

STUDY OF SOME PROPHETIC HADITHS THAT ARE THE BASIS OF THE CONCEPTUALIZATION OF EDUCATION (ANALYSIS STUDY OF EDUCATIONAL HADITHS)

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Abstract:The position of Hadith in Islamic Religious Education is the basis and basis for the concept, framework and design of Islamic religious education, considering that Hadith provides more concrete reasons regarding the implementation of various activities that must be developed in Islamic life and the framework of life. The concept of Islamic education in the review of educational hadith includes: basic education, learning obligations, educational goals, educational institutions, educational materials (tarbiyyah), learning methods, educators (teachers), pupils (students), women's education, and learning assessment. All of this is the basic framework for building Islamic religious education in accordance with the Hadith of the Prophet.

Keywords:Analysis of Islamic Education Hadiths, Position of Hadiths, Concept of Islamic Education

INTRODUCTION

Hadith is one of the foundations of Islamic education besides the Koran. Where foundation is something that is important for an Islamic educational framework. Because in essence the basis is the basis for the establishment of something.¹The basic function is to provide direction to the goals to be achieved as well as being the main capital for the establishment of an Islamic educational institution. The basis of Islamic education is based on the philosophy of life of Muslims and is not based on the philosophy of life of a country. The philosophy of

¹ Muhamad Basyrul Muvid, 'The Concept of Islamic Religious Education in a Hadith Review (Analytical Study of Educational Hadiths)', *Tarbawiyah Scientific Journal of Education*, 4.1 (2020), 1 <<https://doi.org/10.32332/tarbawiyah.v4i1.1733> >.

life of Muslims itself lies in two main sources, namely the Qur'an and al-Sunnah (al-hadith).²

This indicates that hadith is the basis, source and reference in human life, including in the world of Islamic religious education. Therefore, Islamic education must always refer to its main sources, namely the Koran and al-Hadith. So that the goals of Islamic education can be achieved well so that the output produced by Islamic religious education institutions becomes output that is pious, competent and superior in terms of science (knowledge), attitudes and skills.

Thus, it is very important to study the hadiths of the Prophet SAW regarding education (tarbawi hadith) to unite the concept of Islamic education with the source or basis of Islamic education itself, namely al-hadith. This means that the concept of Islamic education that is built and designed is truly in accordance with the ideas and foundations practiced by the Prophet Muhammad. This is to prove that Islamic religious education is prophetic-based education (a la Rasulullah saw).

The Position of Hadith in Islamic Religious Education

Apart from being the second source of guidance after the Koran in the Islamic religion, hadith is also the basis for Islamic education. It has an important position in Islamic life and thought, because apart from strengthening and clarifying various issues in the Qur'an, it also provides a more concrete basis for thinking regarding the application of various activities that must be developed within the framework of the life and life of Muslims. Many hadiths of the Prophet SAW have relevance to thinking and direct implications for the development and application of the world of education.³⁴

From this it can be said that the hadith is in second place after the Koran, both in the world of Islam itself as a guide for Muslims and in the world of Islamic religious education. Because in reality Islamic religious education is part of Islam itself which focuses on aspects of education and teaching.⁵In other languages, hadith is a basic reference for Islamic religious education in implementing,

² Ramayulis, *Islamic Education Science* (Jakarta: Kalam Mulia, 2010), p. 121.

³ N.P. Aghnides, *Muhammadan Theories of Finance: With an Introduction to Muhammadan Law and a Bibliography* (New York: AMS Press, 1969), p. 35.

⁴ Zakiah Darajat, *Islamic Education Science* (Jakarta: Bumi Aksara, 1996), p. 21.

⁵ Helmiannoor Helmiannoor, 'CONCEPT OF ISLAMIC EDUCATION METHOD PERSPECTIVE OF THE QUR'AN AND HADITH', *Journal of Social Education and Humanities*, 1.4 (2022), 16–35 <<https://doi.org/10.35931/pediaqu.v1i4.30>>.

carrying out and applying Islamic religious education directly in educational institutions.

The position of hadith is a representation of all forms of sayings, behavior and decrees of the Prophet SAW, which are used as evidence for Islamic religious education, both regarding the goals, urgency of knowledge, educators, students, methods, teaching materials, as well as regarding learning evaluation and so on. Through the examples and regulations given by the Prophet SAW, it is a form of implementation of Islamic religious education that can be imitated and used as a source of theoretical and practical reference.⁶

Then, the person of the Prophet Muhammad SAW became a picture of an ideal educator, who was 'sensitive' to the objects he faced. This means that the Prophet did not 'hit the ballpark' and did not adapt it to his personal wishes. However, it adapts to the capacity, abilities and personality of each student (friends) in the teaching and learning process, so that the material presented can be accepted and understood easily by them.⁷

Thus, it can be concluded that the hadith is a form of all the sayings, behavior and decrees of the Prophet Muhammad SAW which is the main basis after the Koran in the world of Islamic education. Thus, placing it in a main and important position in Islamic education. All forms, concepts and frameworks of Islamic education cannot be separated from its basic principles, namely the Koran and Hadith. Therefore, understanding hadiths is very important, especially hadiths about Islamic education, this can be used as a basis for Islamic education practitioners in implementing education in the style of the Prophet Muhammad.

The Concept of Islamic Religious Education in Review of the Hadith

The concept of Islamic religious education in this hadith overview is a first step in knowing, understanding and applying this concept to the practice of Islamic religious education in Islamic environments and educational institutions.⁸ Among the concepts of Islamic education in the hadith review include:

⁶ Jalaluddin and Said Usman, *Philosophy of Islamic Education; Concepts and Development of Thought* (Jakarta: Raja Grafindo Persada, 1994), p. 37.

⁷ Oscar Wardhana Windro Saputro, 'Nabawi Education Method Using Finger Signs: (Content Analysis Study of Hadith)', *Al-Fawa'id Journal: Journal of Religion and Language*, 11.2 (2021), 1-17 <<https://doi.org/10.54214/alfawaid.Vol11.Iss2.165>>.

⁸ Isnaini Isnaini, 'LIFE LONG LEARNING IN THE HADITH PERSPECTIVE (ANALYSIS OF THE QUALITY OF HADITH)', *INSPIRASI (Journal of Islamic Education Studies and Research)*, 4.2 (2021), 100-109.

1) Basics of Islamic Education

To make the discussion easier, here is one of the hadiths of the Prophet narrated by Bukhari regarding the basics of Islamic education.

في جذر القلوب الرجال ونزل القرآن فقرأوا القرآن وعلموا من السنة. رواه البخارى

"Has told us Ali ibn Abdullah, told us Sufyan, he said; 'I asked A'masyi, he said; 'From Zaid ibn Wahab, I heard Hudzaifah, he said; 'The Messenger of Allah told us, that trust descended from heaven on a person's heart, and the Koran was revealed, so read the Koran and study the Sunnah (Hadith)." (HR. Bukhari).⁹

In this case, it gives us an idea that the Qur'an and as-Sunnah must be used as guidance and guidance for life, so it is very appropriate for Islamic education to make the Qur'an and as-Sunnah as the basis and reference in implementing Islamic education in educational institutions, both at school and at Islamic boarding schools and in other institutions. If education, especially Islamic education, uses the Qur'an and Sunnah as the basis and reference and is truly implemented, it will form generations of Qur'anists who follow (ittiba') the Messenger of Allah in every behavior. So that the goals of Islamic education will be implemented and achieved well.¹⁰

Hasan Langgulung in Abuddin Nata,^{11 12} said that the source or basis of Islamic education is the Koran, as-Sunnah, the sayings of friends, the benefit of the people, traditions or customs, and the results of the ijtihad of experts. Apart from that, there are also those who summarize that the sources or basis of Islamic education are the Koran, Sunnah, history and philosophy.¹³ However, our focus in this case is on the Qur'an and as-Sunnah in accordance with the words of the Prophet SAW above. By referring to the opinion above, it is clear that the source or basis of Islamic education places the Qur'an and as-Sunnah.

⁹ Abi Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardzabat al-Bukhari al-Ju'fi, Sahih Al-Bukhari (t.tp: Dar Ibn Katsir, 1987), p. 1318.

¹⁰ Hamdan Hamdan, 'PHILOSOPHICAL BASIS OF ISLAMIC EDUCATIONAL MANAGEMENT', ITTIHAD, 6.1 (2022) <<http://ejournal-ittihad.alittihadiyahsumut.or.id/index.php/ittihad/article/view/153>> [accessed 17 December 2022].

¹¹ Hasan Langgulung, Some Thoughts About Islamic Education (Bandung: al-Ma'arif, 1980), p. 35.

¹² Abdul Mujib and Yusuf Mudzakkir, Islamic Education (Jakarta: Prenada Media, 2006), p. 31.

¹³ Abuddin Nata, Philosophy of Islamic Education (Jakarta: Gaya Media Pratama, 2005), p. 59.

Sunnah at the first level indicates the Qur'an and as-Sunnah as the main and basic source or basis of Islamic education. As Abdurrahman Saleh Abdullah said that the Koran is an educational book,¹⁴ and as-Sunnah as the source or basis of Islamic education is strengthened by the Prophet's duties as a teacher¹⁵ who guides the people towards civilization and truth in accordance with the word of Allah in the QS. al-Jumu'ah verse 2: "He is the one who sent to the illiterate people (ummi) a Messenger among them..." Thus, it is very appropriate to make the Qur'an and as-Sunnah the basis for Islamic education, so that all processes, goals, development and activities in education and learning refer to the teachings contained in the Qur'an and as-Sunnah, so that the Qur'an and as-Sunnah are attached and integrated in their souls, both for policy makers, related officials, educators, students, parents and society in general.

2) Study Obligations

In fact, there are many hadiths regarding the obligation to study for Muslims, one of which is the hadith of the Prophet narrated by Ibn Majah;

حَدَّثَنَا هِشَامُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "طَلَبُ الْعِلْمِ فَرِيضَةٌ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ
كَمُقَلَّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ". ابن ماجه

"Has told us Hisyam bin Ammar, told us Hafsha bin Sulaiman, told us Katsir bin Syindzir from Mahmmad Sirin from Anas bin Malik said, Rasullah saw said: "Seeking knowledge is obligatory for every Muslim (Islamic person). And placing (placing) knowledge on those who are not experts is like someone who follows a pig, jewels, pearls and gold." (HR. Ibnu Majjah)

In the opinion of the author of this hadith, we can understand it from two sides, namely first, that seeking legal knowledge is obligatory for every Muslim, because with knowledge that humans will come out of darkness (ignorance/misguidance) and knowledge as a guide to human life, thus making it a noble creature. and civilized. Second, placing knowledge not in experts like people who follow pigs, gems, pearls and gold. This means that handing over knowledge to people who are not experts is the same as placing something out of place. So it will cause confusion and destruction.

¹⁴ Abdurrahman Saleh Abdullah, Educational Theories Based on the Koran, Trans. HM Arifin From the Original Title, Educational Theory: Qur'anic Outbook (Jakarta: Rineka Cipta, 2005), p. 20.

¹⁵ Ziauddin Alawi, Islamic Education in the Middle Ages, Trans. Abuddin Nata From the Original Title, Islamic Education in Middle Age (Bandung: Angkasa, 2002), p. 67.

The principle of compulsory education to seek knowledge, as in the hadith above, is a principle that emphasizes that every Muslim feels that improving one's abilities in the field of developing scientific insight, skills, experience, intellectual, spiritual and social is an obligation that must be carried out. With this principle, Islamic education does not want stupid and weak Muslims, because stupid and weak people not only cause trouble to themselves, but also to other people. Because of the heavy burden of life due to ignorance of knowledge, Ibn Sina once said; 'that the worst moral is stupidity.'¹⁶

3) **Goals of Islamic Education**

The following is a hadith from the Prophet narrated by Ahmad regarding the purpose of Islamic education;

Meaning: "Has told us Said bin Mansur, told us Abdullah bin Muhammad from Muhammad bin Ijlan from al-Qa'qa'a bin Hakim from Abi Salih from Abu Hurairah ra said, Rasulullah saw said: "Indeed I was sent to worship -purify your morals." (HR. Ahmad).

Another version in the hadith narrated by Bukhari ra is as follows;¹⁷

God bless you God bless you

If you understand the meaning of this hadith, it is clear that the aim of education is to form and create a generation with morals and civility. Because in reality education is a process of humanizing humans, meaning that through education humans (students) are nurtured, guided, directed, educated and taught knowledge so that they become knowledgeable people who can differentiate between good, bad, command and which ones are prohibited so that noble morals and behavior can be formed in everyday life.

The author's analysis above can be strengthened by a description of the relationship between morals and education,¹⁸that an understanding of morals helps formulate the goal of education, namely to shape humans to have noble morals or a superior personality that is characterized by complete personality integrity. With the help of morals, the overall goal of education can be

¹⁶ Abuddin Nata, *Ibn Sina's Concept of Education* (Jakarta: UIN Jakarta Press, 2004), p. 78.

¹⁷ Muhammad Jamaluddin Qosim, *Mauidhatul Mu'minin Juz 2* (Lebanon: Darul Kitab Al-Islami, 2005), p. 3.

¹⁸ Abudin Nata, *Islamic and Western Educational Thought* (Jakarta: PT Raja Grafindo Persada, 2013), pp. 209–200.

formulated which leads to the formation of good human beings¹⁹ man of noble character,²⁰ perfect human,²¹ as well as people who are Muslim.^{22 23 24} So that the process of forming morals becomes one of the goals of education in accordance with what the Prophet said.

The aim of education, apart from forming noble morals and personality, is also to direct students to obtain happiness in life in this world and in the afterlife in accordance with the words of the Prophet:

Meaning: "Having told us Zuhair ibn Harb, told us Ismail, namely ibn Ulaiyyat from Abdul Aziz and he was ibn Shuhaib, 'Qatadah asked Anas, 'What prayer is most often used by the Messenger of Allah? Anas answered, "Most of the prayers of the Prophet saw were, "O Allah, give us goodness in this world and goodness in the afterlife, and protect us from the torment of hell." (HR. Muslim)²⁵

The next goal of education is to achieve life in this world and the hereafter. Education is so important for humans (students), because education apart from teaching science also develops the competencies within students, so that students' competencies (abilities/talents/interests/skills) can be born. With the knowledge and talents he has, he will live happily and prosperously in this world and in the afterlife. Without the knowledge and talent that one has, one's life will be difficult and suffering.²⁶

¹⁹ Muhammad al-Nuqaib al-Attas, *Aim and Objectivity of Islamic Education* (Jeddah: King Abdul Aziz University, 1979), p. 1.

²⁰ Muhammad Athiya al-Abrasyi, *Basics of Islamic Education*, Trans. Bustami A. Ghani and Djohar Bahry (Jakarta: Bulan Bintang, 1974), p. 15.

²¹ Munir Mursi, *Al-Tarbiyah al-Islamiyah Ushuluha Wa Tatawwuruha Fi Bilad al-Arabiyah* (Cairo: Alam al-Kutub, 1977), p. 18.

²² Ahmad D. Marimba, *Introduction to the Philosophy of Islamic Education* (Bandung: Al-Ma'arif, 1989), p. 39.

²³ Omar Muhammad al-Toumy al-Syaibani, *Philosophy of Islamic Education* (Jakarta: Bulan Bintang, 1979), pp. 519–25.

²⁴ Muhammad Athiyah al-Abrasyi, *Al-Tarbayarah al-Islamiyah Wa Falalitikuha* (Egypt: al-Halabi, 1969), p. 225.

²⁵ Abi al-Husani Muslim Ibn Hajjaj al-Qusyairi al-Naisabury, *Sahih Muslim* (Beirut: Dar al-Kutub al-'Ilmiyyah, 261AD), p. 1037.

²⁶ Rabiatal Adawiyah, Romlah Widayati, and M. Ubaidillah Al-Ghifary, 'The Role of Fathers in Children's Education from a Qur'anic Perspective (Tafsir Tafsir Ibn Katsîr Dan Al-Mishbâh)', *Journal of Paedagogy*, 9.2 (2022), 255 <<http://doi.org/10.33394/jp.v9i2.4841>>.

As a complement, the aim of Islamic education is also to direct students to become independent people, meaning not to depend on other people, not to stand idly by and not to rely on others, they try not to cause trouble to others by working hard and full of responsibility. and skilled, this is part of the goals of Islamic education, as the Prophet said:

Meaning: "It is said that Ibrahim bin Musa told us that Isa bin Yunus from Tsurin from Khalid bin Ma'dan from Miqdad ra," from the Prophet SAW said: no food that a person eats is better than the results of his own efforts. And indeed the Prophet David (AS), always ate from the results of his own efforts." (HR. Bukhari)

To become a person who can work with one's own efforts requires an independent nature, through this characteristic a person will be kept away from being dependent on other people. He will try hard to do everything responsibly. So that a strong and resilient generation will be formed.

4) Learning methods

ل ذلك بيك من درنه؟ قالوا، لا ببيقي من درنه شيئاً. قال فذلك
مثل الصلوات ألمس يمحو الله به الأخطاء. رواه البخاري

Meaning: "Has told us Ibrahim bin Hamzah, he said he told us ibn Abu Hazm from al-Darawardi, from Yazid from Muhammad ibn Ibrahim, from Abu Salamah ibn Abdurrahman, from Abu Hurairah ra that he heard the Messenger of Allah say; 'What would you think if there was a river in front of the door of one of you? He bathes there five times a day, what do you think? Is there any dirt left? They answered: There won't be any dirt left. He said: "That is the example of the five daily prayers, with which Allah Almighty erases sins." (HR. Bukhari)²⁷

In the learning process teachers need methods, so that the material can reach students easily. With this method, students can understand the material presented by the teacher so that the learning process will run effectively and efficiently. This was exemplified directly by the Prophet SAW., in the hadith above, when the Prophet gave material to his friends, he used a question and answer method which directly involved the students (friends), so that the friends knew and understood the material presented by the Prophet SAW. Through this method, students will be able to understand and have an image in their minds and thoughts so that they will easily accept the material.

²⁷ al-Ju'fi, p. 111.

In teaching, you have to use many methods, so that the lesson material can reach students well and in depth. One way is through the question and answer method as exemplified by the Prophet SAW in his words. As a reinforcement of Zakiah Darajat's opinion, that the question and answer method is a way of presenting in the form of questions that must be answered, especially from the teacher to the students, but also from students to the teacher, this is intended to stimulate their brains to think and guide them in achieving truth.²⁸

Prophet saw. Says in a hadith:

Meaning: "Telling us Adam, he said, telling us Syu'bah, telling me Hakam, from Jar, from Sa'id ibn Abdurrahman ibn Abza', from his father, he said, Ammar ibn Yasir has come and said to Umar bin Khattab, 'Do you not remember someone who came to you and said; 'Surely I'm in junub and I can't find water? So said Ammar bin Yassir to Umar bin Khattab ra, 'When you and I were on a journey. As for you, you haven't prayed, while I was rolling on the ground and then I prayed, I told the Messenger of Allah about it, then he said; "Actually you are quite like this, the Messenger of Allah struck both palms of his hands on the ground and blew on them, then rubbed them both on his face and hands." (HR. Bukhari)²⁹

In this case, the Prophet has given an example of a demonstration method, namely practicing tayammum as a substitute for ablution and taking a big bath. If material, especially material about practices (prayer, ablution, zakat, hajj, sacrifice, tayammum, bathing, etc.) is only presented in lecture form, students will find it difficult to comprehend and comprehend the material, so they will not have an idea of the procedures. about the material correctly. Therefore, to overcome this, the right method is needed, namely the demonstration method as exemplified directly by the Prophet SAW.

5) Educator

أخبرنا القاسم أبو عبد الرحمن عن أبي أمامة الباهليسي قال ذكر لرسول الله ص م رجلا
أحدهما عابد والأخر عالم فقال رسول الله ص م فت God willing, God willing, God willing
رهما وحتى الحوت God willing, God willing may Allah bless him and give him peace
ليصلون على معلم الناس ألي. رواه الترميز

Meaning: "Has told us Muhammad ibn 'Abdul A'la al-Shan'ani, told us Salamat ibn Raja', told us Walid bin Jamil, told us Qasim ibn 'Abdurrahman, from Abu

²⁸ Pupuh Fathurrahman and M. Sobry Sutikno, Teaching and Learning Strategies (Bandung: PT Refika Aditama, 2011), p. 62.

²⁹ al-Ju'fi, p. 78.

Umamat al-Bahili, said: "It was said of the Messenger of Allah, there were two men, one expert in worship and the other expert in science. So the Messenger of Allah said: "The superiority of an expert in knowledge over an expert in worship is like the superiority between me and the lowest among you." Then said the Messenger of Allah. "Indeed, Allah, His angels, the inhabitants of the heavens and the earth, down to ants on rocks and fish, they offer salawat to an educator who teaches goodness (knowledge)." (HR. At-Tirmidhi)³⁰

The meaning of Mu'allim in this discussion is an educator (teacher) who always pours out and provides knowledge to his students. With the aim of making them a good and capable generation. A mu'allim in this hadith is placed in a very noble position, because of his knowledge and wisdom compared to someone who is an expert in worship without knowledge. Confusing and imparting knowledge and guiding students is the duty and responsibility of an educator (teacher). Teachers as second parents have a responsibility for good education to their students.³¹This must be carried out and carried out as well as possible so that it will produce competent graduates.

Teachers carry the divine mandate to enlighten human life and direct them to always obey God and have noble morals. Because of their responsibilities, teachers are required to have various competencies, namely;³²(a) Professional competence is the ability to master subject matter; (b) Pedagogical competence is the teacher's ability to manage student learning; (c) Social competence is the ability of educators as part of society; and (d) Personality competency is the ability of a personality that is steady, stable, mature, wise, dignified and has noble character.³³

With these competencies, teachers will become responsible and qualified individuals, so that teaching, guiding and directing students to become knowledgeable and moral human beings will be carried out well and successfully. Then the Prophet SAW in another saying explained how important the role of an educator is in advancing and bringing to life the knowledge of Allah SWT on this earth so that it can produce a generation with

³⁰ Abi Isa Muhammad Ibn Isa Ibn Surah al-Tirmidhi, Sunan At-Tirmidhi (t.tp: Dar al-Fikr, 1983), p. 632.

³¹ Novan Ardi and Barnawi, Islamic Education Science (Jogyakarta: Ar-Ruzz Media, 2012), p. 97.

³² Ardi and Barnawi, p. 102.

³³ Firdaus Ainul Yaqin, 'REVITALIZATION OF PHYSICAL EDUCATION IN CHILDREN (Analytical Study of Hadiths About Sports)', MEDIA NUSANTARA, 1.1 (2019), 09–26.

knowledge and morals that is useful for the life of society, religion and the nation.

6) Learners

هَلَّ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. رواه البخارى

Meaning: "Having told us Musaddad, said telling us Bisyr, he said, telling us Ibn 'Aub, from Ibn Sirin, from Abdurrahman ibn Abu Bakrah from his father, Rasulullah saw said; "Whoever seeks knowledge, Allah will make easy for him the path to heaven." (HR. Bukhari)³⁴

This hadith can be used as motivation and encouragement for seekers of knowledge (students), that someone who tries to take the path with the intention of seeking knowledge and the pleasure of Allah, of course, then Allah himself will make the path to heaven easier for him. We can say that seeking knowledge is because of Allah. is the same as walking towards His heaven. This indicates that Allah SWT really appreciates students of knowledge (students/students and so on) with heaven as a guarantee and reward for those students of knowledge.

Therefore, there is no reason for us to stop seeking knowledge, we must always try to seek knowledge wherever, whenever and in any way. It is important to remember that seeking knowledge here is not only in formal education, but has a broad meaning, that is, Allah frees us to seek knowledge anywhere and in any way. For example, in Islamic boarding schools, mosques, ta'lim assemblies, privately, studying books, reading and understanding scriptures, and so on. The point is to increase scientific insight. The problem of age is not a reason to stop seeking knowledge because knowledge is not limited/limited by time and place. While the body is still pregnant, we are still obliged to demand and learn knowledge, in various ways as the author has mentioned above.

However, apart from that, there are things that knowledge seekers need to know and understand, namely related to the manners of a knowledge seeker which the author feels are starting to be abandoned and ignored by knowledge seekers, as a result they are unable to apply (put into practice) the knowledge gained through Good. It is very necessary to carry out etiquette in seeking knowledge, remembering that knowledge is noble as light that must be received and obtained in noble ways so that knowledge provides benefits and blessings for the recipients of this knowledge, namely students.

³⁴ al-Ju'fi, p. 30.

All things that must be fulfilled by students in the teaching and learning process as described by Hujjatul Islam al-Imam Abu Hamid al-Ghazali in his book *Ayyuhal walad* which was quoted by M. Haitami Salim in his book,³⁵ as follows; (1) A seeker of knowledge should abstain from evil deeds; (2) A student should always draw himself closer to Allah SWT; (3) A student should focus his attention or concentration on the knowledge he is studying/studying; (4) A student should not boast about his knowledge; (5) Every student should not involve themselves in debates or discussions about any science; (6) Students should not abandon a subject of commendable knowledge; and (7) A student should not enter a field of science simultaneously.

If these procedures or etiquette are carried out well, then students will gain useful knowledge and blessings in the world and the afterlife which will lead them to a life that is noble and pleasing to Allah SWT.

7) Education for Women

حدثنا سليمان بن مريم قال سمعت رسول الله صلى الله عليه وسلم يقول قال الله ص م خ ر ج و م ع ه بلال فظن أنه لم يسمع فوعظهن و أمره ن بالصدقة فجعلت امرأة تلقى القرط و الخاتم وبلال يخذ في طرف ثوبه. رواه البخاري

Meaning: "Sulaiman ibn Harb has told us, he said, he has told us Syu'bah, from Ayyub, he said: "I heard Atha' say, I Ibn Abbas witnessed that the Messenger of Allah came out with Bilal, so the Rasul saw thought Bilal did not listen to him, then the Messenger of Allah gave teachings to the women, and ordered them to give alms, the women took off their earrings and rings, and Bilal came to take the alms and put them in his turban." (HR. Bukhari)³⁶

Meanwhile, in another hadith it is also said that;

message ان نساء الانصار, لم يمتنعن الحاء أن يتفقن في الدين. رواه البخاري

Meaning: "Said Mujahid, "Shy and arrogant people will not be able to learn religious knowledge." Aisyah ra said: "The best women are the Ansar women. They are not prevented by shame from studying in-depth knowledge about religion." (HR. Bukhari)

The meaning of this hadith is that women are not forbidden or prohibited from seeking knowledge. They are given the right to study, receive education to a high level. This means that women have equal rights with men in terms of obtaining higher education (seeking knowledge), and women who deepen their knowledge (education) are classified as noble women and the best

³⁵ M. Haitami Salim and Syamsul Kurniawan, *Islamic Education Studies* (Jogyakarta: ar-Ruzz, 2012), p. 178.

³⁶ al-Ju'fi, p. 42.

women.³⁷ As said by Siti Aisyah ra. This confirms that Islam does not differentiate (discriminate) against women in terms of education. In fact, Islam, through the Prophet Muhammad, recommends and requires Muslims, both men and women, to become quality people, one of which is by deepening their knowledge (education). So that generations of qualified and civilized Muslims and Muslim women will be born.

And also in Indonesia, men and women are equal, that is, they both have the right to study, seek knowledge and obtain knowledge/education to a higher level. This means that, apart from implementing the hadith of the Prophet SAW above, the Indonesian government also wants its citizens to become intelligent and accomplished citizens, so that they can advance the Indonesian nation and be able to compete with other nations. And life will be better, prosperous and prosperous.

CONCLUSION

Thus, the concept of Islamic religious education in reviewing educational hadiths (tarbawi) can be concluded as follows: First, the position of hadiths in Islamic religious education is the basis and foundation for the concept, framework and design of Islamic religious education. Second, the concept of Islamic religious education in the review of educational hadiths includes: basic education, learning obligations, educational goals, educational institutions, learning materials (education), learning methods, educators (teachers), students (students), women's education and evaluation learning. Overall, this is the framework for building Islamic religious education that is in accordance with the hadith of the Prophet Muhammad, so that the education offered to the community is not much different from the education of the Prophet's time, of course adapting to the times, but not forgetting its basic essence.

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