosque, a Bedouin came, stood, then urinated in the mosque. The Companions of the Messenger of Allah were angry, but the Messenger of Allah said: "*Mah* (An expression to severely scold someone). Do not put a halt to his urinating, leave him instead." Then they left him alone until he finished urinating. Then the Messenger of Allah called him over and said to him, "Any kind of urine or filth is not suitable for this mosque. Instead they are only appropriate for the remembrance of Allah, the prayer, and the recitation of the Qur'an."

Therefore, *al-Mauidzat al-Hasanat* is a method used with a purpose of conveying heart touching messages with full of affection, not in the form of prohibition from something that is not necessarily prohibited, not in the form of criticizing mistakes. In fact, affection in advising (*al-Mau'izhat*) may often soften a hardened heart and tame a wild heart. In addition, such method may result in more kindness than prohibitions or threats.

When someone conveys messages using a deep spiritual approach, it makes his behaviour and words be used as a good role model for others and as a sign that his spiritual state is healthy. Every time he sees, hears, or holds something, he always remembers Allah; in other words, Allah becomes the source of life for him. Every time he practices his knowledge, Allah will add knowledge to him and he will always be guided by Allah. This way, he will always find a solution for each of his difficulties and he will become the one who guides his people. Therefore, everyone makes him as a role model in their lives. If a *da'i* has a deep spiritual intelligence, then he will be successful in delivering *da'wah* to others. This is as said by the Messenger of Allah in the following hadith, that belief is everything, including faith. "The meaning of belief is one's readiness to accept the evidence of truth, so that he will fill his mind by thinking and looking for inspiration. He will fill his behaviour with various kinds of good deeds and worship, so that his heart becomes enlightened whenever he sees the truth that comes from Allah.

Here is an example of *mauidzah hasanah* which was once practiced by the Prophet, as narrated by Abu Umamah as follows, "A young Quraysh man came to the Prophet, peace and blessings be upon him, and he said, "O Messenger of Allah, give me permission to commit adultery." The Companions turned to rebuke him, saying, "Quiet! Quiet!" But the Prophet said, "**Come here.**" The young man came close and sit down. The Prophet said, "**Would you like that for your mother?**" The man said, "No." The Prophet said, "**Would you like that for your daughter?**" The man said, "No." The Prophet said, "**Would you like that for your sister?**" The man said, "No." The Prophet said, "**Would you**

like that for your aunts?" The man said, "No." The Prophet placed his hand on him and he said, "**O Allah, forgive his sins, purify his heart, and guard his chastity.**" After that, said Abu Umamah: after receiving these questions from the Prophet, the young left and he became the purest man among other men in Medina.

D. Conditions of *Mad'u* as Object of *Mau'idzah Hasanah* and *Da'i*

Appeal using *mau'izhah hasanah* aims at people who are not as intelligent as those who are called out using wisdom, but they still have pure nature. This is in accordance with al-Baidhawi, al-Alusi, an-Nisaburi, al-Khazin, and an-Nawawi al-Jawi. Based on this opinion, at the beginning the Qur'an sees *mad'u* in *mau'izhah hasanah* as a child, who is less knowledgeable compared to the father, in this case is Lukman. However, the child still has a pure nature and heart to be able to distinguish between what is right from what is wrong.

The statement from Abu al-Fath al-Bayanuni above is in line with what is explained in the Qur'an as quoted by al-Biqai when explaining the target of *da'wah* (*mad'u*) in *al-A'raf*: 164, namely *mad'u* or *da'wah* target is *qauman*. *Da'i* has to deliver *da'wah* to anyone, no exception, including to those who clearly oppose the teachings of Allah the Almighty and deserve His punishment. According to al-Biqai, *da'i's* readiness to deliver *da'wah* to anyone without exception and not choosing the target of *da'wah* may indicate his sincerity in *da'wah* and his optimism and commitment to the teachings of Allah the Almighty in order to spread these teachings in every part of the world. Based on the definition mentioned in the Qur'an above, the method of *maw'izhah al-hasanah* reflects instructional approach, which generally aims at ordinary people. Generally, the understanding and logical thinking of this community are still very simple, so the *da'wah* to them shall be conveyed using language or words that are relevant to their condition, instructional, encouraging, and containing deterrence not to do something.

The above definition leads to two conclusions, namely: first, *mau'izhah al-hasanah* is categorized as enlightenment and spreading of Islamic teachings to people by using arguments that are easy to understand and able to satisfy these people, and second, *mau'izhah al-hasanah* is categorized as giving guidance and socialization related to the contentment of heart and soul. If these two categories are developed, then such enlightenment and spreading of Islamic teachings can be directed to a wider community, including students in general. In this case, it is necessary to first analyze the conditions of the students.

It has become a part of the human nature to prefer something fun and hate something frightening, so it is appropriate for *da'i* to start their *da'wah* by conveying interesting and encouraging hopes before starting their warnings. Muslim narrated his *sanad* from Abu Musa ra. He said that the Messenger of Allah said "summon humans! Give good news and do not make them run away." *Da'i* shall first convey *targhib* (good news) before *tarhib* (warnings), encourage, give charity and

mention the benefits before creating fear by mentioning the dangers of *riya*; telling them the virtues of spreading knowledge and motivating them to pray in time before warning them about how great the sin of abandoning *salah* (prayer). We indeed cannot deny the benefits of *tarhib* because human natures are diverse. However, conveying good news before warnings can ease the heart to willingly receive the messages. This motivation may grow one's hope and optimism, while *tarhib* (threat) is given where there is denial or disobedience in order to create awareness so they are willing to return to the right path. Let us pay attention to the words of Allah in Surah *Al-Hijr*: 49 -50: [O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment”.

E. Implications Of *Mau'idzah Hasanah* on Islamic Education

Based on several interpretations, *al-mau'izhoh hasanah* means education/advice (either lessons or warnings), using gentle words so that it can be accepted and create peace and tranquillity of the soul, instead of anxiety or fear”.

Al-mau'izhoh hasanah is a form of education by giving advice and warnings properly, using gentle words, full of sincerity, heart-touching, creating peace and tranquillity of the learners' souls, encouraging them to do things properly.

In practice, *al-mau'izhoh hasanah* tries to understand students by eliminating selfishness, allowing them to accept advice more easily. Students have physical, spiritual and biological needs, as well as needs for affection, security, self-esteem and self-actualization which are closely related to *mau'izhoh hasanah* education.

Thus, it can be understood that giving advice is not easy. *Mau'izhoh hasanah* is not only limited to advice but its implementation has to be well-planned, gradual and responsible, meaning that the ones giving advice (teachers) shall understand the ethics of giving advice and they are willing to do it repeatedly.

Mau'izhoh hasanah is one method of Islamic education, which provides purification and spiritual/mental cleansing, allowing students to receive and deeply understand the materials conveyed, in order to be a servant who receives the *rida* of Allah both in the world and in the afterlife.

Rasyid Ridha, when interpreting Surah *al-Baqoroh*: 232, concluded that *mauidzah* is heart touching advice [7]. The word *wa'z* can have various meanings.

First, this means advice, i.e. any word containing the truth and aiming to invite people to practice it. Good advice shall be sourced from Allah. In addition, the ones who give advice shall be free from any worldly interests, and shall be sincere because it is a part of their obedience to Allah's commands. *No reward do I ask of you for it: my reward is only from the Lord of the Worlds (Asy-Syuura*: 109, 127, 145, 164, 180). This verse is repeated five times, only in this surah, to emphasize the importance of sincerity in giving advice (*mau'idzah*). Sincerity is a pedagogical issue. Advice conveyed on the basis of sincerity will receive better response from listeners. Advice that sounds insincere will not be accepted by listeners; these

advices seem to go in one ear, but out the other. Why so, this is very difficult to explain.

Second, *mau'idzah* means *tadzkir* (warnings). Those who advise should repeatedly remind the ones being advised so as to create an impression, encouraging them to follow the advice. Now, these two notions shall be combined: advice shall be sincere and conveyed repeatedly. If these methods are done, the listener may feel that the person giving advice does feel concerned about his conditions.

In addition, it has been mentioned that advice (*mau'idzah*) shall be conveyed in a way that touches the heart. This is not easy. However, advice shall be sincere and conveyed repeatedly. If these methods are done, the listener may feel that the person giving advice does feel concerned about his conditions. Finally, the listener will perceive the advice to be heart-touching. A hadith narrated a story: The Prophet gave us a touching advice, which really went deep down our hearts, and therefore we shed tears. So we say. “O Rasulullah SAW, as if it was the advice of someone who left it. So bequeath it to us” [7].

Heart-touching advice is possible only if:

- The one giving the advice feels involved in the content of the advice, so he gives the advice seriously.
- The one giving the advice must be concerned about the condition of the person to whom the advice is given.
- The one giving the advice must be sincere, meaning that he is free from personal worldly interests.
- The one giving the advice must repeatedly do it.

Theoretically, heart-touching advice are advice using gentle words that touch the heart. However, this is not easy. Practically, advice is perceived to be heart-touching when given by using the abovementioned ways: involved, concerned, sincere, and repeatedly.

According to Al-Ajami [8], there are several things that teachers, *da'i*, and parents shall pay attention to when giving advice:

- Giving advice with affection. The advice of people who are full of affection is easily accepted and able to change human life.
- Using gentle figures of speech. Surah Ali Imran: 159, “So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]”
- Not using offensive and rude words because they will lead to rejection and may offend the listeners. The method of the prophets in preaching is using love and affection
- Adjusting to the place, time, and materials (as well as the audiences)

- Conveying essential and important messages. Surah Lukman: 17-18, *"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful."*

In fostering and maintaining this motivation, teachers shall acculturate or integrate persuasion and determination so that students become neither weak nor violent. In addition to praying, teachers shall always keep their advice and words, avoiding any misconduct that violates their own words and advice since this may cause students to hate them. Further, this may even lead to violence that occurs as a form of rule enforcement or punishment.

Safety and security are a part of psychological needs, while punishment related to anything that people do not like may strengthen the sense of self reflection. Therefore, safety and security are an important factor in human life because these are a part of humans' basic needs. In addition to safety and security, people also deserve respect from others. However, teachers shall never spoil students because this may have a negative impact on their mentality, such as being shy and not confident. A student may consider his friends as superior and easy going, while he is a rigid person with a closed personality. According to psychological theory, mentality consists of separated forces. For example, strengthening memory is through memorization training, strengthening thinking is through counting training, strengthening faith/belief is through dhikr.

IV. CONCLUSION

From the discussion about the concept of mauidzah hasanah in the Qur'an, the followings can be concluded:

The concept of *mau'izhah hasanah* in the Qur'an is a concept of da'wah that can touch human hearts, making the messages easily absorbed. This concept does not force, does not offend, and does not involve shouting and violence without any clear purposes. The behaviour of a *da'i* who implements *mau'izhah hasanah* shall reflect what he says; messages shall be conveyed in a way that is friendly and affectionate. In

addition, a *da'i* shall also be more mature than the objects of da'wah. He also shall have sufficient knowledge.

In *mau'izhah hasanah*, *mad'u* can be seen as children, who are less knowledgeable compared to the teachers. However, these students may still have pure hearts that help them differentiate between what is right from what is wrong.

The objective of *mau'idzah* advice in education is to invite people to fear Allah and no longer do wicked deeds. The benefit of this method lies in the use of gentle words that can touch the hearts of the listeners. In addition, there are various forms of this method, allowing *da'i* (teachers) to choose a particular form that is suitable to the situation and condition of the *mad'u* (audiences/students).

The implication of the concept of *mau'izhah hasanah* in Islamic education is a method of conveying educational messages in the forms of expressions or actions that contain guidance, teaching, stories, good news, warnings, important messages (testaments) that can be used as a reference and guidance in teaching kindness so as to achieve the objectives of Islamic education. In practice, *al-mau'izhah hasanah* tries to understand students by eliminating selfishness, allowing them to accept advice more easily. Students have physical, spiritual and biological needs, as well as needs for affection, security, self-esteem and self-actualization which are closely related to *mau'izhah hasanah* education.

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