


Chapter 11

Understanding Nasheed for Learning Strategy in Islamic Education

Muhammad Talhah Ajmain
Universiti Teknologi Malaysia, Malaysia

Jimaain Safar
Universiti Teknologi Malaysia, Malaysia

Ahmad Kilani Mohamed
Universiti Teknologi Malaysia, Malaysia

Miftachul Huda
 <https://orcid.org/0000-0001-6712-0056>
Universiti Pendidikan Sultan Idris, Malaysia

ABSTRACT

Nashid is one of various teaching methods and facilitator (PdPc). Teenagers nowadays are full of interest in entertainment in the form of songs and singing, and a good alternative is to bring them to God. Thus, this paper will be debating nashid as medium of education and missionary, nashid as a method of teaching and facilitating, the effectiveness of the method, and its implementation in teaching and learning. Aspects of creativeness in education are required in the 21st century. Nashid method is able to help students memorize facts and important things, strengthen memory, create high interest, build excitement, improve motivation and concentration, and enhance the confidence level among students. It will bring about a holistic student. However, the selection of the appropriate nashid must be considered to make sure the teaching objectives are achieved. Thus, teachers in Islamic teaching must look at this method as one of the important methods and apply it in their teaching and facilitating process.

DOI: 10.4018/978-1-5225-8528-2.ch011

INTRODUCTION

Nashid is one of the way of teaching and facilitation in learning process. Through this method, teacher could do teaching and facilitation (PdPc) that serves the purpose of enhancing the participation and interest of students. It is one of learning process in the form of entertainment that coherent with students' youth and lifestyle. Terms used for Islamic education in the lyrics could possibly engaged with the students through singing or nashid orally or with the assistance of audio equipment (Muhammad Said, 1998). Teacher will convey the information to the students with this simple and interesting method.

Nashid is one of the way to train the students to apply what did they learn in the form of song. This method will reduce the incidence of students being bored, increase the interactions among students and thus the teacher could identify strength and capabilities of their students. Students will have an affective learning when they learn about topics parallel to their interest, purpose and benefit that they will have. The teachers will be trained with variety of methods in teaching and learning but some of them are not using creativity in their teaching method. According to a research by Hairun Najuwah and Siti Nurhajariah (2014) shows that educators rarely use games and activities such as singing during teaching process. Deakin Handbook (2014) stated that students will develop skills and responds with art and singing activities. On top of that, singing will shape students' discipline, interactive and social skills (VCAA, 2015).

Thus, this paper will illustrates the importance of nashid especially for teenagers nowadays and how nashid method in Islamic education will act as an affective teaching and learning process.

Nashid As An Education Medium

Students among teenagers are prone to nashid or singing that is pleased to be heard with a good voice. According to Muhammad Kamil and Muhammed (2008), music art have an encouraging response from public especially teenagers. Through singing, they will feel contented and ease their mind (Suhana Udin, 2012). This is supported by Zainuddin et al. (2014) that stated as it is the nature of human to have an interest in music. In addition, teenagers are a group of people that is developing and searching for their own identity and love to explore new things.

Muslims are not separated from the art of sound through listening. Al Qaradhawi (1996) said that daily activities of muslims are related to the art of listening and feelings. For an instance, the sound wave in the Islamic art is through recitation of Al Quran and adzan (calling for prayers for muslims) that is a spiritual routine since

12 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: www.igi-global.com/chapter/understanding-nasheed-for-learning-strategy-in-islamic-education/234919

Related Content

Islamic Marketing for Small Firms Value

Onan Marakali Siregarand Andriansyah Andriansyah (2023). *Strategies and Applications of Islamic Entrepreneurship* (pp. 153-167).

www.irma-international.org/chapter/islamic-marketing-for-small-firms-value/331150

A Bibliometric Study on "Pilgrimage" and "Tourism"

Ramesh Kumar Miryalaand Jayaprakashnaryana Gade (2023). *Management and Practices of Pilgrimage Tourism and Hospitality* (pp. 99-109).

www.irma-international.org/chapter/a-bibliometric-study-on-pilgrimage-and-tourism/332181

Religion in the Workplace: The Case of Bahraini Banks

Asma Ayari (2022). *Religion and Its Impact on Organizational Behavior* (pp. 154-174).

www.irma-international.org/chapter/religion-in-the-workplace/294292

National-Liberty Reflections of the Exodus Myth in Palestine-Israel Print Media Advertisements, 1923-1958

Dorit Zimand-Sheiner (2017). *Comparative Perspectives on Civil Religion, Nationalism, and Political Influence* (pp. 190-209).

www.irma-international.org/chapter/national-liberty-reflections-of-the-exodus-myth-in-palestine-israel-print-media-advertisements-1923-1958/157829

Religious Themes in Contemporary Art

Codrina Laura Ionita (2017). *Multiculturalism and the Convergence of Faith and Practical Wisdom in Modern Society* (pp. 188-218).

www.irma-international.org/chapter/religious-themes-in-contemporary-art/173888