

## Islamic Method in the Qur'an: Keeping Life in Equilibrium

 <https://doi.org/10.31004/jele.v10i2.805>

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### ABSTRACT

The Qur'an as a guide to life for Muslims contains various methods in maintaining the balance of life, both in spiritual, social and moral aspects. This research examines the Islamic methods contained in the Qur'an in shaping the balance of life through an educational approach and moral development. Using conceptual analysis and a qualitative approach, this study identifies several main methods taught in the Qur'an, namely modeling, reward and punishment, reflection, experiential learning, and trial and error equilibrium. The results show that these methods not only shape individual character but also create harmony in social and spiritual life. The implications of this research contribute to the development of Islamic values-based educational strategies that can be applied in various contexts, including formal and non-formal education.

**Keywords:** *Islamic Method, Qur'an, Keeping Life, Equilibrium*

#### Article History:

Received 02nd April 2025

Accepted 27th April 2025

Published 29th April 2025



## INTRODUCTION

Balance is a basic principle in Islamic teachings that serves as a foundation in regulating all aspects of human life. Islam not only talks about the vertical relationship between humans and their God, but also emphasizes the importance of horizontal relationships between fellow humans and the environment. This concept of balance (*al-mizān*) is reflected in various verses of the Qur'an that teach humans not to be excessive (*ifrāt*) or negligent (*tafrīt*) in living life. In the Islamic view, balance is not just an ideal, but a necessity that must be realized in real action in order to create a harmonious and just life, both individually and socially.

The Qur'an as a guide to life for Muslims explicitly provides direction so that every aspect of life is based on the principle of balance. Starting from spiritual, social, economic, to educational aspects, Islam regulates everything in a proportional and equitable framework. In this context, it is important for Muslims to understand and apply educational methods derived from the Qur'an, which not only instil faith values, but also form a balanced and intact character. With this background, the study of Islamic education methods in the Qur'an becomes very relevant, especially in responding to the challenges of modern life which often presents imbalances in values and life orientations.

The Qur'an is the main guide for Muslims in living life. This holy book does not only discuss theological aspects and worship, but also provides principles for a balanced life, including social, moral, economic and educational aspects. In Islamic teachings, balance (*Al-Mizan*) is a fundamental principle that ensures that individuals and society can live a harmonious life (Holil, 2025). This concept emphasizes that every aspect of life must run proportionally and not excessively, as taught in the Qur'an and Hadith (Syafuddin et al., 2025).

The importance of examining the Islamic method of maintaining a balanced life based on the Qur'an is increasingly relevant in the modern era. Rapid social changes, globalization,

as well as moral and ethical challenges demand methods that can form a balanced individual character (Hamid & Imamuddin, 2025). Therefore, this study aims to identify and analyze the methods taught in the Qur'an in building a balanced human life (Aldi & Khairanis, 2024).

A number of previous studies have discussed Islamic education methods in various perspectives. For example, some studies highlighted the role of the Qur'an in character building (ta'dib) and Islamic education methods in shaping good morals. Other studies highlight the use of rewards and punishments in Islamic education as a form of behavior reinforcement (Qodir & Asrori, 2025). However, not many studies have comprehensively reviewed the specific methods taught in the Qur'ān to achieve life balance (Aini, 2025). Although some studies have discussed Islamic education methods, there is still a gap in understanding how these methods can be applied in various aspects of life more broadly. While some studies tend to focus on one particular method, this study seeks to present a more holistic perspective by identifying the various methods mentioned in the Qur'an and linking them to the concept of balance in life (Irwanto et al., 2025).

This research will contribute to the study of Islamic education by offering a deeper understanding of the methods found in the Qur'an, such as modelling, reward and punishment, reflection, experiential learning, and trial and error equilibrium (Lupiah et al., 2025). With this approach, this research is expected to provide insights that are more applicable to the world of education and social life (Ibragimovna, 2025).

The main objective of this research is to identify Islamic educational methods contained in the Qur'an and analyse how these methods play a role in maintaining the balance of life (Hazaa et al., 2025). Specifically, this research will answer the question of how the concepts of modelling, reward and punishment, reflection, experiential learning, and trial and error equilibrium are applied in Islamic teachings (Meliasani & Nugroho, 2025).

In the literature review, balance in life is often associated with the concept of *wasathiyah* in Islam, which emphasizes moderation and balance in various aspects of life. In addition, Islamic education theory also highlights the importance of experiential learning and reflection as part of balanced character building (Mustapa et al., 2025). This approach is in line with the thoughts of Islamic scholars and education experts who emphasize that learning methods in Islam should include intellectual, emotional, and spiritual aspects (Aufa Qurrisqi & Thobroni, 2025).

The main concepts in this study include the balance of life (equilibrium), modeling in education (modeling), reward and punishment, reflection as a means of self-improvement, and experiential and trial-and-error learning. These concepts will be analyzed based on Islamic sources, including the Qur'an, Hadith, and the thoughts of scholars (Aldi & Kawakib, 2025).

Some previous studies have shown that educational methods in Islam play a role in shaping individual character and creating a harmonious life. However, this study tries to further emphasize the relationship between Islamic education methods and the concept of balance in life based on the teachings of the Qur'an. With this approach, this research is expected to fill the gap in previous studies (Aldi & Toriquddin, 2025). Thus, this research aims to provide a more comprehensive understanding of Islamic methods in maintaining the balance of life. In addition to contributing to the theory of Islamic education, this research is also expected to be a practical guide for educators and policy makers in applying the methods taught in the Qur'an to form a more balanced and harmonious life.

## METHOD

This research uses a qualitative approach with a conceptual analysis method (Hollstein, 2011). This approach aims to understand the meaning and concepts contained in the Qur'an related to Islamic education methods in maintaining the balance of life. The analysis is conducted on relevant Qur'anic verses as well as interpretations from scholars to gain a more comprehensive understanding.

This research uses a qualitative approach with a conceptual analysis method to examine the meaning and concept of Islamic education in the Qur'an related to the balance of life. This method was chosen because it is able to explore a deep understanding of religious texts, especially in explaining the principles of Islamic education which are not only normative, but also applicable. The focus of this study is to identify educational methods in the Qur'an that play a role in shaping balanced character in individuals and society.

The main source of data comes from relevant Qur'anic verses, analyzed through a thematic approach (*maudhū'i*) and interpreted with the help of scholars' interpretations. The verses are then categorized into educational themes such as exemplary, reward and punishment, reflection, experiential learning, and the principle of balance in action. Through this thematic categorization process, the research seeks to formulate a synthesis of Islamic education methods that can be applied in modern life to create a complete and harmonious life balance.

## Respondents

This research is library research so it does not use respondents in the form of surveys or interviews. However, the main sources used are the Qur'an, Hadith, and the works of Islamic scholars and education experts relevant to the topic of this research.

## Instruments

The research instruments are documentation and text analysis. The data collected came from tafsir books, books, academic journals, as well as previous research that discussed Islamic education methods in the Qur'an. This instrument is used to examine, interpret, and categorize educational methods found in Islamic texts.

## Data analysis

The data were analyzed using the content analysis method to interpret the meaning contained in Islamic texts. This approach allows the research to identify patterns, themes, and relationships between educational methods in the Qur'an and the concept of balance in life. The results of this analysis are then used to develop recommendations for Islamic education in building the balance of individual and community life.

## FINDINGS AND DISCUSSION

### Modelling

Exemplary is an educational method that is highly emphasized in Islam. The Qur'an provides various examples of exemplary figures such as the prophets who became models for mankind in living a balanced life. This concept confirms that religious teachings are not only theoretical but must also be practiced by individuals who become role models (Roy et al., 2025).

In the context of education, role modelling is the main approach in shaping one's character. The Qur'an refers to Prophet Muhammad as *uswatun hasanah* (good example), which means that his behaviour and attitude should be a reference for Muslims in living life. Previous studies have shown that role modelling has a significant influence in shaping an individual's personality, especially in family and educational settings. Children tend to imitate the behaviour of their parents and teachers, so this method has a long-term impact in creating a balanced life.

Surah Al-Ahzab (33:21) has explained:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*The above verse emphasizes that the Prophet is the best example for Muslims in living life. His example covers aspects of worship, social, moral, and leadership. In the context of Islamic education,*

*this verse shows that the modeling method is very important in shaping the character of individuals and society.*

However, the challenge in applying this method is the inconsistency between teachings and practices in daily life. If the individual who is used as a role model does not reflect Islamic values in reality, the effectiveness of this method will be reduced. In social life, role modelling also plays a role in creating a harmonious society. Leaders who demonstrate fairness and responsibility will encourage their people to follow the same principles. Conversely, if leaders fail to show exemplary behaviour, there will be imbalances in social balance.

**Table 1. Indicators in Modelling**

| No | Indicator in Modeling           | Qur'anic Verse     | Contents and Explanation                                                                        |
|----|---------------------------------|--------------------|-------------------------------------------------------------------------------------------------|
| 1  | Modelling of Prophet Muhammad   | Al-Ahzab (33:21)   | The Messenger of Allah is the best example in moral, social, and worship life.                  |
| 2  | The example of Luqman's family  | Luqman (31:13-19)  | Prophet Luqman gives advice to his son as an example of education in the family.                |
| 3  | Exemplary Leadership in An-Naml | An-Naml (27:38-40) | The story of Prophet Solomon as a just, wise and responsible leader.                            |
| 4  | Exemplary Patience of Yusuf     | Yusuf (12:83-87)   | The story of Prophet Ya'qub who remained patient and prejudiced to Allah in the face of trials. |
| 5  | Exemplary Worship               | Al-Baqarah (2:132) | Prophet Ibrahim's advice to his children to remain firm in faith and obedience to Allah.        |

From the table above, we can draw a red thread that exemplary in Islam is a very effective educational method in shaping individual character and life balance. Based on the Qur'an, exemplary can be applied in various aspects, such as morals, family, leadership, patience, and worship. The Prophet Muhammad is referred to as *uswatun hasanah* (the best example) which is a model for Muslims in living the right life. In addition, figures such as Prophet Luqman, Prophet Solomon, Prophet Ya'qub, and Prophet Ibrahim also provide clear examples of how exemplary roles play in educating, leading, and facing the trials of life. By taking the prophets as models in every aspect of life, humans can achieve spiritual, social, and emotional balance, as emphasized in Islamic teachings.

From the perspective of educational psychology, role modelling contributes to forming habits and values that are embedded from an early age. This shows that strengthening character through modelling cannot be separated from the formal and informal education process. Thus, the modelling method in the Qur'an is not just a concept, but also a real strategy in shaping the balance of life. Proper implementation will help create individuals who have a balance in moral, social, and spiritual aspects.

### Reward and Punishment

The concept of reward and punishment in Islam aims to create a balance between motivation and discipline. The Qur'an explains that every human action will be rewarded, both in this world and in the hereafter. The application of the reward system aims to provide positive encouragement for individuals to continue doing good deeds. In the context of education, rewards for students who behave well can increase their motivation to learn and do good (Aziz et al., 2025).

In contrast, punishment in Islam does not aim to hurt, but as a form of education so that individuals understand the consequences of their actions. The punishment given must be educational and appropriate to the level of wrongdoing.

Surah Az-Zalzalah (99:7-8) has explained:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

The above verse emphasizes the principle of justice in Islam, that every deed no matter how small will get a reward, either in the form of reward or punishment. In education, the concept of reward and punishment is used to instil discipline and motivation, so that individuals are more careful in acting and doing good.

**Table 2. Indicators in Reward & Punishment**

| No | Indicator in Reward & Punishment | Qur'anic Verse     | Contents and Explanation                                                                       |
|----|----------------------------------|--------------------|------------------------------------------------------------------------------------------------|
| 1  | Rewards for Good Deeds           | Az-Zalzalah (99:7) | Every good deed, no matter how small, will be rewarded by Allah.                               |
| 2  | Consequences of Bad Deeds        | Az-Zalzalah (99:8) | Every bad deed, no matter how small, will also be rewarded.                                    |
| 3  | Rewards for the Pious            | An-Nahl (16:97)    | Those who believe and do righteous deeds will be given a good life and great rewards.          |
| 4  | Punishment for the Oppressed     | An-Nisa' (4:56)    | Those who reject the truth and commit injustice will receive a painful punishment.             |
| 5  | Forgiveness for the Repentant    | Az-Zumar (39:53)   | Allah is Forgiving to the repentant servant, so punishment can be avoided by returning to Him. |

From the table above, we can draw a red thread that the concept of reward & punishment in Islam emphasizes the principle of Allah's justice in giving rewards for every human action, both good and bad. The Qur'an explains that no matter how small a person's charity is, it will definitely get its reward, as explained in Surah Az-Zalzalah. Those who are pious and do good deeds are promised great rewards and a good life, while those who commit injustice will receive punishment according to their actions. However, Islam also provides an opportunity for people to improve themselves through repentance, as Allah is forgiving to His servants who return to Him. With this system, people are encouraged to always do good and avoid evil in order to achieve a balanced life that is pleasing to Allah.

In the world of Islamic education, this method is often applied in the form of *tazkir* (warning), advice, and sanctions aimed at improving individual behaviour. If applied proportionally, this system can create a fair and balanced environment. However, an imbalance in the application of reward and punishment can have negative effects. For example, too much reward without evaluation can make a person dependent on external incentives and lack intrinsic awareness in doing good.

On the other hand, excessive punishment can cause trauma and fear which actually hinders individual development. Therefore, Islam emphasizes fairness in the application of this system to avoid abuse of power. By understanding the principle of reward and punishment in the Qur'an, Islamic education can create a balanced system between motivation and behaviour correction. This is in line with the concept of balance in life that Islam teaches.

## Reflection

Reflection in Islam is an important method of self-evaluation in maintaining a balanced life. The Qur'an often encourages humans to introspect on their actions and decisions. This method has great relevance in education, where individuals are taught to understand their



mistakes and learn from them. Reflection not only helps in self-improvement but also in raising spiritual awareness (Annashir et al., 2025).

In a social context, reflection plays a role in shaping a society that is more aware of ethical values. By undertaking self-evaluation, individuals can avoid being selfish and be more considerate of the impact of their actions on others.

Surah Al-Hasyr (59:18) has explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْتَظِرْ نَفْسُ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*The above verse teaches the importance of self-introspection (muhasabah) by always evaluating the deeds that have been done. This reflection helps one to improve oneself and achieve a better balance in life. In education, reflection is used as a means to increase moral and spiritual awareness.*

**Table 3. Indicators in Reflection**

| No | Indicator in Reflection                      | Qur'anic Verse        | Contents and Explanation                                                                                |
|----|----------------------------------------------|-----------------------|---------------------------------------------------------------------------------------------------------|
| 1  | Self-Evaluation Before the Last Day          | Al-Hasyr (59:18)      | Every individual should reflect on his or her deeds to face life in the hereafter.                      |
| 2  | Learn from Past Mistakes                     | Yusuf (12:87)         | Patience and introspection over life's trials help one rise above mistakes.                             |
| 3  | Contemplating the Wonder of Allah's Creation | Ali Imran (3:190-191) | Reasonable people contemplate the creation of the heavens and the earth as a sign of Allah's greatness. |
| 4  | Reflection in Worship and Life               | An-Nisa' (4:82)       | Reflecting on the contents of the Qur'an helps people understand life's guidance better.                |
| 5  | Muhasabah for Happiness                      | Al-Mulk (67:2)        | Life is a test; reflection on one's deeds helps one improve oneself.                                    |

From the table above, we can draw a red thread that Reflection (*muhasabah*) in Islam is a process of self-evaluation that aims to improve the quality of spiritual and moral life. The Qur'an emphasizes the importance of introspection, both in preparing for the afterlife, learning from past mistakes, and contemplating the greatness of Allah's creation. By understanding the meaning of life and reflecting on the Qur'anic guidance, one can find the right direction in worship and life. Reflection also helps people realize that life is a test, where every action has consequences. Therefore, *muhasabah* is key in achieving happiness and balance in life, because with deep reflection, one can continue to improve himself to be closer to Allah. However, reflection that is not matched with concrete action can be counterproductive. Islam teaches that introspection should be followed by improvement, not just regret without real change. Psychological studies show that reflection can enhance self-awareness and emotional control, which contribute to balance in one's life. Therefore, this method is very important in shaping the character of responsible individuals.

The application of reflection in Islamic education can be done through experiential learning, where students are invited to evaluate and understand the consequences of their actions. By making reflection a part of education and daily life, individuals can develop higher awareness in their actions. This is in line with the teachings of the Qur'an which emphasizes the importance of *muhasabah* or self-introspection.

### Experiential Learning

Experiential learning is a method that emphasizes learning through direct experience. In Islam, experience plays an important role in strengthening religious understanding and practice. In the Qur'an, many stories show how experience is an effective learning tool. For

example, the story of Prophet Musa learning from his journey with Prophet Khidir shows that direct experience can teach deeper wisdom (Akbar & Jasiah, 2025).

*Surah Al-Kahf (18:60-82) has explained: (The Story of Prophet Moses and Prophet Khidir) In this story, Prophet Moses experiences the learning process directly from Prophet Khidir which shows that experience is often the best way to understand the wisdom and laws of life. Islam emphasizes that learning is not only through theory, but also through real experiences, such as worship, social interactions, and life events.*

This method has the advantage of helping individuals understand concepts more deeply than just theory. Experiential learning is also more effective in forming practical skills that are useful in everyday life. However, the challenge in applying this method is how to create experiences that are educational and relevant to the learning objectives. Without proper guidance, the experience can become undirected and less useful.

**Table 4. Experiential Learning**

| No | Indicator in Experiential Learning       | Qur'anic Verse     | Contents and Explanation                                                                                         |
|----|------------------------------------------|--------------------|------------------------------------------------------------------------------------------------------------------|
| 1  | Learning from Life Experience            | Al-Kahf (18:60-82) | The story of Prophet Moses and Prophet Khidir shows that direct experience is often more meaningful than theory. |
| 2  | Learning through Trials and Trials       | Al-Baqarah (2:286) | Every test of life teaches valuable lessons and strengthens the resilience of faith.                             |
| 3  | Observing and Taking Wisdom from History | Yusuf (12:111)     | The stories of the prophets contain valuable lessons for those who think.                                        |
| 4  | Learn from Past Mistakes                 | At-Taubah (9:126)  | The trials experienced by humans are a form of teaching so that they realize and return to Allah.                |
| 5  | Experience as a Means of Self-Maturation | Al-Ankabut (29:69) | Those who are serious in facing life's challenges will receive guidance from Allah.                              |

From the table above, we can draw a red thread that experiential learning in Islam is an effective method in shaping one's understanding and character. The Qur'an shows that direct experience, whether through life tests, historical observations, or past mistakes, is a valuable learning tool. The story of Prophet Moses and Prophet Khidir teaches that not all knowledge can be obtained through theory alone, but also through real experience. Every test and trial of life is not just a challenge, but also a lesson that helps humans grow and get closer to God. By understanding the meaning behind life experiences, one can be wiser in acting and find a better path towards balance and happiness in life.

Islam emphasizes the importance of experiences based on moral and spiritual values. Therefore, experiential learning in the context of Islamic education should be designed to not only produce knowledge but also form a balanced character. In the context of life balance, this method can help individuals face challenges more readily because they have experienced and understood the learning process firsthand.

The application of experiential learning in education can be done through simulations, worship practices, and social activities that teach Islamic values in real life. Thus, this method becomes one of the effective approaches in building life balance based on Islamic principles.

**Trial and Error Equilibrium**

Trial and error equilibrium is a method that emphasizes learning through mistakes and adjustments. In Islam, this concept is in line with the principle that humans are imperfect and always have the opportunity to improve themselves. This method plays an important role in Islamic education because it provides space for individuals to learn from failure. The Qur'an teaches that every mistake can be a valuable lesson if followed by improvement (Ulfah et al., 2025).

Surah Ash-Shams (91:7-10) has explained:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

*This verse shows that humans are given a choice between good and bad, and they will learn from their mistakes to perfect themselves. The process of learning through trial and error is very much in line with this concept, where one can improve himself through the experience of failure and success.*

**Table 5. Trial and Error Equilibrium**

| No | Indicator in Trial and Error Equilibrium       | Qur'anic Verse      | Contents and Explanation                                                                                            |
|----|------------------------------------------------|---------------------|---------------------------------------------------------------------------------------------------------------------|
| 1  | Humans are Given a Choice Between Good and Bad | Ash-Shams (91:7-10) | Allah inspired the potential for good and bad in humans, so that they learn from their mistakes to achieve balance. |
| 2  | Mistakes as Part of the Learning Process       | Al-Baqarah (2:286)  | Allah does not burden man beyond his ability; mistakes are opportunities to learn and grow.                         |
| 3  | Patience in the Face of Failure                | Ali Imran (3:200)   | Patience and perseverance in the face of adversity will bring success and balance to life.                          |
| 4  | Repent and Correct Mistakes                    | Az-Zumar (39:53)    | Allah provides opportunities for humans to correct themselves after making mistakes.                                |
| 5  | Trials as a Means to Improve Yourself          | Al-Ankabut (29:2-3) | Humans are tested in order to prove their faith and improve themselves through trial-and-error experiences.         |

From the table above, we can draw a red thread that the concept of trial and error equilibrium in Islam emphasizes that humans learn and develop through a process of trial and error until they reach a balance in life. The Qur'an explains that Allah gives humans the potential to choose between good and evil, as well as the opportunity to improve themselves through repentance. Mistakes are not the end, but part of the journey towards wisdom and resilience. Patience and perseverance in the face of failure will lead to true success, just as life's trials are a means to improve the quality of one's faith and character. By understanding that every mistake is an opportunity to learn, humans can continue to improve themselves to achieve a better life that is in line with Islamic teachings.

However, the challenge in this method is how to ensure that individuals do not repeat the same mistakes without learning from them. Therefore, guidance is indispensable in this learning process. By judiciously applying the trial and error equilibrium method, individuals can achieve a balance in life that is based on experience and constant evaluation.



### Organize each Islamic learning method into systematic subsections to facilitate analysis and understanding.

In Islamic education, there are five main methods used to shape character and create a balanced life. First, Modelling (Uswah Hasanah) which emphasizes the importance of emulating the Prophet Muhammad as the best example in aspects of worship, social, moral, and leadership. The Qur'an also presents other figures such as Luqman, Prophet Solomon, Prophet Ya'qub, and Prophet Ibrahim as role models in family, leadership, and patience. Second, Rewards and Punishments are used to motivate and discipline, as explained in Surah Az-Zalzalah that no matter how good or bad deeds will get a reward. This method aims to instill justice, responsibility, and moral awareness in the educational process.

Thirdly, Reflection (*Tafakkur*) becomes a means of self-reminder as emphasized in Al-Hasyr (59:18), which encourages humans to evaluate their actions. This strengthens spiritual awareness and encourages real change within the individual. Fourth, Experiential Learning or learning through real experience, as shown in the story of Prophet Moses and Khidir in Surah Al-Kahf, teaches that direct experience can instil deeper wisdom than mere theory. Finally, Trial and Error Equilibrium teaches that mistakes and failures are part of the learning process towards self-improvement. Surah Ash-Shams states that humans are given the potential for good and bad, and are tested so that they can improve through repentance and constant effort. These five methods show that Islamic education is not only cognitive-oriented, but also character building and overall life balance.

**Table 6. Organize each Islamic learning method into systematic subsections to facilitate analysis and understanding.**

| No | Indicator                                               | Brief Description                                                                                       |
|----|---------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| 1  | Organizing learning methods into systematic subsections | Grouping Islamic learning methods in a clear and classified structure.                                  |
| 2  | Modelling (Uswah Hasanah)                               | Exemplary method through the real behaviour of teachers or figures as a direct example for students.    |
| 3  | Reward and Punishment                                   | Application of the principle of reward and punishment as a form of reinforcement and behaviour control. |
| 4  | Reflection ( <i>Tafakkur</i> )                          | Deep thinking activities to take lessons from Islamic experiences or materials.                         |
| 5  | Experiential Learning                                   | The process of learning through direct experience to shape understanding and Islamic values.            |
| 6  | Trial and Error Equilibrium                             | A trial and error-based learning method in achieving a balance of attitude and understanding.           |

From the table above, we can draw a red thread that the approach in the learning method of Islamic Religious Education (PAI) is increasingly leading to a systematic organization and oriented to the experience of students. The grouping of methods into subsections not only facilitates understanding, but also reflects the integration of cognitive, affective, and psychomotor approaches. Modelling as a form of exemplification, the application of rewards and punishments, and the methods of reflection and direct experience show a balance between theory and practice. In addition, the use of the trial and error approach shows adaptive and responsive learning efforts to the dynamics of the educational process. These indicators overall support the holistic and contextual learning objectives of PAI.

### Discussion

The results of this study show that the Islamic method of maintaining the balance of life is based on five main principles that complement each other. Modelling emphasizes the importance of role models in shaping individual character, as exemplified by the Prophet

and other prophets. In educational and social contexts, this approach is very relevant because humans tend to imitate the behaviour they see. However, the main challenge in its implementation is the lack of consistent role models in the modern era. Therefore, a strategy is needed to build an education and leadership system that is able to present authentic role models that are accessible to the wider community.

The principle of reward & punishment is a mechanism that maintains a balance between the motivation and consequences of every human action. The Qur'an emphasizes that every deed, good or bad, will be rewarded. This concept is also relevant in modern education and social systems, where rewards can encourage positive behaviour, while sanctions provide a deterrent effect against violations. However, improper implementation can lead to negative effects such as fear or manipulation of behaviour to avoid punishment. Therefore, the Islamic system of rewards and punishments should be implemented with a more educative approach, building moral awareness rather than mechanical compliance.

The concepts of reflection (*muhasabah*) and experiential learning also play an important role in shaping life balance. Self-evaluation encourages a person to continuously improve the quality of his life based on Islamic principles, while experiential learning provides a deeper understanding than mere theory. In education, these methods can be applied through experiential approaches, such as case studies and hands-on practice. However, the main challenge is how to ensure that the experience gained actually leads to constructive learning. Therefore, mentoring and a conducive environment are needed so that reflection and experiential learning can lead to real positive change.

Finally, the concept of trial and error equilibrium emphasizes that humans naturally learn through mistakes and failures. Islam does not demand perfection, but encourages humans to constantly evolve by improving themselves through experience. In social and professional contexts, this approach can be applied by providing space for individuals to try, fail and learn without fear of judgment. However, the biggest challenge is how to build a culture that supports learning from mistakes, especially in a society that tends to punish failure. Therefore, a new paradigm is needed that views mistakes as part of the learning process towards a better life balance.

## CONCLUSIONS

This research shows that the Islamic method of maintaining life balance is based on five main principles: modelling, reward and punishment system, self-reflection (*muhasabah*), experiential learning, and trial and error. These five principles have a strong basis in the Qur'an and have proven relevant in shaping human character that is spiritually, emotionally and socially balanced. The example of the Prophet and Islamic leaders' models noble values education, while the system of rewards and punishments encourages people to do good and avoid bad. *Muhasabah* leads to self-evaluation for life improvement, and experiential learning emphasizes understanding through direct involvement. The process of trial and error is also important in building resilience to face life's challenges. This finding confirms that the Islamic method is not just a normative teaching, but an applicable character education system that requires contextual adaptation to remain relevant to the dynamics of modern life.

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